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1873

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# THE CEYLON FRIEND.

January, 1876.

## THE OLD YEAR AND THE NEW.

CCORDING to our custom at the opening of a fresh volume, we wish to give a brief review of some of the occurrences of the past year, especially of such events as are important from a religious point of view. We should prefer, however, to pass by as far as may be possible the controversies which have agitated men's minds, and to direct our attention to matters of a more practical and edifying tendency. Not that we think controversy improper or of small account. The term Church Militant is given to Christ's followers on earth; and they have to contend not only with sin, but also with error and unbelief. The efforts made, therefore, to defend the truth of the gospel against the attacks of sceptics, or the difficulties of men of science; the noble protests of Mr. Gladstone and others against the spiritual despotism of the Vatican; and the exposures of the essentially Romish errors in the sacerdotalism and mummeries of the Ritualists have our heartiest sympathy. We look back, too, with gratification on the discussion in Ceylon on the support of certain favoured ecclesiastics from the public revenue, convinced as we are that to let the light shine upon an unjust system is the sure means of procuring its abolition. But notwithstanding the value of controversy in its time and place, its time is not always and its place is not everywhere. We turn then to subjects connected with the highest work of the Church and the best interests of religion.

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[No. 73.



In this respect the labours and the success of the American Evangelists appear to us to claim the most earnest and devout attention of Christian people. That by any means the realities of spiritual religion and of the Gospel should have not only aroused the consciences of tens of thousands of persons in London, but have attracted the notice of the most influential persons in literary and aristocratic circles, is a matter for thankfulness and an encouragement to renewed exertion. The facts that peace and purity are obtained by faith in Jesus Christ have been confirmed by the personal testimony of many new converts during the past year, in addition to that of the myriads of previous living witnesses to the power of Christ to save from sin. These facts are as certain and as much deserving of scientific and historic recognition as any of the other facts on which the various classifications of human knowledge are based. But it is especially the Christian who is called upon to listen to the voice of God speaking to His Church in this visitation of His grace. Christians indeed ought to need no convincing and no reminding that the Gospel is the power of God unto salvation, and that our Heavenly Father is more ready to hear than we are to pray; but since the power over us of the world of visible things is so great, and we are so slow to believe the promises of God, we should be thankful for this new demonstration of saving grace, and be stimulated to expect, pray and work for a similar manifestation of Divine mercy around us. That men need to be saved from sin and turned to God, that Christ can save them and that God is willing not only to receive them but to give abundantly the energy and help of the Holy Spirit to those who are labouring in this noblest cause, are the commonplaces of Christian belief, but how little are these truths acted upon! How content we are to go on in an easy routine existence, gaining little good and doing less. Surely, the link between the old year and the new should be a call to earnestness. The memory of what the God of grace has done for the salvation of men during the last twelve months, and the deep conviction we must all of us have of the spiritual necessities of the thousands around us, ought to lead us



“to expect great things from God and to attempt great things for God” in 1876.

The thought which should deepen in our minds these holy resolutions is the nearness of eternity. In all communities of Christians, men of eminence have died in the past year. The names of Kingsley, Thirlwall, and the veteran missionary Dr. Wilson at once occur to our minds. In the Wesleyan Society, two representative men have passed away—Luke H. Wiseman, Secretary of Foreign Missions, and Charles Prest, Secretary of Home Missions. Of these, the former was best known to us; and it is with unaffected grief that we write of the removal of so excellent and able a minister of Jesus Christ. Quiet, cultured, of great geniality if not genius, of strong preferences but wide sympathies, no ascetic, and a real Christian, we know few if any who could, humanly speaking, have been less easily spared. But vigour and usefulness and the love of many are no guarantees of long life on earth. The warning comes to all to watch and work.

The movement for the promotion of Christian holiness has gone on and, we believe, with very beneficial results during the last year. It may be remembered how great interest was excited by a conference or convention on this subject at Oxford in 1874. Last year similar meetings were held at Brighton, as well as in other places in Great Britain and also on the continent of Europe, especially in Berlin. These efforts we think should be judged by their fruits. It cannot be expected that all who join in them should agree on matters of theory or even as to the exposition of particular texts of Scripture. If the attention of thousands of Christians has been attracted to the necessity, the beauty and the attainableness of the higher Christian life, and if there is reason to believe that many persons have become more unworldly and unselfish, more devoted and Christlike, as the result of this movement, it seems to us the clear duty of all good people to give it the benefit of their sympathy and prayers.

Other matters of interest in the records of the year gone by we cannot notice, but one thing we must remark, viz., the

progress of the cause of Temperance. "Thrones, dominations, principedoms, powers" are now ranging themselves on the side of the Temperance movement. Her Majesty has graciously approved of it, and a Royal Prince become its patron. Archbishops and Bishops (or a great many of them) no longer pass by on the other side, so that the time may actually be looked forward to when a teetotaller shall not be an object of sneers and scoffs. Certainly a great deal has to be effected in Ceylon for the banishment of drunkenness and tipping; and we trust the new year will be one of great success in this respect.



## THE ORGANIZATION AND RELATIONS OF MANKIND.

BY

JAMES LOOS ESQ., M. D.

### LECTURE II. THE VARIETIES OF MAN.

(Continued from vol. vi. page 221.)

**T**HE science of Ethnology receives elucidation, in the second place, *from the study of languages*. Comparative philology, as it has been termed—the comparing of one language with another—has brought out the remarkable fact that there is an affinity in languages. Races which appear at first sight to have no points of similarity or relation to each other have by this means been brought into kinship.

The origin of language has been disputed. Some believe that it is the invention of man; others that it was at first the inspiration of the Almighty. Humboldt says "that it is "a necessary and spontaneous result of man's organization." However produced, it is no matter of dispute that it exists among all classes of mankind, and that it is an argument for their unity.

The study of languages has, within the last century, been prosecuted with much ardour and diligence. The impulse which



was given to the study of the Oriental languages, especially Sanskrit, by the establishment, in 1784, of the Asiatic Society of Bengal, by Sir William Jones and others of kindred tastes, has since derived new strength from the labours of eminent German, French and English linguists. The means that now exist for comparing languages proves that in many of them there is a remarkable agreement in grammatical structure, and in many words there is an identity in sound and meaning. There are said to be no less than 3,064 distinct languages on the earth, but all these have been comprehended under four groups.

The first of the groups is the *Shemitic* or *Semitic* class of languages, to which belong the Hebrew, Arabic, Chaldean, Syrian, Phœnician and Ethiopian. Some of these are no longer living languages.

The second group is the *Indo-European* or *Aryan*, which includes Sanskrit, Persian, Greek, Latin, German and Celtic; the languages which are spoken over a considerable portion of Europe and Asia, where, probably, the descendants of Japhet were scattered. It is remarkable that a relationship should thus be established between the Teutonic nations (to which the English belong), and the Celtic (of which the French is the chief nation), and the Hindoos, Tamils and Sinhalee; between the white races of Europe and the dark races of India. The fact, however, cannot be disputed that they are derived from one common stock. Professor Rawlinson, in the papers in the *Sunday at Home*, to which I have already referred, quotes Max Müller, who says, "There is not an English jury now-a-days, which, after examining the hoary documents of language would reject the claim of a common descent and a legitimate relationship between Hindoo, Greek and Teuton," and then adds himself, "Ethnological science regards it as morally certain, as proved beyond all doubt, that the chief races of modern Europe, the Celts, the Germans, the Greco-Italians and the Slavonians had a common origin with the principal race of Western Asia, the Indo-Persian."

The third group of languages has been termed the *Monosyllabic languages*, and includes the Chinese, Burmese, Siamese and the tongues of some other nations, all of whom belong to another division of mankind. The peculiarity in this class of languages is that the words consist of single syllables. Each root is a word, and there are no inflexions; the nouns are not declined, and the verbs are not conjugated.



The fourth class of languages is the *Polysynthetic*. These languages have also been termed *agglutinate*, as separate words are as if they were glued to each other but are not incorporated. Some of the languages of this group are polished, but others are rude. The dialects spoken by the American Indians and other savage nations are included in this group, and they are so numerous and diverse that the tongues of neighbouring tribes are not intelligible to each other. Some of the languages of this group, spoken by more civilized nations, have an intermediate character and inflect, but the inflexional groups are peculiarly the Shemitic and Aryan.

Some learned men believe that the diversity found in languages cannot be accounted for entirely on the supposition of the mere separation of mankind and the lapse of time, but that it has arisen "from some convulsion, the disruption of "a bond which once united them."

I proceed, in the third place, to inquire what light physiology throws on the subject of the *Varieties of Man*. In this branch of the inquiry, we have to consider the differences in form and features found in various nations, their physical characters and mental endowments, with a view to determine whether they can all be regarded as varieties of one human species.

To understand the discussion, it is necessary that we acquaint ourselves with the meaning of the term *species*, and *variety* as used in Natural History. The word *kind* formerly expressed the idea of species; but the term *genus* or *kind* is now more comprehensive. *Species* has a more restricted meaning. It means a group of individuals, animals or plants, which resemble each other in *essential characteristics*, *apparently forming one stock, derived from parents like them and capable of propagating themselves indefinitely*. There may be variations from the fixed type or standard to a certain extent; and animals which are of the same species may yet vary in colour, shape and size. Individuals presenting such variations would be termed *varieties* of the species. There are, however, impassable barriers; and there are *certain characters, constant and observed in all*, which prove that they all belong to the same species. The subject is best illustrated by a reference to our *domesticated animals*. When we speak of breeds of dogs, horses, oxen, pigs and fowls, we are but using another term for *varieties*. Hybrids are mixtures of two species, and they are remarkably sterile. Hybrids cannot be perpetuated for many generations so as to keep up an intermediate species,



but varieties may cross so as to give rise to new ones. In the perpetuation of a breed or variety, care is required to select animals having the same peculiarities, or there would be a reversion to the original type. When a variation has occurred accidentally, the variety might be made permanent by such selection. Of this we have a remarkable proof in the history of the Ancon sheep (called so from its bent or elbowy legs) common in New England in America. In the year 1791, one of the ewes on the farm of Seth Wright in the state of Massachusetts produced a male lamb, remarkable for the singular length of its body, the shortness of its limbs and the crookedness of its fore-legs. This formation of the body prevented the animal from leaping fences, and appeared to the farmers around so desirable that they wished it continued. Wright consequently determined on breeding from that ram; but the first year he only obtained two with the same peculiarities. In the following year he obtained greater numbers, and when they became capable of breeding with one another, the new race became permanent—the offspring invariably having the ancon (that is, the elbow) conformation, when both parents belonged to that breed.

The modifications or changes which appear in the species, and constitute varieties have, however, as I said, limits; and in the case of domesticated animals, the breed may be lost from want of care. The variation does not proceed to the length of absolute change of species. Such at least is the opinion of the majority of naturalists. Into this question, however, it is not my intention to enter further at present, but to apply what I have said to the case of Man.

We shall first endeavour to ascertain what are the classes of mankind and their various characteristics, and then consider whether they may all be reasonably considered as varieties of one and the same species. There are persons who maintain that mankind do not all form one species, and there are two classes of objectors. One class is really infidel and does not accept the authority of Scripture. The earliest expressions of doubt were on the part of some free-thinking Frenchmen, Voltaire and his school. Voltaire said that “none but a blind man can doubt that the Whites, Negroes, Albinos, Hottentots, Laplanders, Chinese and Americans are entirely distinct races.” There were other Frenchmen who also multiplied the human species. But, with the growth of rationalism and the progress of science, another class of objectors have arisen who explain away the Mosaic account, contend that the facts of science do not agree with the statements in the Bible, and



refer the origin of Man to a remote antiquity, consider him as intimately related to the brutes and would have it that monkeys and men are derived from one common stock. The upholders of slavery also maintained that the African belonged to a distinct and lower species, and with them no doubt "their wish was father to the thought."

The differences in bodily conformation and appearance among the various branches of mankind, may be said to exist chiefly in the *hair*, the *skin* and the *head*. We shall pass over less important differences in weight, stature and other particulars.

The colour and appearance of hair vary in mankind. A classification of mankind has been attempted on this ground, and groups have been formed of the *melanomous* or black-haired, the *Zanthon*s or yellow-haired, and the *Leucous* or white-haired. In many races the colour of the hair is black; but Latham observes that there is really no such thing as black hair, and that the hair ordinarily called black should properly be called *very dark* hair. The hair is black only when the light falls straight upon it and when seen in a cross light it is red. As the black or red diminishes, the hair shades off into chestnut, auburn, bright red, sandy, flaxen, yellow and white. In the Negro, the hair is *woolly*, and has been supposed to be actually wool; but examination with the microscope has proved that the hair of the Negro has the same structure as the hair of the European. It resembles wool only in its crispiness and tendency to curl.

A remarkable difference exists in mankind as regards the colour of the *skin*. The colour of an individual, black or white, is only in the skin; and this is not throughout the depth of the skin, which consists, as I said on a former occasion, of two layers—the *epidermis* or *cuticle*, and the *true skin*. The colour is in the epidermis, which consists of cells, and in the dark-coloured races the deeper cells are full of a dark colouring matter but they are not altogether absent in the white races. Formerly it was supposed that there was in the skin of black persons an intermediate layer which was named *rete mucosum*, but this is erroneous. In the inhabitants of the north of Europe, the skin is fair, sometimes ruddy; in the nations of the south, it is darker. In the Negro, the skin is jet black. The natives of China, Tartary, and other places have the skin of an olive colour, and the aborigines of North America are copper-coloured. A German physiologist, Gruelin, has grouped mankind into five classes—the *White-man*, the



European or Gregorian; the *Brown-man*, the Asiatic or Mongolian; the *Red-man* or American; the *Black-man*, the African or Ethiopian; and the *Tawny-man*, the Malay and the inhabitants of Australia, New Zealand and the adjacent islands. Among all these different coloured nations, individuals are occasionally seen who differ from the others and are peculiarly white and fair called *Albinos*. The colouring matter of the skin is wanting in them, and the pigment is also absent from the eyes and hair, so that the eyes are red and the hair white. Even among the blackest negroes *albinism* occurs. Among the negroes children, have been found which might have passed for the children of European parents but for the remarkable appearance of the white fleecy hair.

A remarkable difference exists among the various nations and tribes of mankind, in the *formation of the head*, that is both in the skull or upper part of the head and the face. Mankind are not so widely separated from each other, as man is from animals, in the character of the brain; but a striking difference does exist in the capacity of the skull and size of the brain in various nations, and even in individuals of the same nation. With a view to ascertain and note this difference, the head has been measured in two directions—the diameter from *side to side*, and the diameter *from before backwards*. The one gives us the breadth, and the other the length of the head. In the largest number of persons the longest diameter is the one from before backwards. A head as broad as it is long would be a very rare one; but a remarkable difference is often found to exist in the relative proportion of the diameters, so that individuals may have the character of being long-headed or short-headed.

Another peculiarity with regard to the head of persons is that which relates to the *cheek-bones*. These may be unusually prominent, or the bony ridge from the cheek to the ear may make so wide a curve outward as to give extraordinary breadth to the face.

A third peculiarity with regard to the head may be found by viewing it in profile or taking a side view of it. The forehead may retire so as to give to a head what is called a low *facial angle*; or the upper jaw may slant forwards and the teeth be set obliquely instead of perpendicularly. The term *prognathous* is applied to such a head, from two Greek words *pro* before, and *gnathos* the jaw. A head that has not this character is *orthognathos*, from *orthos* straight, in which case the bones of the front of the head are above the jaws and do not recede. A jaw may be so prognathic as to resemble a muzzle.



Blumenbach, a great German anatomist and physiologist, one of the earliest writers on the subject of the Varieties of Man and who had a very large museum of skulls noted throughout Europe and from the examination of which he deduced his observations, used to mark the differences in the formation of the skull by viewing it from above and noting the degree of prominence of the forehead, and breadth and elevation of the cheek-bones. With these data he formed his classification of mankind.

(To be continued.)



## FIRST IMPRESSIONS

BY THE

REV. S. LANGDON.

COLOMBO.



OW the worst thing about this trip to the gorgeous East is the *disillusionizing* process through which you have repeatedly to pass. Of course you have read the "Arabian Nights," and you have seen the pictures of the enchanted, and the enchanting, palaces and scenery. There are the gem-covered mountains, the crystal caves, the lovely bowers and the magnificent buildings with their richly furnished rooms in which handsomely dressed men and women are gracefully reclining on couches or smoking the hookah, enjoying the happiness of a superfine civilization. It is many years now since you have read the book, and you know it is all a grand fiction. You never did believe it thoroughly; only as a child, you thought there must be "something in it," and you grew up with a vague impression that the East was full of Rajahs and Sultans and Nabobs, who lived for no other purpose than to build wonderful palaces and temples and make great treasuries of precious things, and the histories that you read somehow strengthened that illusion. Our great poets have strengthened it, perhaps they believed in it themselves, and they have used the idea up so thoroughly that the word Oriental has become in the English language a synonym for wealthy, magnificent, gorgeous, and a host of other high sounding adjectives.



Well, this is Colombo that we are looking at now, the chief town of the Serendib in the "Arabian Nights," the Taprobane of the Greeks, the Lanka, the "pearl-drop on the brow of India" in Hindu literature; and as you look, your old Arabian Night's impressions of the gorgeous East melt away like one of its own fairy palaces, and this is what is left to you. A low, dirty fort (Dutch), a dirty custom house (also Dutch), with a few heavy, dirty looking houses behind (Dutch too). Oh those unpoetic Dutch! Although they were doubtless a great people there was precious little reverence for romance in the men who built that fort or the houses that we can see from the open roadstead where our ship is at anchor. Anything more unlike the airy, graceful structures of Indian story-books can hardly be conceived. The Dutchman was a substantial, hard, matter-of-fact man, and did not care how ugly his houses were, so long as they were strong. A lot of houses away to the right of the Fort, following the bend of the sea, form what is called the Pettah—perhaps that is Dutch too—it does not look very inviting from our point of view, and there is one substantial looking building away at the other side of the Pettah, big and heavy—Dutch too perhaps. Ah, here is a bumboatman, not old Corney, but one of his class.

"What is that large building over there, on the hill?"

"That a Dutch church, sar? Master like see?"

What would Ruskin say if he could see these architectural remains of the Dutch government of Ceylon? But it is unfair no doubt to denounce Dutch architecture and condemn the town lying before us, when we have only yet obtained a very distant view of the place.

The fact is I have been a little sea-sick, and shall be glad to go ashore. This is the dubash's boat. The S. W. Monsoon has set in, and a big boatman is standing on an arm of the outrigger to counterbalance the force of the wind on the sail. A good breeze will sometimes oblige two or three men to stand in that position. In some places of the island, I am told, the natives give the breezes the terms "one man, two or three men breeze," according to the number of men required to fix themselves on the outrigger. But here we are at the jetty, and a picturesque scene it presents. Scores of Tamil coolies are lounging about the place. Some sleeping on the hard boards as soundly as if they were related to, or descended from the seven sleepers of historic legend, undisturbed by the tremendous rattle of oars and tongues. The Oriental can sleep well undoubtedly. And here are juvenile coolies seated on the ground, playing at "five-stones," clothed in the most



ancient and classical costume. Many of them are Roman Catholics as may be seen from the character of the little charms hanging from their necks. A few are walking about with muddy lines upon their foreheads, and they are all Sivites. And here is our old friend Tamby. I thought we should see him here. It is the same hat of course, the same loaded handkerchief, the same sleek face and the same sweet smile. "Here gent'man look woan nice eshtone, ruby and blue esappire." "Elephant eshtics" and "porc'pine kills" are flourished about too, but not in such abundance as at Galle.

Here, too, are stout Maldiv islanders, Mahommedans, landing from little boats that look like cockle shells. A month ago, their small, but to them very important, annual embassy walked up here on the way to the "Queen's House," and a poorer *corps diplomatique* I fancy it would be difficult to imagine. These very big, dignified men with flowing beards, ponderous turbans and long, loose dresses, who look as if they were the patriarchs let out of our Family Bible at home, are Mussulmans from Tuticorin, perhaps captains or agents of the little white vessels lying out yonder, or passengers going home to enjoy the result of a month's trading with the Kaffirs.

Here are lots of immigrants coming in, whole families of coolies come to work on the coffee estates. They are landing from that rickety old schooner out there, which looks as if it would fall to pieces in a good breeze. The children are merry enough, playing with parrots or sucking plantains, but the women have a melancholy appearance. Perhaps they are thinking of the Indian homes they have left. "Home is home however lowly," even though it be a poor Tamil cooly's bamboo hut. These are my *first impressions* as we walk slowly up the landing place.

Some little dusty boat offices are facing us. "Stop Sar, please!" Here a corpulent Singhalese gentleman with a monstrous comb on his head straddles towards us. "What sar, you carry please in that box?" he gurgles out. What an inquisitive fellow! One has half a mind to reply with the old Grecian, "If I wanted you to know I should carry it open." But he tells you that he is "Guv'ment sarcher," and as soon as that magic word "Guv'ment" is pronounced you must submit. It is not a very particular scrutiny, however. The "Guv'ment sarcher" is by no means uncivil and is quite satisfied with your reply to the enquiry, "Are the things for wear please, Master."



We pass through a dismal gateway. No feudal castle-keep could be more so, and here are dark grimy buildings called military godowns. And now that you are so near, you can see how that the heavy, dull appearance of the buildings is caused in great measure by the dust which the traffic raises in this neighbourhood. Travellers talk about the "dust of ages" covering historical structures in some European cities, but the "dust of ages" there is a small thing compared with the dust of a fortnight in Colombo, if what "Ferny" says is true that some of these buildings have only lately been white-washed.

Who is "Ferny?" Ferny is a pleasant looking, respectably dressed Singhaleseman, who has offered his various services to the captain of the ship and will be to us here what old Corney was at Galle. Ferny is our abbreviation of a very much longer name. Well, this is our *dragoman*, and like all that interesting class of men he dresses gorgeously and always wears a fascinating smile which, he knows very well, takes wonderfully and helps him in his profession. Under his guidance, at an early date we shall walk through what may now be called "Old Colombo," although it is only the Colombo of eight years ago.



A BRIEF MEMOIR  
OF THE LATE

REV. D. A. FERDINANDO

BY THE  
REV. G. E. GOONEWARDENE.

(Continued from vol. v. page 141.)

**T**HE opposition of the Buddhist party to the mission cause at Godapitiya ripened into a treacherous plot on the part of a Buddhist priest to bring the highly respected Mudliar, Mr. Wijesinghe, to a great deal of trouble. He was, however, defeated in this attempt. Some of his supporters being much disgusted with his conduct, began to listen to Christian teaching, and to open their houses for holding meetings. In time, one of the leading Buddhists embraced Christianity and was publicly baptized.

About the state of the work at this time Mr. Ferdinando wrote, "The greater part of our members are drawing near to God and they help to promote His cause. We rejoice to say that we have new converts and new hearers. Notwithstanding the most painful obstacles, the work of God appears to prosper here more especially than in any other station. A closer manifestation of God's presence is felt here." Regarding himself at the time, he observes, in a letter to a friend, "I am now more than ever living close to my Saviour."

Amongst those who profitted by his ministry at Godapitiya was the son of his venerable tutor. His visits to that gentleman's family were highly valued, and the whole family cherished a very affectionate regard to their pastor, and received his instructions, though he could only converse in his own language.

His labours were not confined to Godapitiya and Balukáwala at the time, but he visited the adjoining villages, and occasionally Morawa Korle.

A scheme for building a Mission House on a plot of ground belonging to the Mission engaged the attention of Mr Ferdinando, and he was encouraged in this by the Mudliar and some of the other members. Aided by their liberality, he was able to put up a decent house, and remove himself with his family to it. The house has since been improved at the expense of the Mission, and forms a convenient and delightful residence.

Whilst endeavouring to carry on the work in his circuit with great vigour and zeal, he was very mindful of the spiritual interests of his relatives and friends in his native village, Morotto-mulla, and wrote to them from time to time. In these letters, in several cases, to save time in writing, one directed to several parties, he begs of his brothers and others very tenderly to obtain the remission of their sins, to regard the Sabbath, to live in peace with each other, and to be regular in giving their contributions to the mission cause. He points out the failings of each member of his family circle, and gives them suitable advice, asking the stronger to bear with the weaker party. The writer is greatly indebted to Mr. Ferdinando's nephew and his other friends, who have kindly placed at his disposal a number of letters addressed to them by him. Their perusal was really a great pleasure, and he cannot resist the temptation of giving a free translation of some extracts.

"As you cannot enter the kingdom of heaven without obtaining forgiveness of sins, you had better seek it. Be



satisfied with your earnings and manage your affairs accordingly. Lay hold on religion above all. No news is sweeter for me to hear than that you are growing in faith."

"Live in peace; be submissive to ———. Do not neglect family worship. Our thoughts, conversations and actions must be holy, and quite different from those of the world."

"I beg that you will never forget the advice I have given you whilst with you this time. Though we may never again meet in this world, yet in order to meet in heaven, we must obtain the remission of our sins, and be prepared for death."

"Please inform those whom I love, that, as some of you have not obtained the remission of your sins, I have doubts whether they will ever go to heaven."

"It is only a short time that we remain in this world; death may come upon us unawares. Be holy, therefore, and have a pure heart. Always examine yourself, and ascertain whether the Spirit is bearing witness that your sins are pardoned."

"Man was created that he might glorify God and promote man's happiness, and it is by one's continually living close to God that he can answer those ends. It is a very sweet employment to be engaged in the service of God. I desire all whom I love to be engaged in this work. It is a happy yet very responsible work."

"I regret to learn from the list of subscriptions published in the Report that only brother ——— has subscribed for the Mission. I regret that in proportion as you decrease your givings to the Lord, your gains also would decrease. Do not neglect giving your contributions."

"Although we may not see each other in this world, we shall in heaven. I remember you in my prayers. Have a sense of sins forgiven."

On the occasion of a marriage in the family, to other directions he adds, "Be careful not to use any intoxicating drinks."

The above extracts give us an insight into our friend's character, and shew the weight he attached to personal religion. In his conversation with his members and other friends his chief topic was the state of their souls. His conversations were always profitable, though blunt sometimes in his reproof. He seldom or never left a house without offering a few words of prayer.



Though unacquainted with English, and consequently entirely shut out from means of improvement through that source, our brother diligently cultivated his naturally strong mind as his writings testify.

The Committee of the Ceylon Branch of the Christian Vernacular Education and Religious Tract Society offered a prize of £3 to the writer of the best tract on the Atonement of Christ being necessary to the salvation of man as set forth in the Old and New Testaments. Eight manuscripts by Singhalese authors were forwarded, and were examined with great care by three ministers belonging to different churches. Our friend, Mr. Ferdinando, obtained the prize. The following mention is made of this Essay in the Report of the Society for that year: "It is rather too long for an ordinary tract; but as it exhibits much originality of thought, expressed in a clear simple style, the Committee hope it will prove a benefit to the people, and especially to the Buddhists." At his request, one of the Secretaries of the Society has had the kindness to favour the writer with the following very valuable testimony as to the merits of the Prize Essay by Mr. Ferdinando:—

"In 1866, a prize was offered by the Committee of the Ceylon Branch of the Christian Vernacular Education Society to the author of the best tract, in Sinhalese, on the subject of the Atonement. Several manuscripts were sent in, and were examined by three ministers of different churches. Two of these ministers did not know at the time of examination who were the respective writers; but all agreed that the prize was merited by the tract afterwards found to have been composed by Mr. Ferdinando, of Godapitiya. It contained a strong logical argument which was the more remarkable as the author, unacquainted with any language but Sinhalese, pursued a train of thought, in many respects similar to the reasonings of such eminent men as Dr. Samuel Clarke and Bishop Butler. The style, though devoid of oriental ornament, had a singular clearness and precision well adapted to the subject matter."

It may be interesting to know the writer's own estimate of his production. With his characteristic freedom and frankness in his communications with the writer, Mr. Ferdinando writes, "I have sent my Essay on the Atonement. Although the style is not very good, I have composed it *prayerfully*. If it be published, some good may result. I myself boast of my work."



Subsequently he wrote another tract which was also published by the Tract Society. The amount of Thirty Rupees obtained for his Prize Essay was presented to the British and Foreign Bible Society as an acknowledgement of the good he derived from the study of the Scriptures.

The District Meeting of the Wesleyan Ministers of South Ceylon for the year 1866, was held at Morotto; and there was an unusual interest from its being for the first time held at such a purely native station. The reception accorded to the ministers by the warm hearted people of Morotto was very creditable to them, and they report "our meetings have been seasons not to be forgotten."

At this District Meeting, Mr. Ferdinando presented to the Mission a site for a minister's house in Morotto; and he had the gratification of joining with his ministerial brethren in recommending his nephew, Mr. D. P. G. Ferdinando, to be received as a minister on trial, and his brother-in-law to be sent to the Theological Institution at Galle.

This District Meeting was made otherwise memorable. With great thankfulness to God, Kandy was taken as a station of the Society, with the Rev. G. Baugh as the Missionary; and arrangements were made for a regular visitation of Morawa Korle by Mr. Ferdinando.

After the District Meeting, Mr. Ferdinando returned to his own circuit, and carried on his work with his usual energy, paying periodical visits to Morawa Korle as directed by the District Meeting.

In the month of August of this year, he wrote, "It is a matter of regret that much progress cannot be reported from this circuit, but we spare no efforts. A few are still weak, which may be a lesson for us to draw near to the Lord, and to request that prayers may be offered on our behalf. Impressed with this, I beseech earnestly that you will blow the trumpet of prayer on our behalf that Jericho the stronghold of Satan may fall down. I thank God, that none of those who joined us from Godapitiya have entirely fallen to the devil's hand."

Towards the close of the year 1867, the happy death of a daughter of the catechist, Don Simon Jayesinghe cheered Mr. Ferdinando much, and he forwarded at the time a deeply interesting account of her death to the Committee.

( To be continued. )

## THE GANGAROHANAYA.

**T**HE *Gangárohánaya* is a Singhalese poetical work composed by a renowned poet named Don Thomis Samarasékara Disánáyaka of Mátara, in or about the year 1807. It describes a religious festival, which was held on the Mátara river, under the auspices of David de Saram Wijayasékara Jayatilakaratna, Mudaliyar of the Gangabada Pattu of Mátara, a most enterprising and energetic native chief, son of Domingo de Saram Mohandram, and grandson of Antonan de Saram Wírasinha Siriwardana Maha Mudaliyar.

The work consists of one hundred stanzas, composed in accordance with Sanskrit metres, and it is tolerably original in its imagery. It is elegantly composed, and the expressions used are strictly grammatical and pleasingly vivid.

The abilities and the abundant capabilities that the author possessed for poetical composition are apparent from the work under notice, though we regret that our efforts at obtaining particulars to produce a lengthened sketch of his life have proved unsuccessful. We wrote to several friends at Mátara and Tangalla, to collect for us particulars regarding the poet, but they have failed in supplying us with sufficient dates to carry out our object, beyond bare statements to show that he was respectably connected, that he spent some time at Colombo in giving instructions to pupils of position there, who aided him to obtain the rank of Mohandram, and that on his return to Mátara he was a constant attendant on the Mudaliyars there who were at the time patrons of learning.

We may add that the controversy referred to in Mr. Alwis' valuable *Sidat Sangará* was in connection with the fourth verse in this poem. It is an acrostic, and the first, middle and final letters of it when collected composed the surname of the chief who was instrumental in carrying out the ceremony which forms the subject of the poem.

We purpose forwarding occasionally a few verses with translating for publication, and trust that they will not be uninteresting to students of oriental literature.



1 සිඵ මිණි රුසඹිත් දෙවි දෙවි බබුන් නා නරත්තේ  
 හළ පලහ සුත්තේ දළ මුලින් සක් සිරිත් සුත්  
 ආදි සුදු නිය රුස් මි කත් අලුත් පුල් සරිත් ගත්  
 වදම් සිරි පතුල් දී අත් මුදුන් දම් රදුන්තේ

With uplifted hands I adore the beautiful soles of (the feet of) Dhammarāja, which are abluted by the water of rays emitted from the crest gems of gods, brahmans, nāgas and men, which extinguished the audacity of Palanga,\* which consisted of the magnificence of circular figures,† which were adorned by the rays of the white nails, and which the goddess Earth received upon new blown lotuses.

2 සදලකර සදත් දත් නවි දනන් සිත් ආරම්භ වස්  
 ආදි ආද සුසිරිත් දම් සත් සතත්තේ වැඩුම් වස්  
 ගඟරුවන හමිත් සිත් කල් අරුත් නෙක් විරිත් සුත්  
 කරම් පද බැඳුමක් ලක් බසිත් ගත් සිගේකිත්

In order to attract the minds of literati versed in rhetoric, prosody and grammar, and to promote the faith and good deeds of virtuous people, I compose in Lankā's language, a poem consisting of 100 stanzas‡ in various tunes, having pleasing significations, and styled Gangárohánaya.

3 සපිරිවර මැනින් වත් බුක් රුසුත් යෝබලන් සෙවි  
 යස සිරි සැපතීන් සුත් සේ දනන්තේ නිවෙස් සුත්  
 වෙලද විදු දනන් සල්පිල් අවන්හල් පෙලින් සුත්  
 පවිර පුරවරෙක් මි මාගොටැස් දෙවිසුරෙක්වත්

There is an estimable city like unto a city of the gods, called Mátara, having noblemen who with their retinue and powerful attendants subdued foes, having rows of warehouses and markets, and habitations of white men who enjoy happiness and prosperity.

\* Rahu, who is represented as having an immense body, determined to show that he outvied Buddha in corpulence, but he was defeated as he had to stand erect on his toes to obtain a look at Buddha full over his feet when Buddha was reclining—Buddha's feet became so immense at the moment as to form a barrier between his face and that of Rahu.

† The beauties of Budeha's person were divided into 216 mangala lakshana, of which there were 108 on each foot; 32 maha purusha lakshana, or superior beauties; and 80 anwyanjana, or inferior beauties. There was a cakra (wheel) on the centre of the sole of Buddha's foot.

‡ These are slókas according to Sanskrit metres. Gátá also means a slóka. *Childers* p. 144.

- 4 සසර සරණ සච්චි සත් දම් ආමාවෙන් සතොස්වා  
සහ පවහ සැපත් දුන් දම් රදුන් දම් සභුන් සෙවි  
පෙර මැදහ වනින් මේ තුන් ගෙනෙන් මුල් කෙතෙක් නම්  
පහල මැනී සඳෙක් වී මේ සුඳර් කින් දෙදෙක් වන්

And in this city there was a nobleman like unto a banner on account of his renown, who venerated Buddha, the dharma and priests, who delighted the beings that walk in this mundane existence by his ambrosial advice,\* and who was famed on account of his name which was formed of the primal, medial and final letters respectively of the first three feet of this stanza.

- 5 රකිණ මුණි වදන් සිත්ති තබා සිත්මිණක් මෙන්  
නිතර මුදු කුරෙව් දන් සිල් පවත්නා සඳු සුත්  
වෙද ගණිත සදැස්සෙ සත් පෙදෙස් බස් සිරිත් ලෙව්  
මහද සකු වෙසෙස් දත් නන් සැපත් සුත් පිණිත් ලත්

Retaining in mind the Scriptures as (if preserving) a wish-conferring gem, and incessantly observing the dāna and sīla vows† with the rigidity of an embryo of Buddha, and skilled in the védas, astrology, prosody, astronomy, languages, manners, Pāli and Sanskrit, and enjoying much felicity through merit.

- 6 වදනගණ මුවෙන් වෙනකල් උරෙන් දම් සඳුවෙන්  
නිරිදු සිත නැතින් සච්චි සත් සතන් සිත් බසින් ගත්  
දිලිසු ලොබ දනින් වක්මෙන් රිසුන්ගේ විපක් සිත්  
ගල මෙමැනී වෙසේ සිත් පින් කිරීමේ පවත්වා

Possessing the charms of Saraswati in his mouth and Lakshini in his body,‡ and zealously religious, winning the goodwill of kings by wisdom and the confidence of all subjects by his speech, satisfying the needy with riches, and removing the opposition of enemies by his power, did this nobleman live virtuously.

E. R. G.

(To be continued.)

\* In the *Bhākitasatake*—සුචිතර වචනාමාන ප්‍රමාණො— the exceedingly pure speech resembling ambrosial waters.

† *Dāna* and *Sīla* are the two first of the ten pāramitas (works of merit) which must be completely performed as a pre-requisite to the Buddhaship.

‡ These are poetical images expressive of eloquence and beauty.



## Extract.

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**Education.** Mr. J. Traviss Lockwood, inspector of schools in religious knowledge in the diocese of Ely, says: "I gave a class of boys as an exercise any parable they might choose to write, and one paper I here copy, written by a boy scarcely ten years old: 'I'm agoing to write the parble of the good Smartan. There was wunst a man as went down from Jersum to Jerco and fell among theves as strip him of his cloes and waounded, maulin him a good dele and laft im more dead than alive; and there cum by too men as shud a helped him and didn't, wun was a prest and the other a lefte, then their cum by a Smartan and when hee seed im he bound up is waounds poring in oil an wine (why didn't hee drink the wine) and set him on is awn caml and took him to a inn an tuk care on im—and when hee went away next day hee tuk out tuppence and hee says to the landlord hee says—here's tuppence, tak care on him, and when I cum this way tomor if ye spend any more, I'll give it ye. This is the parble of the good smartan.'"

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## Notes of the Month.

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**Ecclesiastical Subsidies from the Ceylon Public Revenue.** A Public Meeting was held in the Town Hall, Colombo, on November 27, 1875, presided over by G. B. LEECHMAN Esq., Chairman of the Chamber of Commerce. The following resolutions were adopted:—

I.—That while condemning the principle of revenue votes for Ecclesiastical purposes, the Meeting earnestly disclaims all hostility to the Churches thus favoured, and desires that due provision be made for vested interests.

II.—That this Meeting considers payments from the Public Revenue of Ceylon for Ecclesiastical purposes to be unjust and inexpedient and would urge on Government the discontinuance thereof.

III.—That the Draft Memorials now read, addressed to Her Majesty the Queen, and to the Ceylon Legislative Council, be adopted.

IV. And that the following gentlemen be a Committee, with power to add to their number, to promote the signing and the success of the Memorials.

The following is the Memorial to the Queen:

TO HER MOST GRACIOUS MAJESTY,  
VICTORIA,

*QUEEN of the United Kingdom of  
Great Britain and Ireland, and of  
the Dependencies thereof, Defender of  
the Faith, Empress of India,*

MAY IT PLEASE YOUR MAJESTY,

We, Your Majesty's humble petitioners, being Natives of the Island of Ceylon, and European residents or Colonists therein, beg leave to approach Your Majesty, with fervent assurances of our attachment to Your Majesty's Person, and of our loyalty to Your Throne and Government.

1 We humbly beg to state, that, by the Census of 1874, the population of the island was found to be 2,405,287, the non-Christian sections being given as follows:—

Buddhists ...	...	...	1,520,575
Hindus (Sivite and Vishnuite)			465,944
Mahomedans.	...	...	171,542
Veddahs ...	...	...	534

2,158,595

2 That of the remaining 250,000 about 190,000 were Roman Catholics; while the Protestants of all denominations numbered between 55,000 and 60,000.

3 That the Christians who benefit by the payments from the Ceylon revenue of this Colony for religious purposes do not exceed 15,000, whilst the other Protestants are at least 40,000.

4 That the essential principle of the British Government with relation to the religions of its subjects in the East is expressed in Your Majesty's Proclamation on assuming the empire of India in 1858, as follows, "that none be in any wise favoured, none be molested or disturbed by reason of their religious faith or observances."



5 That, in Ceylon, the existence of an Ecclesiastical Department of Government is, Your Petitioners most humbly submit, a violation of this principle.

6 That, deprecating as Your Petitioners most earnestly do, the resumption by the Ceylon Government of the connection with the Buddhist and other heathen Temples and Religions from which this Government dissociated itself by Your Majesty's command in 1852, Your Petitioners are convinced that so long as the present Ecclesiastical Department is maintained in the interests of a small fraction of the population, Your Majesty's Government in Ceylon is open to the charge from the majority of its subjects of pursuing a partial and inequitable policy.

7 That your Petitioners are certain that a policy of equal dealing by the Government towards all religions, will commend itself to the non-Christians who form the vast bulk of the population of island.

8 That the Ecclesiastical Department including contingencies and pensions, entails an annual charge on the revenue of about Rs. 140,000, of which the sum of Rs. 25,000 is absorbed by the Bishop of Colombo who officially has not more than twelve chaplains, five aided clergymen and a few catechists to supervise.

9 That the only justification offered for the Ecclesiastical Department is the need of providing for the religious wants of the servants of Government in the island, but many of these do not belong to the subsidized Churches, or are placed beyond the reach of the chaplains, whose congregation chiefly consist of members of the general community.

10 That, Your Petitioners most humbly submit it to be unjust, that a portion of the general revenue be appropriated for the religious advantage of a small section of the community, and that section the best able from position and wealth, to perform the Christian duty of supporting its own pastors and religious ministrations.

11 That, the missionary agencies in the island are now pressing on their native churches, with considerable success, the duty of supporting their own ministry; and that it is an anomaly for native Christians with their small means, to be called on to support their pastors, while their wealthier brethren are relieved of that obligation by the State, through grants from the general revenue.

12 That, it is clear to Your Petitioners, that no injury, but much good will result to the highest interests of religion in Ceylon from the discontinuance by the Government of the appointment and support of a Lord Bishop and Episcopal and Presbyterian Chaplains.



Wherefore, Your Petitioners humbly pray that Your most gracious Majesty may be pleased to direct the discontinuance of all votes for Ecclesiastical purposes from the revenue of this Colony,—excepting such as may be necessary for making due provision for existing incumbents.

And Your petitioners, as in duty bound,  
Shall Ever Pray,

The petition to the Legislative Council consisted, in addition to the usual preamble and conclusion, clauses 1, 2, 3, 8, 9, 10, 11, 12 of the above.

We have not space for the list of Committee.

**The Prince's Visit.** The visit to Ceylon of the Heir apparent to the British Throne has been a great success. As nothing is absolutely perfect in this world, some things might no doubt have been better managed, especially the frequent changes of programme, the Royal want of punctuality (though that we should think is not the fault of His Royal Highness personally), and perhaps the unequal distribution of honours. But with all shortcomings, the Royal visit gave delight to tens of thousands, and has we are sure been productive of the best feelings on the part of the people in general towards Her Majesty the Queen and the Prince of Wales. The loyal demonstration in Colombo of the Singhalese and Tamil Christians in connection with the Church Missionary Society went off well on the second day, after long weary hours of waiting on the first. Wesley College was decorated and the verandahs filled with the boys as well as native Christians from Moratuwa and elsewhere. The National Anthem in Singhalese was begun as soon as the Prince's carriage was in sight and continued steadily till it had passed. A number of ministers stood in front, and their hearty cheers gave evidence of the fervent loyalty of the Methodists. The singing of the Sunday School children at Hultsdorf did not, we are sorry to hear, go off very well; but this was not owing to any fault of the responsible managers, who deserve all praise for their exertions. The honour conferred on Sir W. H. Gregory, now K. C. M. G., was gracefully conferred as it was deservedly won. All Ceylon is honoured in the honour of the Governor.

**Wesley College, Colombo.** The next term will begin on January 10th. The duties for 1875 closed by a pleasant evening on December 22nd, when a lecture was delivered by the Rev. S. Langdon, on Sir H. Davy, and the pupils gave some music in good style.