

THE CEYLON FRIEND.

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ESSAYS ON BUDDHISM

BY THE LATE
REV. D. J. GOGERLY.

ON TRANSMIGRATION.

THIS essay was introduced on its first publication (*The Friend*, 1838) by the following note:—"In the interesting notice of the Rhodias contained in your number for July, I observe a reference to the doctrine of transmigration. As the tenets of Buddha on this subject are peculiar, and do not appear to be generally understood, a few observations respecting them may not be unacceptable to some of your readers. In connection with its kindred doctrine of personal identity, more than one paper may be necessary for its elucidation; but I will endeavour to be as brief as perspicuity will permit.—D. J. GOGERLY."

The Buddhistical philosophy appears to be essentially Eclectic. As its founder strenuously insists that he borrows nothing from others, this appearance is accounted for on the principle that a proportion of truth is contained in every system, and that as the whole field of existing realities is open to the mental vision of Buddha, he perceives with unerring accuracy all the points in which the doctrines of other schools coincide with these realities, and incorporates them in his system, not because they have been taught by others, but because they are truths.

In the discourse named Bráhma Jála,* or "the Braminical Net," he professes to enumerate all the philosophical sects which existed in his day, or which could exist, saying, "Whatever priests, any recluse or bramin, philosophizing on the past or on the future, or on both the past and future, may in various ways teach respecting the doctrines of the past or future, the whole of these doctrines are contained in these sixty-two classes; besides these there are no others. The Tathágata,† priests, is fully acquainted with these doctrines. Their causes, that they have been thus received and thus experienced, that there are such states of being, and that there will be such future states, all these the Tathágata fully knows, and more than these he knows, but, that knowledge is not derived from the experience of the sensations; without the experience of the senses, by his own self-derived wisdom he understands the nature of Nirwána. The production and destruction, the advantages, the evils and the emptiness of the sensations (of pleasure, pain, and indifference) being known by him as they really are, the Tathágata has no attachments but is perfectly free. But these doctrines, priests, which the Tathágata has ascertained by his own self-derived wisdom and publicly made known, are profound, difficult of perception, hard to be comprehended, free from perturbation, satisfying, underived from reasonings, and embracing every minutia; and this must be known by the wise who would speak correctly the praises of the Tathágata."

He arranges the whole in two general divisions, having ten subdivisions: (1) පුබන්ත කප්පිකා, *pubbanta kappiká*, philosophizers on the past, and (2) අපරන්ත කප්පිකා, *aparanta kappiká*, philosophizers on the future; the first contains 18 classes, and the second 44. They are as follows:—

§ 1. *Those who reason from the past.*

1. සසත වාද, *sassata wádá*, *who hold the eternity of matter and spirit*, containing four classes, viz:—1. Those who have a recollection of former states of existence from one up to many hundred thousand previous births. 2. Those whose recollection extends from 1 up to 10 kalpas. 3. Those who remember from 10 up to 40 kalpas. The philosophers of these three classes remember the states in which they formerly existed, their names, caste, complexion, joys, and sorrows and the duration of their lives, at the termination of which they

* Reprinted, *Ceylon Friend*, 1875, pp. 78, etc.

† An epithet of Buddha used by Goutama when speaking of himself in the third person.

were born in another place, and thus continued until they attained to their present state of being. The conclusion they draw is, "Eternal are the soul and the world, unproductive of new existence, immutable, firm. Living beings flee away they travel to and fro, they die, they are born, but they remain for ever identically the same." The fourth class are reasoners who by induction arrive at the same conclusion.

2. එකච්ඡ සසාතිකා එකච්ඡ අසසාතිකා, *ékachcha sassatiká ékachcha asassatiká*, containing four classes, who hold that some beings are unchangeable and eternal, and others derived and mutable. Three classes arrive at this conclusion from the recollection of previous states of existence during the present kalpa, and the fourth by ratiocination.

3. අනානාන්තිකා, *antánantiká*, containing four classes who philosophize on the material world. The first affirms it to be finite. The second that it is infinite. The third that it is bounded above and below, but extended laterally to infinitude. The fourth are reasoners who affirm that neither finity nor infinity can be predicated respecting it.

4. අමර විකේචිකා, *amará wikkhépiká*, the *untangibles, the equivocators*, containing four classes of moral philosophers. The first, being unskilful casuists, are aware of their inability to discriminate between virtue and vice, and when a case of conscience is brought for solution, fearing that by an incorrect decision they should contract the guilt of lying, they evade and equivocate. The second class are aware also of their ignorance, and equivocate from a fear of evil consequences resulting to them from a false decision. The third pursues the same course from fear of being convicted of ignorance by those who are more skilful than themselves; and the fourth follows in the same tract from sheer folly.

5. අච්චි සමුප්පාදිකා, *addhichcha samuppannicá*, containing two classes who deny a previous state of existence, holding that the world and themselves are uncaused. The first of these in their immediately previous state where අසංඝස්ස සත්තා, *asaññá sattá*, inhabitants of one of the Brahma worlds in which there is no consciousness, they therefore concluded that they never previously existed. The second are reasoners who hold the same opinion. These 18 comprise the first grand division.

§ 2. Those who reason respecting the future.

6. උච්චාසන නිකා සංඝස්ස වාද, *uddhamághata níká saññá wádá*, containing 16 classes who hold a future state of conscious existence. 1. Hold the state to be material. 2. To be immaterial. 3. A mixed state, partly material, and partly spiritual.

4. That it is not material, nor yet immaterial. 5. That it is a finite mode of existence. 6. That it is an indefinitely extended mode (like the atmosphere). 7. That it is a compound of the preceding two. 8. That it is neither finite nor infinite. 9. That its perceptions are simple. 10. That they are discursive. 11. That they are limited. 12. That they are unlimited. 13. That it is a happy state. 14. That it is a state of misery. 15. That it is a mixed state. 16. That it is a state of indifference to pleasure or pain, a state of insensibility. Each of these 16 modes contemplates the eternal duration of the state.

7. උඛමාසන නිකා අසංඝාද වාද, uddhamághata níka asañña wádá, containing eight classes *who hold a future unconscious existence*. These coincide with the first eight classes of the preceding.

8. උඛමාසන නිකා නෙව සංඝාද න සංඝාද වාද, uddhamághata níka néwasañña násañña wádá, containing eight classes, *who hold a future existence in a state between consciousness and unconsciousness*. The classes are the same with the preceding.

9. උච්චේද වාද, uchchhédá wádá containing seven classes, *who hold that death annihilates*. The first are materialists, holding the sentient faculty to be generated by the parents from the four great elements, and that death is an excision, a destruction, an annihilation of the sentient being. The second regard annihilation as not taking place till after a birth in the heavenly worlds. The third extends the period of existence till a birth in the Brahma worlds, the remaining four extend it to the first, second, third and fourth arúpa worlds. The whole seven classes hold that death is ultimately annihilation.

10. දිඨ්ඨ නිවාන වාද, ditṭha dhamma nibbána wádá, containing five classes, *who philosophize on the snmmum bonum, the deliverance from misery*. The first regard it as consisting in uninterrupted sensual enjoyments; the remaining classes place it in the enjoyments connected with the first, second, third and fourth Jhánas, or modes of abstract meditation.

This is a brief view of the 62 sects of philosophers affirmed by Goutama to have been existing in his day; the whole of whose opinions he represents as defective, being the offspring of ignorance and misconception, the unstable results of sensual mindedness, produced by past or present sensations. To enter into an explanation of their tenets would be foreign to my present purpose. Relative to the Buddhistical doctrine of transmigration we must refer to the sub-divisions 1, 5, 6 and 9. With the first he acknowledges the former existence

of sentient beings, but denies their necessary eternal duration. With the fifth he acknowledges that there is no creative cause of existence, but denies that existence is uncaused, attributing causation to moral congruity. With the sixth he holds existence after death, but denies its eternal continuance; and with the ninth he acknowledges a cessation of existence; but, objecting to their wording of the proposition, denies it to be effected by death.

His views on these subjects may be thus briefly stated: 1. Sentient beings formerly existed in their causes that is, not the same identical beings who now exist, but other beings whose moral merit or demerit became the causes of present existence. 2. The effective cause of present existence is not a living, intelligent, powerful being, but a congruous cause; i. e. the merit or demerit of actions previously performed by other persons. 3. There will be existences after death, although not of the identical beings now existing; but 4. This series of existences is terminable by the removal of the producing cause. The whole is explained by the following metaphor: 1. Existence is a tree. 2. The merit or demerit of men's actions is the fruit of that tree, which fruit is the seed of future trees. 3. Death is the withering away of the old tree, but from the fruit of that old one a new tree, a new body and a new soul, grows up, bears fruit and becomes the source of succeeding trees. 4. By wisdom and virtue the germinating power may be taken away so that when the existing tree dies, there will be no re-production; this cessation of production is Nirwána.

These tenets are peculiar. The general idea of transmigration is that the same spiritual being successively animates various bodies, but Buddhism teaches that transmigration is not a removal of the same identical spiritual intelligence from one state to another, but an infinite series of new formations of body and soul, each link in the series having the abstract merit or demerit of the actions of the preceding link as its effective cause. The intervention of parents in the production is a mere accident, for in the *Opaátika* formation (called by Mr. Turnour the apparitional appearance) both body and soul spring up at once into full and perfect being without any intervening medium; and the termination of the series, Nirwána, is not the destruction of a naturally existing being, but a mere removal of the producing cause of future existence.

It cannot be expected that this statement of the Buddhist philosophy will be admitted as correct without proof. I shall, therefore, at present, make some extracts from "the Questions

of Milinda," which although not one of the sacred books is a high Buddhist authority, Nágaséna, who flourished a little before the Christian era, being a reputed Rahat and chief defender of the doctrines of Buddha; and in a future communication make some extracts from the sacred writings, (1) from the Abhidharma Pitaka, and (2) from the Sanyut division of the Súra Pitaka.

Extracts from the "Questions of Milinda."—Speakers: *Milinda*, king of Ságala and *Nágaséna*, a priest of Buddha.

[The words translated *body* and *soul* are නාම රූප, náma and rúpa; they are of frequent occurrence and are clearly defined in several parts of the Pitakas. රූප, rúpa, signifies the material form; නාම, náma, signifies the whole of the mental powers; the two combined signifies the complete being, body and mind.]

The king said, My Lord Nágaséna, What obtains conception?* Body and soul (náma rúpa) is conceived, great king. What this same body and soul? No, great king, not this identical body and soul. By this body and soul, great king, actions are performed, good or bad, and by these actions another body and soul commence existence. If then, my lord, this same body and soul are not again conceived, there is deliverance from the consequences of sinful actions. The Tíro replied, If there be no future conception there is deliverance, but not otherwise. Explain it by a metaphor. Thus, great king, one man steals another man's mangoes; the owner, seizing him, carries him before the king and says, Your majesty, my mangoes have been stolen by this man. He replies, No, your majesty, I have not taken *his* mangoes. *His* mangoes he planted; those I have taken are different (i. e., the fruit of the trees produced from the mangoes he planted), I do not deserve punishment. Would you, great king, punish that man? Certainly, my Lord Why? Because, however he may speak, the last mangoes are not separable from the first (being their produce, and therefore essentially part of them). Thus, great king, good or bad actions are performed by this body and soul, and by those actions another body and soul receive existence, and, therefore, there is not deliverance from the demerit of sin.†

* The verb පටිසංදාහති, patisandahati, signifies commencement of being, whether by conception in the womb or in any other way.

† To prevent the Páli scholar from entertaining any doubts on the subject, I give the text of this passage. පටිසංදාහනං මහාරජ ඉමං නාම රූපෙණ කම්මං. කරෙති භොගතං. වාපාපකං. වානෙනා කම්මෙන ආදායං. නාමරූපං පටිසංදාහති නාමාණ මුත්තොපාපකෙති කම්මෙතිති. The above is a literal translation.

Give another illustration. Thus, great king, a certain man takes a lamp, and, ascending to an upper room, eats. The burning lamp sets fire to the grass thatch; the burning thatch sets fire to the house; the burning house sets fire to the village. The villagers seize the man and say, Good man, why have you burnt our village? He replies, Good people, I have not set fire to your village. It was by the light of another fire, that of a lamp, that I ate; it is by another fire that the village has been burnt. Thus disputing they come before you. In whose favour, great king, would you decide? In favour of the villagers, my Lord. Why? Because, whatever he may say, the fire (which burnt the village) was produced from the one he kindled. Even thus, great king, although it be one body and soul which dies, and another body and soul which is produced, the latter is born (produced) from the former. Therefore, there is not deliverance from the consequences of sinful actions." (See the second section of the chapter named "Questions of Milinda"—the first after the introductory chapter.)

Transmigration is thus farther illustrated. A man eats a ripe mango and plants the stone; from that a large mango tree is produced which bears fruit. From that tree also he eats a ripe mango and plants the stone, and from that a large tree is produced bearing fruit, and the series is continued.


These quotations show that both the material body and sentient faculty cease at death (both the सञ्ज्ञ , náma, and the रूप , rúpa), that the actions performed by that Náma-rúpa are the seed of a new Náma-rúpa; and thus the tree of existence is perpetuated. It is not the same with its predecessor, neither is it altogether different as it is a result from it, and may in an accommodated sense be called part of it.

There can be no other kind of transmigration, for the Philosophy of Buddha does not admit of the existence of a distinct, unique spiritual existence residing in the body, and separable from it. In other words, he does not admit of the existence of a *soul* in our sense of the word. But this leads to the doctrine of identity which must be separately investigated, unless the subject should appear to be too metaphysically barren for admission into your little miscellany.

REGINALD HEBER AND HIS POPULAR HYMN.*

BY THE
REV. S. LANGDON.

(Concluded from page 149.)

 E have seen what a good, useful and beautiful life this man was living; but that life good and beautiful as it was had some defects. You remember, some of you, that when good old Dr. Ryland, a celebrated but eccentric Baptist minister, died, a brother-minister—I think it was Wm. Jay—officiated at the grave, and pointing to the coffin, he uttered these impromptu lines:—

“Defects through Nature’s best productions run,
Our friend had spots and spots are on the sun.”

Heber had faults, not many; but we must refer to them in all fairness. There is one fault which was dwelt upon with considerable emphasis by his archdeacon in one of the many letters which you may find in the two big volumes of biography. The fault was this—*He wore a white hat and a pair of white trousers!* This is what the archdeacon says: “Although he has some faults which we could wish to see altered, such as wearing white trousers and a white hat, yet we feel compelled to forgive him when we think of his unreserved frankness, his anxious and serious wish to do all the good in his power; his truly amiable and kindly feelings, his talents and piety and his extraordinary powers of conversation, accompanied with so much cheerfulness and vivacity.” Oh Heber, for shame! How could you expect to make a good impression on the heathen and inspire them with a proper regard for your episcopal office in white trousers and a white hat? See what this archdeacon thinks of the sin. He puts into the balance, against that hat and that pair of white trousers, a long list of virtues, almost enough to make an archangel, and *then* he feels compelled to forgive him! If he were not an angel, the offence could never have been condoned. Now, here is a problem for you. If it required all these talents and graces to cover that defect in costume, let me ask, how much want of piety and

* A lecture delivered at the Wesleyan Juvenile Missionary Anniversary, Colombo, November 13, 1875.

amiability, lack of cheerfulness and vivacity, a complete suit of black, furnished by a clerical tailor would atone for? I said at the commencement of this lecture that the poets were the all-powerful and the immortal of the earth; but it seems that these attributes belong to the tailor after all. You are saying, some of you, "Heber was quite right.

'Worth makes the man, and want of it the fellow;
All the rest is but leather and prunella.'

It is all very well to quote poetry like that, but do you not see your mistake? You have it on archidiaconal authority, that clothes make the man, and not only the man but the *bishop*! And this archdeacon does not stand quite alone in the world. What are two-thirds of the criticism in circulation and the world's gossip but reviews of dress? "Yes, Mr. Notalthere is not what you would call a genius, but did you notice what an elegantly cut coat he wore? I would give anything to know his tailor." "Mrs. Minerva is a very accomplished lady. She is perfectly acquainted with all the European languages and understands house arrangements beautifully, but she spoils it all with that fright of a bonnet!" "Yes, Dr. Knowemall is a very clever man no doubt, but I wish he would tie his neckerchief properly; his wife ought to keep him better dressed." "Did you hear the new minister yesterday?" "Oh yes! Is he not a love of a man, and has he not a beautiful set of teeth?" And this kind of criticism goes far to make the laws of that terrible thing which we call *society*. Some of these laws are useful and necessary, but when society tells a clergyman that he is to be in perpetual mourning—not simply in the pulpit, there if anywhere perhaps the distinction may be allowed—and that he must not move out of doors without being clothed from the crown of the head to the sole of the foot in *orthodox black*, it looks very like her ladyship ordering powder for the fine head and plush for the noble frame of Jeames the footman, who is paid for being an ornament to her ladyship's carriage—he is an acknowledged "clothes-screen." How many men of higher grades are paid for performing similar functions?

The severe archidiaconal criticism of appearances to which Heber was subjected may be met with among other clergy than those of the Established Church. You may have heard of a certain dissenting denomination in which, a few years ago, a clerical moustache was a case for a solemn sitting of a disciplinary committee, and it is said that the delinquent was suspended until the evil thing was removed. I have heard

of another prominent Nonconformist body, the heads of which set their faces determinately against anything like a beard. And we all know of one church where no minister is considered perfect unless he has what Thackeray calls "a half-a-crown taken out of his head." The ecclesiastical milliners and tailors are as powerful as ever in quarters where one would imagine the trades would soonest die, in the midst of the great, solid, hard-working English people. But common sense will prevail by and bye, when mitres and epaulets, and stars and crosses will be outweighed in universal estimation by the manhood that is behind them. Heber was a man in the highest sense of that noble word. I have dwelt at some length on what the arch-deacon says of his dress because, small though it may appear, it shews the true manliness of his character. I like it as well as anything I have found in the heavy volumes which contain the record of his life.

There was one serious failing, however, in the character of this good man; but it was one which probably had its source in the highest and most conscientious convictions. It was a fault of education and not of the heart. Where the "fiction of an apostolical succession" is maintained, a certain amount of illiberal feeling in regard to other communities of Christians inevitably follows. This was Heber's failing. Writing to a friend from Hodnet, he says, "Thank God, there are very few Methodists in Hodnet, and I hope soon to diminish them."

Some of the oldest inhabitants of Colombo will perhaps remember an event which he refers to in his diary in connection with his visit to Ceylon. It seems that Mr. Lambrick, a worthy Church Missionary, had, with his brethren, some qualms of conscience regarding the "union prayer-meetings" which they had been accustomed to hold in conjunction with dissenting ministers in Jaffna and Colombo. The Bishop's advice was remarkable. After saying many good things in favour of the meetings, he says, "There are, however, some serious dangers to which such meetings are liable, against which it is my duty to caution you, and by avoiding which you may keep your intercourse with your fellow-labourers as now, always harmless and unblamed. *The first of these is the risk of levelling, in the eyes of others, and even in your own, the peculiar claims to attention on the part of men, and the peculiar hopes of grace and blessing from the Most High, which, as we believe, are possessed by the holders of an apostolic commission over those whose call to the ministry is less regular, though their labours are no less sincere.*"

In the same letter he recommends, for the same reason, that *laymen* abstain from leading in prayer, "except when the meeting is held in one of their own houses, and when as master of the family they may consistently offer up what will then be their *family devotion*." The two last words are in the Bishop's own italics. I thoroughly believe that Heber was sincere in all this, although it was unworthy of so great a man. It carries its own condemnation on its surface to your hearts now, and, perhaps, if Heber were living now, it would carry condemnation to his. He is one in Christ with all Christ's followers now in the mighty communion of saints, one with all good and Christ-loving spirits in heaven and in earth.

On the 24th of April, 1826, a vast procession might be seen slowly wending its way up towards St. John's Church in Trichinopoly. Men high in office, followed by hundreds of soldiers, walked with sad face and slow step behind a hearse, while lining the way on either side were crowds of natives both Christian and heathen who mourned for the man whose dust was carried along in solemn concourse that day, as children mourn for a father, or a man for the friend whom he loves. It was no ordinary funeral that, and that death was no ordinary bereavement. They talked in low voices and with bated breath about the soul that was gone. In a few days the sad intelligence of that death was carried all over India from the Himalayas to Dondra Head. All the pulpits were draped in black. Public meetings were held everywhere, and *everything said that a glory had departed*.

Who was it? The *Government Gazette* said, "The Right Honourable the Governor General in Council has received the painful intelligence of the sudden death of the Right Reverend Reginald Heber, Lord Bishop of Calcutta, on the 3rd instant at Trichinopoly. The Governor General in Council is pleased to direct that minute guns to the number of forty-two, corresponding to the age of the deceased Bishop, be fired this evening at sunset from the ramparts of Fort William." Only forty-two. It was a short but glorious life that was finished there. Heber died in harness. The brave spirit passed away from the thickest of the fight. He had taken part in a great Tamil service on the very day that he died. It was the author of "From Greenland's icy mountains" who was buried with such honour and whose memory will be kept green for all time by his beautiful hymns.

"The Right Reverend Reginald Heber." Yes, and he was *Right Reverend* too. Not because he held the highest place

in the Church of our Indian Empire. Not because he could put a mitre on his crest and wore an episcopal seal on his hand; but because he was crowned with the living fire which fell on the first apostles, and because he was followed everywhere by "the blessings of those ready to perish." *Right Reverend!* Yes, as all men who live such lives and work such works as he worked are *reverend* of whatever church or people, whether lay or clerical. We bow before such men—to the Christliness that is in their character, to the greatness that is in them because they are good. Heber's life and work called out the reverence of thousands of different languages and creeds. And it has been my object in talking about this man to call out your reverence. Has it seemed to you that my words have been wanting in this feature—reverence for things regarded by many as sacred and venerable. It was because I wanted you to reverence the *man* and not the clothes. I want to lead you through reverence of what is good and true, to make your names *reverend* too, not with that empty and often false title which you give to all men who occupy the pulpit and wear buttoned-up waistcoats with white ties, but with faithful service for God and your race; and if you labour thus faithfully you shall know, as Ruskin says, that "in reverence is the chief joy and power of life—reverence for what is pure and bright in your own youth, for what is true and tried in the age of others, for all that is gracious among the living, great among the dead and marvellous in the Powers that cannot die." And then when you have gone down to the death which you will not dread, friends will sing over you something like the tribute sung over Heber's dust:—

"Thou art gone to the grave! While nations bemoan thee,
Who drank from thy lips the glad tidings of peace,
Yet grateful they still in their hearts shall enthrone thee,
And ne'er shall thy name from their memories cease.

"Thou art gone to the grave! Thy work shall not perish,
That work which the Spirit of Wisdom hath blest;
His might shall support it, His mercy shall cherish,
His love make it prosper, though thou art at rest."




AUTOBIOGRAPHY

OF THE LATE

REV. CHRISTIAN DAVID.

(Continued from page 158.)

IS Excellency requested Mr. Gehagen to send a letter to me, which letter reached my hands on the 1st day of January, 1801, while I was in the church called Jerusalem, at Tranquebar. The very same hour I received also another one from my relatives and friends who wrote to me to come over to Tanjore at the request of the Rev. Mr. Kohlhoff to offer myself as a candidate for the high and lucrative office of the Head Manager of the Tanjore district, having already secured the interest of Benjamin Torin Esq, President in the court of His Majesty the King of Tanjore. Then I went first to Tanjore and showed the letter to Mr. Kohlhoff who immediately wrote to Mr Jaerricke concerning me requesting his opinion whether my remaining at Tanjore would be best calculated to do good or to proceed to Jaffna. Mr Jaerricke wrote to Mr. Kohlhoff, that he would advise me to accept the situation of Preacher of the Gospel and Superintendent of schools. &c., at Jaffna, and to proceed to the same place without delay. Accordingly he strongly recommended me and promised to give me all necessary testimonials, &c., to go to Jaffna. Upon this subject, I seriously determined to consider for a while when it came to my mind what St. James asserts in his General Epistle—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James i. 5.

After having received the necessary testimonials from the said Mr. Kohlhoff I bade farewell to him and my friends, and left Tanjore in the latter end of January and arrived at Tranquebar on the 1st February, 1801, when I showed to Dr. John, my tutor and patron, the papers and testimonials which Mr. Kohlhoff gave me. Seeing them, he was pleased to give me a letter of introduction to his friends at Jaffna and also a testimonial on my behalf.

On the 7th of February, I bade farewell to my tutor, Dr. John, and to my relations and friends at Tranquebar, and left the place with my family and arrived at Negapatam, from whence we embarked for Jaffna on the 18th instant, landed at

Kayts on the 20th, and reached Jaffna on the 22nd of the same month. Colonel Barbet being absent, Mr. Gehagen kindly received me, to whom I delivered my testimonials, papers, &c. After perusal, he forwarded them to His Excellency the Governor of Ceylon, the Hon'ble Frederick North, Earl of Guildford. I obtained instructions from His Excellency (dated the 28th February, 1801) who appointed me as Preacher of the Gospel and Superintendent of 47 schools in the Districts of Jaffna and Manaar, directing me to visit the said districts three times a year.

Immediately after I entered upon the duties of my new appointment, I re-established or at least brought into operation with the sanction of His Excellency the Governor the 47 schools in the districts of Jaffna and Manaar for the education of the native children, as they were under the Dutch Government. I took a house for rent in the town, where I continued to preach on Sundays and holy days both in the mornings and evenings. I also weekly visited my congregation in their residences for the purpose of exhorting and praying with them, as well as enforcing in private those truths which had formed the subjects of my public discourses.

Here I must remark that in the time of the Dutch Government, the Presbyterian minister used to perform divine service at St. John's Church, which is about a mile distant from the Pettah and situated at Chundiculy. After the British took possession of the Island of Ceylon, the above said Colonel Balbet was appointed Commandant of the Jaffna Fort and Commissioner Extraordinary of the whole of the Northern Province from Chilaw as far as to Batticaloa. The Colonel had in possession St. John's church, the roof of which was in a decayed state, and he used to keep his cattle in the church. Believing in the infallible promises of God, who is the hearer of prayers, and who through His almighty power can move the hearts of all men as they are in his hands, I resolved to go every evening to the said St. John's church to pray that the Lord would direct the heart of the colonel to give up the sacred building to my charge that I might preach the ever blessed Gospel there.

In 1801, December the 20th, about 6 o'clock p. m., I went in company with my cousin Josephulle to the church and tenderly opened the door of the vestry where the animals were secure within. The sheep began to bleat. We immediately knelt down, and I supplicated the Lord that He would graciously incline the heart of the above named gentleman to give the sacred house into my charge for the purpose

of preaching His holy word. In the hurry of the moment after prayer, we left the place, forgetting to shut the door. On the 21st evening, according to my resolution, at the same hour, I went thither with my said cousin, and finding the door strongly bolted, immediately I thought that the shepherd had secured the door, in consequence of which, we entered into the church through the window on the north side, and kneeling down as I was, engaged in prayer, a great sudden light blazed before my sight, near the pulpit on the east side. I immediately concluded my prayer, and on returning home I mentioned to my cousin about the light I saw in the church while I was praying. He said that he did not see it, but encouraged me by observing that it was a good sign, and that we should continue to wrestle with God until we got possession of the holy building.

On the 22nd as we approached the middle door on the south side of the church, Colonel Barbet came from his residence (which after his death was purchased by Government and is now used as the Kutchery) and requested me to tell the shepherd who was coming behind him, that he must bring the sheep the next morning to the Fort, that he will give him a place to keep them, and also desired me to call on him at the Kutchery in the Fort, as he intended to give over the said Church to my charge, and likewise promised to assist me with prisoners to clean the same. Immediately I offered up my prayer and thanksgiving to God and praised Him like David of old. "Bless the Lord, O my soul, and all that is within me, bless His holy name! Bless the Lord, O my soul, and forget not all his benefits Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies." Ps ciii. 1—4.

On the morning of the 23rd, I went to the Kutchery in the Fort, when Colonel Barbet delivered the keys, and at the same time ordered his peons to get the church well cleaned by the prisoners, and particularly he sent a general notice to every district of Jaffna and Manaar that I was appointed as a licensed preacher of the Gospel by Government and I was to officiate in St. John's Church, and whosoever wished to be married and to have their children baptized might apply to me.

On the evening of the 24th, being Christmas eve, I preached for the first time in St. John's Church, and the text I selected for that joyful occasion was Phillipians iv. 4. "Rejoice in the Lord alway, and again I say rejoice." People

of every description attended the service, among whom I was gratified to find two Hindu scholars of the Venerable Fathers Schwarts and Jaerricke. So I continued by the help of God to preach regularly, during my residence here, in St. John's Church till I retired on pension in September, 1841. Since then the church has been given over to the Church Missionary Society, yet, by the grace of God, when my health permits me, I do perform occasionally my ministerial duties in the said Church, at the request of the missionary who is stationed there.

In the year 1802, the month of March, His Excellency the Hon'ble Mr. North visited Jaffna and attended St. John's Church with his suite on the 28th of the same month accompanied by Colonel Barbet in order to give his countenance to me and set an example to others. I delivered the sermon inwardly praying that the Lord would bless the words to the hearts of my hearers. The Governor paid great attention to my discourse, and on the following day, in testimony of his good opinion towards me, directed Rds. 250 to be paid to me. This sum was ordered to be paid "to the Rev. C. David, Officiating Preacher of the Gospel, as a mark of His Excellency's approbation of his exemplary behaviour in the exercise of his holy function."

(*To be concluded.*)



KUSAL AND AKUSAL.

(*Translation from the Milindaprashna.*)

GAIN king Milinda asked, "Lord Nāgasēna, when living beings in this world perform *kusal* or meritorious acts and also commit *akusal* or demerits, which of them will be increased?"

"Great king," replied the priest, "the *kusal* will be increased, and the *akusal* will become exceedingly less."

"What are the reasons for it?" asked the king.

"The person who commits demerit," answered the priest, "repents, and thinks I have committed a sinful act; by reason of which, demerit will not be increased. Great king, he who


does a meritorious act will have satisfaction, but not sorrow. He who has no sorrow will have joy; he who has joy will have gladness; he who is glad will have his body appeased;* he who has a sound body will be happy; the mind of him who is happy will be undisturbed; the person who has a sound mind and is tranquil well understands the reality of the virtue of meritorious acts; by reason of which, the meritorious acts (*kusal*) will be increased. In days gone by, a certain man whose hands and feet were cut off lived 91 kalpas, without suffering any punishment in hell by reason of his having offered a handfull of *mánel* flowers to a certain Buddha. By that also it would appear that *kusal* is increased, and *akusal* becomes exceedingly less."

K. J. POHAT.

THE AMERICAN CENTENNIAL.

BY THE

REV. S. LANGDON.

T would scarcely be right to let this celebration pass without some notice. The Fourth of July is always the reddest of red-letter days in the Calendar of the United States of America. It is their national birthday, and they have a right to make it a day of days. But this year the birthday festival is kept up with more than ordinary demonstration, and neighbours are invited to come and participate in what we may call the "coming of age" of a nation. A hundred years would be a very long life for an individual, but can hardly be called more than a minority for a nation. That minority has just been passed and the Centennial is an appeal to the world to look back over a hundred years of history and see how mightily a people who before were not a people could grow in that time, under the shadow of such a government as theirs and with the political principles which they bought at a terrible price and have a right to cherish.

* Or, have his body at rest.

“A hundred years ago,” and as we say the words what strange scenes, what grand figures rise before our minds in connection with the events which led to the declaration of Independence. On the English side of the Atlantic we see a pig-headed but good-hearted man. He was wretchedly educated but thought himself a Solomon. “Was there ever such stuff as Shakspeare?” he asked once. That man was George III, King of England. Calling himself a Whig, he wanted to become a despot and tried to make the great men who composed his cabinet pander to his selfishness, ignorance and conceit. “Farmer George,” as some of his subjects called him, might be seen in the morning in dirty cottages kindly patting little children on the head, and in the evening browbeating cabinet ministers. He meant well no doubt, but the poor man’s obstinacy cost the English nation dear and went far towards making what is one of the darkest blots on the modern history of England. To that more than anything else is attributable, the event which millions of people celebrated with such magnificence last month.

Around that burly centre figure, we see others rising. The most striking form is that of “the great commoner,” who had exchanged that title for one less dear to the English people. The Earl of Catham. There he is an old man, supporting himself with crutches, brought out of retirement by the prayers of the nation to save it from the impending strife. There he is in 1775, speaking to the measure which he himself has brought in to avert war with the colonies by repealing the tyrannical acts and abandoning the claim to taxation. Speaking with the fiery eloquence of his younger days, referring to the obnoxious stamp act he says, “It is not cancelling a piece of parchment that can win back American. You must respect her fears and resentments.” And uttering similar words in defence of the liberties of the American people three years later in the house of Lords, “the old man eloquent,” broke down in a swoon and was carried away dying from the scene of his splendid struggles and triumphs.

The next figure is a less prominent one. The big stately form of an Irish gentleman, Edmund Burke. He stands up to advocate the side of the oppressed; the side which his noble heart generally carried him to; and a splendid advocate he makes. We hope that America in her centennial thanksgivings has not forgotten these great names, the names of men who in the face of terrible opposition pleaded for the rights of the colonies.

And now other figures are rising, but their forms are less distinct. There is Lord Mansfield, brave, but on what all the world now calls "the wrong side," the side of the king. There is the Duke of Bellford, true to the principles of his house, speaking against oppression and advocating generous measures. The honest Duke of Grafton is here too, who finding that his side was the wrong side soon resigned his office.

And now what do we see on the other side of the Atlantic looking back over the last century? We see a small congress assembly at the place where, as we write these words, people from the East and the West, from the North and the South are gathering to congratulate the American nation on its "majority," and what it can shew as the result of its hundred years of national life. But the Philadelphia, which we see is not like the city in which the "world's fair," is held this year. It could provide for as good an exhibition as the Ceylon horticultural perhaps, it could not go much further. Many a house of business in the present city is larger and finer than the old building, where the congress sits. The men who compose this assembly are only about twenty and they all look solemn and sad. A great struggle is going on in some of their minds and the sadness comes with the thought of the desperate and bloody strife which has already commenced around them. The most striking figure is that of the man whose name ought to be high in the hearts of the people to-day, the Philadelphian printer, the man of science, the wise and fearless statesman. A man who could be anything that was great—Benjamin Franklin. There he is with his open face and honest heart, impressing on his colleagues the necessity of united, independent government. With the terseness and wit which characterize Poor Richard, he says, "We must all hang together unless we would all hang separately."

There is Lee, the Virginian, uttering with all boldness his opinion that the States should at once be declared independent. John Adams—we must say a word about him—a born statesman and the father of statesmen. Conciliating, honest John who was for reconciliation as long as there was any hope of getting it from "Farmer George," but who, now that all hope is lost, flings himself into the struggle for freedom. There could hardly be a greater contrast than exists between him and that red hot young Radical Thomas Jefferson, extremely bitter in all his views regarding the English government and giving expression to them in a torrent of stormy invectives. He was brilliant but afflicted with what Dr. Quincy calls "a perfect diarrhoea of words."

And as we look back over this time and at this struggle, there is one man who always stands before us, look in what direction we may. We commenced our review with the name of the George who was ruling on the English side. We will conclude the list with the George who was rising to rule on the American side. What shall we say of him? What hundreds of Americans are saying to-day, "Look at the America of the 19th century. Look at this Centennial—he did it." "The Father of his people." "The man first in war, first in peace, and first in the hearts of his fellow countrymen." George Washington

These were the men who framed and adopted on behalf of the colonies they represented, the famous document which declared that George III had shewn himself "unfit to be ruler of a free people;" that "the United Colonies were free and independent States, that the connexion with Great Britain was and ought to be at an end, and that the colonies had full power to levy war, make peace, contract alliances, and act in all things as free and independent States." This was passed by the Congress on July 4th, 1776, and the American people were virtually separated into a distinct nationality by the oppressive acts of the English Government and George of Hanover as the early colonies had been formed from the despotic and cruel persecutions of the House of Stuart. There is, therefore, some truth in what the Americans say, that their country is the outcome of English Tyranny.

The story of the war which followed is a wellknown one—of the base employment of the Red Indian's treacherous scalping knife by the English, of the retaliations of the Americans, the triumphs of Washington and the disastrous defeats of the English Generals. In this war the eyes of the English Government were opened to the true position of affairs and to their own shortcomings. Two bills were passed pledging "the English Government never again to impose a direct tax on the colonies and proposing to send out five Commissioners to treat the Americans with full power to suspend all Acts passed since 1763." It was too late.

"All the king's horses and all the king's men
 Couldn't put Humpty Dumpty together again."

The connection was broken for ever. The Americans were a free people and determined to stand by their declaration. After a few years of bitter struggle the United States became an independent power by international treaty, with Washington in the Presidential Chair and John Adams as Ambassador at the Court of St. James.

If the men of whom we have been writing could re-visit the London and the Philadelphia of to-day, what marvellous contrasts would they see between the *now* and the *then*. Then no railways, no telegraphs, slow travelling, slow sailing, no newspapers, and a new book was a novelty indeed. Hundreds of the conveniences which we possess now were unknown. From Franklin's letters to his wife, in which he describes the luxuries of an English breakfast-party, we gather that *table-cloths* were not at all in general use at the breakfast-table in the America of that time. How did they manage to live without it? And yet these noble men did live, and lived a grand life with few newspapers and destitute of table-cloths. This was America. England was not so bare of luxuries. There the table-cloth had long been a necessity and the newspaper was fast becoming one. The *Morning Post*, the *Morning Herald* and the *Times* were infants, but they made their power felt. The press was only just beginning to assume its proper position as a teaching power and a revealer of the public mind. And for the liberty and the mighty influence of the press which we enjoy now we are largely indebted to the wars (or struggles) of "a hundred years ago."

Now we see a table-cloth and a newspaper in almost every house—the table-cloth may be dirty, and the newspaper too, but there they are—a host of "specials" employed at vast expense, who use telegraphs, express trains running 60 miles an hour and fast steaming packets, to carry news all over the world of what is taking place in the Philadelphia of to-day, describing the largest and most magnificent of the International Exhibitions held there by a nation not more than a hundred years old. And this Centennial will show that towards the wonderful progress of the last century, this "go-ahead young nation has contributed no small share." This national greatness is not altogether surprising. America is a nation capable of great achievements in a land of almost boundless resources.

People are saying to-day, If this is the Centennial, what will the bi-centenary celebration be? The success of the past is not the only pledge required for a prosperous future. We have our fears about that future. It will take more than a hundred years to wipe out the bad effects of slavery. The class and colour distinctions of the United States cannot be maintained peacefully under a flag which reads "Liberty, Equality, Fraternity." This was a strong impression on the writer's mind, during a short visit which he paid to the States seven years ago.

Grave difficulties will possibly arise too from the mixture of races which is constantly going on there, and the variety of sympathy which must necessarily exist among a people of so cosmopolitan a character. There will, however, be no fear for the issue if America retain as the backbone of her constitution the principles of the Pilgrim Fathers, cherished but softened in the men who signed the declaration. There is no very old history for them to fall back upon. No Druidical piles and feudal castles—perhaps they are none the worse for that. But they have a grand history to make. Our old history is theirs, a fact which we trust they will never forget. The Americans may see in their great country a prophecy which they by God's blessing may convert into one of the noblest histories that shall be found for ages to come. They may envy the wrecks of ancient splendour which are possessed by other nations; but they can shew something to be proud of in the abundant natural wealth and beauty of the land in which they live. They do shew it, and talk of it too. A characteristic anecdote is told us of a Yankee and an Italian who were discussing the good qualities of their respective countries. The Italian spoke of the historical monuments, the works of art, the sunny skies and the blue lakes in the land of his birth. The American said that in his country the rivers were broader, deeper and longer, the sky was clearer, the sun was brighter, the lakes were bluer, the lightnings were "forkeder" and the thunder was louder.

The Italian, thinking he was about to close the debate, said, "But, my dear sir, you have no Vesuvius!"

"I guess we han't," replied the Yankee, "*but we've got a little Niagara that would put it out in five minutes!*"

The Americans are great talkers but they are also great workers, and this exhibition will doubtless show that for good and true work of any kind they can take their stand with any nation upon earth.

This century of national history will be instructive to them, and it ought also to be full of instruction to European nations and governments. Let us refer to one instructive feature. The America of to-day has become what it is without the aid of a State-paid Church. It is true that there is much of irreligion in the large cities, but that has been brought there in the main by immigrants from State-Church countries. The old New England heart is as religious as ever; and the true Americans, descendants of the Declaration men, are probably more thoroughly religious than the English people.

Without a state-church but with the old Puritan trust in God America may keep its place in the van of progress, and make its Bicentennial a better and greater thing than the Centennial of 1876. From the Centennial Cantata we take the following lines:—

Now, praise, to God's oft granted grace,
 Now praise to Man's undaunted face,
 Despite the land, despite the sea,
 I was: I am: and I shall be—
 How long, Good Angel, O how long?
 Sing me from Heaven a man's own song!

“ Long as thine Art shall love true love,
 Long as thy Science truth shall know,
 Long as thine Eagle harms no Dove,
 Long as thy Law by law shall grow,
 Long as thy God is God above,
 Thy brother every man below,
 So long, dear Land of all my love,
 Thy name shall shine, thy fame shall glow.”

To which we say, Amen, with all our heart. May “Brother Jonathan” have a long and glorious life, and many happy returns of *The Day*.

Notes of the Month.

The Grace of Episcopacy. The Right Reverend Reginald Stephen Coplestone, D. D., Bishop of Colombo, aged thirty, and “in the year of his episcopate One,” has greatly distinguished himself during the past month. Not merely as the youngest but as the most headstrong of the bishops of the English Church since the Reformation will he be henceforth remembered. He has issued a mandate (which will be more honoured in the breach than in the observance) dissolving the Committee of the Tamil Cooly Mission, ordering the experienced and esteemed missionary, the Rev. W. Clark, to withdraw from the Secretaryship and Superintendence of the Mission, and transferring all the work among the coolies to himself and his Ritualistic Chaplains. Moreover, he has revoked the licences (to preach and perform spiritual functions) of Mr. Clark and eleven or twelve of his brethren? And why?

For evils in life?—for errors in doctrine?—for disobedience to any of the written laws of the Church? For none of these things; but simply for not complying with the Bishop's illegal directions to obtain the uncontrolled direction of the Church Mission and to place the missionaries and catechists under the control of the Romish section of the clergy. Had the Bishop used his great social influence steadily and quietly, it is to be feared that he might have obtained some degree of success. His violence has brought his designs to light and has roused a spirit of public resistance, which we earnestly hope will frustrate his purposes, lead to his speedy removal from Ceylon and relieve the Government from its disgraceful connection with sectarianism.

Bishop Coplestone probably glories in not sharing the mild and tolerant spirit of the nineteenth century. It is lucky for him that he lives when he does. By a sad accident he caused the death of a poor woman while he was driving in one of the crowded streets of Colombo. Under these circumstances, only sorrow and sympathy can be felt for the Bishop by his strongest opponents. In the reign of James I., Archbishop Abbot, while hunting, had the misfortune to kill a gamekeeper. He immediately retired from the exercise of Episcopal functions; all his goods were declared to be forfeited to the Crown; some bishops elect waiting for consecration refused to have defiled hands laid on their heads; and it was not until a Royal Commission had made enquiries that the royal favour restored the archbishop to his goods and office. The very different measure accorded to Bishop Coplestone will we trust lead him to appreciate the more merciful and benignant spirit of the present age, and induce him to emulate Sumner, Patteson and Wilson rather than Bonner, Laud or Sheldon; and in future to exhibit himself as a model not of episcopal harshness but episcopal grace.

For the inhibited Church Missionaries, we have words and thoughts only of respect and admiration. The names of these honoured Confessors in the Protestant cause are: the Revs. W. Oakley, W. Clark, J. I. Jones, W. E. Rowlands, S. Coles, J. Alcock, R. T. Dowbiggin, A. R. Cavalier, G. F. Unwin and C. Jayasinghe, with the Revs. J. D. Simmons and D. Wood of Jaffna.

The Rev. Alexander Hume, a Wesleyan Missionary formerly in South Ceylon, died at his residence, Cheetham Hill, Manchester, in June last.