

THE
CEYLON FRIEND.

November, 1876.

NOTRE DAME DE LOURDES.

LOURDES is the name of a small town in the department of the Hautes Pyrenees (France). In 1858, a little shepherd girl named Bernadette Soubirons, was praying in a cave a short distance from the town, when the Virgin Mary herself appeared to her, and said, "I am the Immaculate Conception." She then told her that her wish was that a church should be built on that spot, to which crowds might come to worship her. The child returned to the town and related the miracle. The people were astonished, and several accompanied her to the spot, when again the Virgin made her appearance but was invisible to every one save Bernadette, whom she ordered to hollow out the earth with her hand, and immediately a fountain sprang up! Though this occurred many years ago this spring has not yet dried up, but produces every day 100,000 litres (a litre is nearly the same as a quart); and to it "millions of pilgrims have resorted and been cured of all sorts of diseases." Bernadette is now a "sister of charity."

Such is the popular story. Now for the facts of the case. A young English lady, who was sojourning in the neighbourhood, feeling somewhat fatigued with her walk, and seeing a hollow in a rock, made her way to it. After resting awhile,

she saw a little peasant girl approach, so retreated into the inner recess. Presently she heard the child praying to the Virgin, and the idea came into her head to try and impose upon her; so going towards her, she said, "I am the Virgin to whom you are praying," &c. Little did this young lady imagine what would be the consequence of her foolish frolic. The awe with which Bernadette was seized is easily understood, and when on her return to the town, she had told her story, finding herself becoming popular—and love of approbation is by no means peculiar to French children—she was not slow to add to her popularity. Hence, accompanied by a crowd, she visits the spot a second time, and pretends she has had a second vision, and that in obedience to a command she scraped the earth with her hand, and a fountain issued. This stream was known to every inhabitant of Lourdes, and the whole occurrence would no doubt have soon vanished from the people's recollection, had it not been for some one, a townsman perhaps, who foresaw what capital might be made out of it. Care was taken to spread the news, and as a result pilgrims began to flock to the spot, and trade flourished accordingly. A lady, who has spent nearly the whole of her life in France, was, not long since, visiting Lourdes for the purpose of evangelization. As she offered the "cocher" (driver) some tracts, she said to him, "You know you do not believe in this miracle for which your town is so celebrated, will you like to read something that is really true and worth believing?" "Madame," he replied, "everybody knows the whole thing is a lie, but then it brings plenty of money to our town, and we are content." This same lady tells us most of the inhabitants of Lourdes were previously a poor and simple people, and that even now but few can read.

Let us listen to the account of one of the miraculous cures effected by the water of Lourdes. M. Artus of Rue Tronchet, Paris, publishes a pamphlet of 62 pages, and begins by stating it as his belief that "God has permitted palpable facts to be brought under people's notice so that those who have abused discussion and are disgusted with reasoning on religious subjects may be convinced of the truth." He feels it therefore a "duty" to record the fact which has come under his own notice. Quite by chance he met with a book entitled "Notre Dame de Lourdes," by a M. Lasserre. He took it home to his wife, who read it and begged him to do the same. Feeling no particular inclination to follow her advice at the time, it was laid aside for months. At length, one night after retiring to rest, not being sleepy, and seeing it on the table,

M. Artus took it up. His attention was not much arrested at first, but by and by, he became "captivated" and "carried away" by it. He "found the all powerful breath of God pervading the pages," and his eyes often filled with tears, and without missing a single line, he read on, till he came to the end. Just as he closed the book, some one entered his room, who exclaimed with surprise, "What, burning a candle still, it is broad daylight." The night had passed as an hour. It was indeed daylight—"daylight also in my soul," he adds, "for an imperishable light had risen in my heart, namely that of an absolute faith in *Notre Dame de Lourdes* and her miracles."

During the late Franco-German war, M. Artus and his family took refuge at Bordeaux, where they resided for seven months. One of the members of his household, his niece, a young lady of fourteen, was afflicted with a distressing tumour, and when at the conclusion of the war they all prepared to return home, she was found too ill to be removed. Her weakness continued to increase. She refused food, and at length her right side became paralysed. All the most noted doctors in Bordeaux, whose names are given, were consulted; but though they prescribed tonics and various medicines to prevent the increase of the malady, they gave no hope of a speedy cure. M. Artus, after the perusal of this wonderful book, wrote to the priest at Lourdes, requesting him to send a bottle of the water to his sister at Bordeaux, and at the same time wrote to her as follows:—"Since the doctors are not able to cure your daughter, let us go to one higher than man. Let us make an appeal to the Holy Virgin who appeared a few years ago since to the little shepherd girl at Lourdes." He then tells her he has ordered a bottle of the water to be forwarded to her and begs her to read the book which has been the means of his conversion, and prepare herself "to receive the grace which heaven will bestow" on her and her daughter. He concludes by entreating her not to show his letter to her husband or to her eldest son, as they will be sure to laugh at the proposal, and thus perhaps hinder the descent of the blessing. In spite of these instructions, however, the letter was shown to the lady's husband, but he was content with laughing at the nonsense and did not forbid her doing as she pleased. As for the son, he declared if the bottle of water cured his sister, he would proclaim the miracle everywhere, and even promised he would go to confession, a practise to which he had long been a stranger. By some mistake, the forwarding of the water was delayed. Meanwhile, however, the recommended book was carefully perused by

both mother and daughter, and also by her other "very pious" little son of eleven years of age. They frequently repeated prayers too, and pater nosters, and were favoured by the constant visits of a priest, who excited their faith by relating instances of cures which had come under his own notice. When the water at last arrived, they delayed to make use of it, not feeling themselves worthy to do so.

Juliette, the invalid, had been admitted to her "first communion" the previous year. The anniversary of the day arrived and though very weak, for she had not tasted food for forty-eight (?) hours, she begged to be allowed to go to church, and said afterwards she would make trial of the water. With great difficulty she was conveyed to a neighbouring church, where mass was said for her at the altar of the Virgin. With all their souls, mother, daughter and the "pious Albert" joined in the service, "wishing as it were to force God to interfere." On their return home, the mother trembling handed Juliette a glass of the holy water. She drank a few drops. "Well my child," said the mother. Juliette, who was frightfully pale, replied, "There's no change, I am not cured," and then burst into tears. The appeal to the Virgin had been of no more use than that to the science of men. Night arrived. The mother and children were repeating their evening prayers, when the father entered, but he offered no interruption; he felt too sad to prevent what he thought might divert them awhile, though at the same time he considered their prayers ridiculous and absurd, so taking up a newspaper he retired to a further corner of the room. Prayers ended, Juliette pointing to the water requested her mother to give her some more of it, for she said, "I am going to get well, I am sure of it." "If the Holy Virgin intended to cure you," replied the mother, "she would have done so this morning. Juliette persisted. "Wait then till to-morrow, and try to sleep now," urged the mother. "Nay," pleaded the invalid, "give me some water now, I am going to be cured to-night, I am certain." Just then the little Albert knelt down, and "prayed with such fervour that his face was transfigured," then rising he joined his sister in asking that the holy water might be given, "for I also am sure she is going to be cured," he said. A glassful was poured out. Juliette made the sign of the cross, and then slowly drank the whole. She raised her eyes to heaven—a pause ensued—"The Holy Virgin has cured me," she suddenly exclaimed, "now let me wash in this water." The mother remonstrated, for even during the hottest months, she had been so enveloped in flan-

nel, and so carefully screened from the cold in every way that she dreaded the effect of such an experiment. Again, however, Juliette's entreaties prevailed, and as her body was being rubbed, she cried out, "All my pains are disappearing, they are being wiped away as with a sponge." "In fact, the disease was gone never to return." Now follows a description of the scene that ensues; the father paper in hand rushes to the bedside to learn the cause of the various exclamations which have reached his ear, little Albert runs into the corridor, to announce the good news to every one he meets with, and the whole household assembles to witness the effect of this miraculous water.

Juliette was now able to lie down, a thing which had been impossible to her so long. She slept soundly, while the father and mother watched by her side, the whole night. In the morning she rose and breakfasted with a good appetite, and afterwards set out on foot to the neighbouring market to purchase flowers to adorn the altar of the Virgin. Previous to this Juliette had been taking tonic baths, and her mother resolved, as she had several tickets left, she should continue them. The donkey on which she had been accustomed to ride to the Hydropathic Establishment, was brought to the door. She mounted without assistance, but, oh, marvel of marvels! the animal who had gently borne little Albert on his back a few minutes before, was now seized with an "extraordinary agitation." He reared and kicked so violently that he soon threw Juliette on the ground, and before she could be released dragged her to some distance. Her friends were glad to find she had received no great hurt, "but they failed not to see the lesson God intended, which was as clear as if it had been given by Balaam's ass." The baths and all other human remedies were abandoned. As a matter of course the whole family soon found their way to Lourdes, where they were joined by the uncle, M Artus, who was only too glad to be present when they offered up their thanksgivings to the Holy Virgin. We conclude too the unbelieving elder brother accompanied them; at all events, we are told, he fulfilled his promise and began to go to confession.

The wonderful grotto at Lourdes, has had an iron railing placed in front of it. To the right and a little above it the rock has been excavated to receive a good sized image of the Virgin Mary, and beneath is this—"Je suis l'immaculee conception." Inside the cave, a lamp is suspended, which is kept continually burning, and on one side a cross is erected. Outside the cave is a small building. This is placed over the

fountain and on it are the words, "Vas boire et te laver à cette fontaine," and on a hill, which overshadows the whole, a large and imposing church has been built. The prayers offered here are of course principally addressed to the Virgin Mary though they invariably begin with some such words as these, "Heavenly Father who art God, Eternal Son of the Father, Holy Spirit, Holy Trinity who art one God, have mercy upon us." The *Litany* used is entirely to the Virgin. It begins thus: "Immaculate Mary," and these words are repeated at the commencement of each sentence, fifteen times in all, "Immaculate Mary, who hast given to us the Divine Redeemer; admirable instrument of celestial mercy; who hast appeared at Lourdes; who hast chosen a secluded grotto, to teach us to be separate from the world; who art surrounded by a dazzling light, to reveal unto us thy heavenly glory; who art so beautiful, to teach us to prize above all things the soul's beauty; whose sparkling robe of whiteness recalls to our minds that we ought to keep our souls free from all sin; who didst wear a girdle of an azure tint, to teach us that all holy purity, all Christian virtues claim strength and courage from heaven; who didst appear in a long veil, to show us that the greatest modesty is the certain protection of virtue; who didst keep thine eyes fixed on heaven, to teach thy children not to lose sight of a happy eternity; who didst hold a rosary, to recommend us piously to repeat prayers, and often to meditate on mysteries; whose bare feet rested on the rock and thorns to encourage us to walk with confidence through this vale of tears; who hast appeared to a poor child, to manifest thy predilection for the small and despised of this world: who by her caused the fountain to arise, to show that through thee we can work wonders; who hast given us in so great an abundance this wholesome water, to make us understand the extent of thy power, care and kindness; pray for us."

The next twelve sentences commence with "Notre Dame de Lourdes." Surely if she be able to do for us all that is included in them we need not trouble ourselves to pray to God at all.

"Notre Dame de Lourdes, who dost counsel sinners; who dost re-animate the devotion of the just; who dost raise the dead; who dost restore sight to the blind; who givest hearing to the deaf; who renderest speech to the dumb; who causeth the paralytic to walk; who givest health to the sick; who consolest the afflicted; who dost succour all who have any need; who art, from day to day, more than ever invoked: who dost draw to this place continually tides of pilgrims; pray for us."

“For our holy mother the Church, for our holy father the Pope, for our dear and unhappy country, for all evils which threaten us, for all our relations, for all our friends, we invoke thee, O notre Dame de Lourdes. Pray for us that we may be counted worthy of being heard. O Immaculate Virgin, our Mother, who hast condescended to make thyself known to an obscure child, cause us to live in the humility and simplicity of the children of God, so that in our turn we may share thy heavenly communications. Grant us to know how to be penitent for our past faults, make us to live at a distance from sin, that we may more and more love Christian virtues, so that thy heart may remain open towards us. Cease not to shed upon us such grace, as shall lead us to live here below in divine love, and render us more and more worthy of an eternal crown.”

Next we have a thanksgiving to the Virgin for the extraordinary favours she continues to send upon the place, and the prayer ends thus: “By thy mother’s heart, O Mary, and by the glory which the holy church has bestowed on thee, we entreat thee to fulfil the peaceful hopes, which the promulgation of the doctrine of thy immaculate conception has caused.”

As we glance at these prayers, and remember they are offered to a woman, we cannot but be struck with the close resemblance to those offered to heathen goddesses. “I sacrifice this to thee, that I may live in thy heaven,” the worshippers of Doorga say. “O most auspicious one, bestow on me the bliss obtained by austere devotions, by acts of charity, and by the performance of religious ceremonies,” they say to Kalee. “O goddess Pattinee, forgive us if thou beholdest any offence in us,” Sinhalese people pray.

To return to M. Artus. No sooner had his niece Juliette been cured in this miraculous way, than he wrote to the “*Univers*,” one of the principal Paris papers, and a month later he appears again among the correspondents. This time it is to challenge controversy. He offers 10,000 francs to any one who will prove that there is no foundation for the miraculous origin of the fountain at Lourdes, and that the cures enumerated in the book, which had been the means of his conversion, are false. To expedite matters, for he fears enquirers may delay the conclusion of the bargain, he indicates two cases mentioned in the work, adding if these are false, then we may refuse to believe any of them. The first is that of a widow named Rizan, in the town of Nay, who had been paralysed ever since 1854. On the 16th of October 1858, being near her end, for the doctor, whose name is given, had

told her she would most likely die in the night, she used some of the water from Lourdes, and her cure was instantaneous and radical! She, whose body had been one mass of wounds, "never once felt any more pain throughout the years which followed her cure!" The second case is that of a Mlle. Morean of Sazeny, who had completely lost the use of one eye, the other also being partially affected. Oculists acknowledged her case as hopeless. She drank some of this miraculous water, and placed a rug which had been soaked in it, over her eyes, and then went to sleep. She awoke cured, and has never since had anything the matter with her eyes!

It was not long before an opponent appeared, under the assumed name of Marcadeau. No doubt the suppression of his real name was a mistake, and also the request that letters should be directed to Rue de Raillerie, Caunterets, as M. Artus failing to hear from him, in answer to his second letter, went to the address and ascertained that he did not reside there. Nevertheless, this gentleman, whose real name was Caseaux, M. Artus cannot but acknowledge to have been one who was well known, and an editor of a provincial paper, the "*Pyrenees*"—one, upon whose testimony we can rely, and he corroborates that of other residents in the neighbourhood. "I belong," says M. Marcadeau alias Caseaux, "to this country, therefore allow me to declare decidedly that the whole thing is nothing but a lie. In affirming what you have done, you do more harm to the grotto at Lourdes, than you are aware, for everybody knows well that the fountain existed before the apparition—if an apparition it were—only the water escaped by several fissures from the rock. It was not until after this pretended apparition's appearance that the waters were gathered together to form one fountain." He then offers to deposit a sum of 10,000 francs, as soon as he hears from M. Artus Notary, that he has done the same. Here we may say the matter ended, for though M. Artus wrote at some length in reply and did not fail to dip his pen in as acrid a mixture as could be concocted, his opponent appeared not to think it worth while to reply. After waiting for a whole year, he wreaked his vengeance on his foe, by publishing the whole of the correspondence, and calls upon the public to celebrate a victory over the incredulous and unbelieving everywhere.

M. J. N.



THE ORGANIZATION AND RELATIONS OF MANKIND.

BY

JAMES LOOS ESQ., M. D.

LECTURE III.

MAN IN RELATION TO ANIMALS.

(*Concluded from page 226.*)

THE theory of progressive development, now better known as the "Evolution Theory," received a fresh impulse from the publication by Mr. Darwin, an eminent living naturalist and a descendant of Dr. Darwin, of the "Origin of Species" in 1859. This work made at once a great impression. Mr. Darwin believes that species are not immutable productions, that variations in time become species and that as the world would become soon over-stocked with them, many species die off and there is "a struggle for life," in which the stronger animals get the better of the weaker—those more favourably endowed live, but the others do not perpetuate their kind. Since the existence of the world, many species have thus died out, and new ones have come into existence, and the tendency, on the whole, is towards an improvement of species, and advancement in organization. Since the publication of the "Origin of Species," Mr. Darwin has put forth another still more remarkable work, the "Descent of Man," in which his views are more clearly and strongly expressed. His positions, stated in his work, are that Man like every other species, is descended from some pre-existing form; that he has a high antiquity; that he is an animal constructed on the same type or model with other animals, and passes through the same stages of development; that he is the co-descendant with other species of some ancient lower extinct form. There are four vertebrate classes of animals—Mammalia, Birds, Reptiles and Fishes—and he considers that all these vertebrate animals are descended from one stock; and as the fish is lowest in the scale, the common ancestor must have been a fish-like animal. The vertebral classes afterwards diverged in organization, one species becoming evolved out of another, till we have them in their present organized state.

It might be expected that many evolutionists also hold the opinion, which Mr. Huxley avows, that all the phenomena

in the universe are due to secondary causes, and proceed from the operation of fixed laws. In the words of Cowper,

“ Some say that in the origin of things,
 “ When all creation started into birth,
 “ The infant elements received a law,
 “ From which they swerve not since; that under force
 “ Of that controlling ordinance they move,
 “ And need not His immediate hand, who first
 “ Prescribed their course, to regulate it now.
 “ Thus dream they, and contrive to save a God
 “ The incumbrance of His own concerns, and spare
 “ The great Artificer of all that moves
 “ The stress of a continual act, the pain
 “ Of unremitting vigilance and care,
 “ As too laborious and severe a task.”

There are also those who affirm with Lamarek, that organic beings have proceeded from inorganic matter—that living beings are spontaneously generated, and that heat, light, magnetism and other chemical and physical forces brought the present world, with its adaptations and arrangements, into existence and are producing further changes.

I have not much inclination to enter upon the theological aspect of the question, but it can scarcely be avoided. The creed of the Buddhist and the Hindoo is that matter is self-existent, and the ancient philosophers believed in the eternity of matter. Although in the opinion of some early Christian writers (and for aught I know in the opinion of good theologians of the present day) the statement, that “in the beginning God created the heaven and the earth,” is reconcilable with the idea of pre-existent matter, which God merely fashioned, bringing order out of chaos, I believe the more general opinion is that there was an absolute creation of matter. Whatever difference of opinion, however, there may be on this point, it is acknowledged by all Christians that God is the Author of Nature. No amount of speculation has been able to penetrate the veil which hides from us the beginning of things. The only authoritative statement with regard to the origin of the Universe is that contained in the Bible, and every one who reverently studies nature

“ Looks through nature up to Nature’s God.”

The object of physical science is purely the investigation of natural phenomena or physical laws. The mode of enquiry

is, in the words of Dr. Thomas Brown,* “not by assuming principles from which the phenomena may be supposed to flow, but by observing and generalizing, till we arrive at those few simple principles or laws, which, however pompous the term laws may seem, as if it denoted something different from the phenomena themselves, and paramount to them, are, in truth, nothing more than the expression of the most general circumstances, in which the phenomena themselves have been felt by us to agree.” In the study of natural phenomena, we find a certain sequence or order, and this stands for laws. A familiar expression at the present day is the laws of health, namely, those general circumstances which conduce to health and well-being. When it is said that Man and organized beings have come into existence by the operation of certain laws, which also regulate their succession and development, those who are satisfied with this explanation are content with the action of secondary causes and lose sight of the Author and Ruler of the Universe.

“The Lord of all, himself through all diffused,
“Sustains and is the life of all that lives.
“Nature is but a name for an effect
“Whose cause is God. He feeds the secret fire,
“By which the mighty process is maintained;
“Who sleeps not, is not weary; in whose sight
“Slow circling ages are as transient days;
“Whose work is without labour; whose designs
“No flaw deforms, no difficulty thwarts;
“And whose beneficence no charge exhausts.”

The doctrine of evolution may be true; but it cannot be true to the extent contended for by its ardent supporters. It may be that animals have undergone changes, and that they do so to some extent the careful observations of competent investigators inform us. It is possible that there was at first but a small number of primitive stocks, “living creatures, “creeping things and beasts of the earth after their kind,” and that they were afterwards fruitful and multiplied, so that a large number of species and even genera have come into existence, some of which are extinct; but pushed too far, the conclusions founded on the theory of development shock our reason and clash with our other well-founded convictions. Development is a great fact in nature. All things come to

* Lectures on the Philosophy of the human mind.
Lecture, V.—Physical Inquiry.

maturity; but they also decline and decay. Progressive improvement is often visible; but there is also a tendency to deterioration. We know that by artificial selection and the exercise of care and vigilance, useful breeds of horses and dogs and other animals have been maintained. Whether there is such a thing as *natural selection*, tending to the improvement of species and to which animals are led by instinct, admits of question and can be but matter of opinion. We do not find such changes going on in our own day and there are no clear proofs that it has taken place in the past. That all vertebrate animals, including Man, have proceeded from a fish or an oyster is a monstrous supposition to which, I think, but few persons will give their assent.

I must confess that I entertain a great distrust of the doctrine of evolution. It appears to me that it is not only destitute of a solid foundation, but that it tends to practical Atheism. I should be sorry to do injustice to some good and able men who have given in their adhesion to this doctrine and consider it not inconsistent with their faith in Christianity; but I believe the philosophical and religious tenets of the majority of its adherents are more allied to Pantheism, Materialism and the latest phase of infidelity, Positivism. The Positivist ignores a *First Cause* for the existence of the world. He takes no account of anything, but the order of Phenomena and the idol of his worship is *the laws of nature*. In these days of *ologies* and *genesisses*, the doctrine of evolution has come to be opposed to that of final causes, or *teleology*—a term derived from two Greek words, *telos*, an end or issue, and *logos*, discourse. The *teleological argument* is the marks of design found in the universe, which not only proves the existence of an intelligent Creator, but His attributes. It is the argument unfolded in Paley and the Bridgewater Treatises. Sound scientific teaching, in the opinion of many scientific men of the highest standing, is in accord with revelation on these points. It has been supposed that Lord Bacon was unfavourable to the study of Natural Theology, and disapproved of all speculation concerning final causes; but this is a mistake. Lord Bacon considered the Book of Nature to be another Bible, and, in his Essay on Atheism, he says, “I had rather believe all the fables in the legend, and the Talmud and the Alcoran than that this universal frame is without a mind; and therefore, God never wrought a miracle to convince atheism, because his ordinary works convince it. It is true that a little philosophy inclineth man’s mind to atheism, but depth in philosophy bringeth men’s minds about to religion; for while

“the mind of man looketh upon second causes scattered, it
 “may sometimes rest in them and go no further; but when it
 “beholdeth the chain of them confederate, and linked together
 “it must needs fly to Providence and Deity.”

The close resemblance in physical structure between Man and the higher animals is admitted on all hands. The difference of opinion is as to whether it is due to the derivation of animals from each other, or to their original construction on the same type or plan. Paley remarked that “of the unity of the
 “Deity, the proof is the *uniformity* of the plan observable in
 “the universe;” and since his day, Professor Owen has remarked, “of the nature of the creative acts by which the
 “successive races of animals were called into being, we are
 “ignorant. But this we know, that as the evidence of unity
 “of plan testifies to the oneness of the Creator, so the mod-
 “ifications of the plan for different modes of existence illustrate
 “the beneficence of the Designer.”

Neither the scalpel nor the microscope has revealed to us the mystery of life, but they have taught not a few to regard with wonder and admiration the structure of their own bodies.

I shall conclude by quoting to you what an eminent living medical authority, venerated alike for his age and his wisdom, has said of Anatomy when addressing a class of medical students. “Do not think that I am wandering from my
 “proper subject, when I bid you to remember how profoundly
 “interesting, how almost awful is this study in itself and for
 “its own sake, revealing as it surely does the inimitable work-
 “manship of a Hand that is Divine. Do not lose or disregard
 “that grand and astonishing lesson. Do not listen to those
 “who may tell you not to look for the evidence of purpose in
 “this field of study; that the visible mechanism of that intric-
 “ate but marvellously perfect and harmonious work, the
 “animal body—the numberless examples it contains of means
 “suited to ends, of fitness for a use, of even prospective
 “arrangements to meet future needs, of direct provisions for
 “happiness and enjoyment—that all these have no force at all,
 “in true philosophy, as evidences of design. For my own part,
 “I declare that I can no more avoid perceiving with my
 “mental vision, the evidential marks of purpose in the structure
 “of the body, than I can help seeing with my open eyes, in
 “broad day light, the objects that stand before my face. There
 “are, however, minds—very powerful and cultivated minds
 “too—that cannot, or will not, or at least do not recognize or


“acknowledge these teachings of Anatomy, but denounce as
 “unscientific and unsound *all* reference to final causes in nature.
 “To me, believing in their honesty. this is intelligible only on
 “the hypothesis, suggested by an eminent living philosopher
 “and anatomist, that the minds in question labour under some
 “defect analogous to that which renders certain eyes imperfect
 “and untrustworthy, and which has received the name of
 “*colour-blindness*. It is upon the facts of Anatomy in its broad-
 “est sense that Paley takes his stand in his unrivalled argument
 “for Natural Theology—an argument in which I can trace no
 “flaw; and sixteen centuries before him, Galen felt that in
 “writing his anatomical treatises, he was composing a hymn
 “to the Deity—that a display so indicative of the being, the
 “wisdom, the power and the goodness of God, was a service
 “of piety and praise.”*

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AUTOBIOGRAPHY
 OF THE LATE

REV. CHRISTIAN DAVID.

(*Concluded from page 201.*)

 IN 1812, March the 11th, General Sir Robert Brownrigg, as Governor, established the Colombo Bible Society, and proposed to publish a Tamil translation of the Scriptures. I was consulted by the Rev. Mr. Bisset, Secretary to that institution, as to which of the then existing versions they should prefer for the purpose as unexceptionable. I gave my opinion in favour of one made by the Danish Missionaries, and this offered an opportunity of forming a friendship which afterwards existed between me and Mr. Bisset.

In 1813, in the latter end of December, I first visited Colombo, and was personally introduced by the Hon'ble Dr. Twistleton to the then Governor, Sir Robert Brownrigg. I was lodging under the hospitable roof of the said Dr. Twistleton, at St. Sebastian Street, where he had a large and commodious house. At the request of the said Reverend gentleman, I preached on the Christmas Eve, on Phillip. iv. 4, “Rejoice in the Lord alway, for again I say rejoice.” On

* Sir Thomas Watson's Lectures on the Principles and Practice of Physic.—Introductory Lecture.

this occasion several Protestants and Roman Catholics, Chetties and missionaries of different denominations, besides native preachers and Burghers, were present. But now through an almighty and overruling Providence that regulates every event in the world, I am still alive and gratified to hear that in the same compound a place of public worship was erected, bearing the name of "Trinity Church."

In 1814, January the 1st, I preached at the Wolfendahl Church, and the text selected for the occasion was 1 Cor. vii. 31 — "For the fashion of this world passeth away." Here also most of the Chetties and different classes of people attended. During my stay here, my time was fully engaged in visiting the Chetty families to exhort and pray with them, when I embraced the opportunity to give notice to them, that there will be divine service at St. Peter's Church in the Fort on their behalf, and requested them to attend with their families on the 9th February 1814. Accordingly I had the happiness to deliver a sermon in the said St. Peter's Church, on the above mentioned date, before His Excellency &c., which the *Ceylon Gazette* (No. 647) thus notifies:—

"On Saturday evening, the 9th Feb., 1814, at 7 o'clock, the Rev. Christian David, Malabar Preacher of the Gospel, of Jaffna, performed divine service and preached in the Fort Church, from the Gospel of St. Matthew 9th ch., verse 36. 'But when He saw the multitude, He was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd.' The sermon and prayer were both in the Tamil language, and the form of the latter was an exact translation from the English liturgy. His Excellency the Governor Sir Robert Brownrigg, the Hon'ble the Chief Justice Johnston, the Right Hon'ble the Viscount Molesworth, and the Hon'ble Rev. Doctor Twistleton, with their respective families, and the Rev. Mr. Bisset, the Sinhalese and Malabar preachers of Colombo, and a numerous congregation of the civil and military inhabitants were present. The church was chiefly filled up by the families of many respective Protestant Chetties, on whose account the solemnity of the day had been appointed. Those Chetties are a part of the Malabar Christian congregation, consisting of about 500 souls that have been long resident in Colombo and the neighbourhood, united by their firm attachment to the Protestant religion, by frequent intermarriages and the vicinity of their dwellings, they form almost a distinct community. Mr. David, formerly a pupil of the Ven'ble Schwartz, preached with such an effective

and impressive gesture, and with elocution so natural and articulate, that even his hearers who were unacquainted with the Tamil language felt a persuasion of the propriety and the force of the delivery. The profound attention of his Malabar brethren with the various dresses of their families, and the contrasted appearance of European and Asiatic Christians joining together in the public worship of their Maker formed a scene of most striking and gratifying effect. That these Malabar Christians have presented to His Excellency the Governor a petition for some assistance towards enabling them to build a place of worship, to the expense of which they themselves are ready to contribute, their request will meet with a favourable answer."

A serious distinction existed at this time among the members of the said Tamil Episcopal Congregation at Colombo, owing to some misunderstanding between themselves and their pastor, Mr. Ondaatjie, but by the grace of God I found means to alter these things and restore tranquility in the congregation, and for which the Rev. Dr. Twistleton in union with the desire of His Excellency the Governor Sir Robert Brownrigg, convened a meeting of the people and delivered an appropriate address, expressive of the gratification he felt on harmony being revived among them, as follows:—

"To the principal Protestant Chetties of Colombo.

"I think myself fortunate in being the organ of communication between the Government and so respectable and enlightened a body of men, and more particularly on a subject dear to my heart, which is the furtherance of the Christian religion in this Island, and the probability of seeing the native Protestants united as one with their pastors in the worship of their God and Redeemer Jesus Christ.

"I have often contemplated with pain the religious state of the Protestant Chetties of Colombo, which I understood in some measure to arise from a want of cordiality amongst the members, and in some instances from a misunderstanding or something worse existing between the Rev. Mr. Ondaatjie and certain individuals of consequence among you. Under such circumstances I was almost in despair of seeing any effort put forth to alter the lamentable state of things. But blessed be God, His favours when least expected sometimes most suddenly appear, and I consider it a blessing from God that the benevolent and truly Christian man, the Rev. Christian David, has appeared among you. By his good advice and urbanity of manners has reconciled jarring interest and worldly animosity,

and has inspired into all a sudden spark of heavenly fervour, which, I trust, will be the cause of enlightening many of your adult brethren who are slumbering on in darkness, and raise a flame of Christian devotion into your whole body, which shall be communicated to your children and your children's children, and be continued down to your posterity till the end of time on earth."

From Colombo I arrived at Negombo in the middle of February, 1814, where I made my stay for a few days performing my ministerial duties. It being Lent then, I had the gratification to witness, not only the Burgher communities, but likewise the Roman Catholics, males and females, in their mourning dresses. They attended Divine service, and I am happy to say that the Roman Catholics paid great attention to my preaching as I addressed them on the sufferings of our Saviour Jesus Christ. I left Negombo and arrived at Chilaw in the latter end of the same month to my great gratification and thankfulness to a kind Providence—a pleasure better felt than I can here express. I found there the Protestant weaver Christians, most of whom and their ancestors are well known to me. They were residents of Mannapai, one of the principal provinces of the Tinnevely district, over whom I was appointed as catechist by the ever estimable Ven'ble Schwartz, in 1792, at the time of the Dutch government.

Here I would observe that one of the Dutch Governors of the East India Company directed the Chief of Tutucoreen to send some weaver Christians to Colombo. Accordingly he did send about 50 families, and soon after their arrival there they were ordered to proceed forthwith to Chilaw, where through the direction of the Ceylon Governor a small church (24'x12') was built for public worship, in which myself and the congregation immediately assembled and offered up prayers and thanksgivings to God for having spared my life, to meet my old flock. I remained for a fortnight and regularly performed morning and evening services, and also preached on Sunday, Friday, and holy days when the Collector and Commandant of that place, the Lieut. Burke, besides the weaver Christians and burghers, &c., attended, to whose notice I brought the necessity of opening a subscription for raising sufficient money for erecting another larger church for public worship. Accordingly a subscription paper was made, which the said two gentlemen have not only cheerfully and handsomely subscribed but circulated it in and about the vicinity of Chilaw, and particularly brought the same to the notice of Government and

realized some few hundred rix dollars, which sum was deposited at the Kutcherry there.

In the middle of March 1814, I arrived at Aripoo from Chilaw, where His Excellency and Lady Brownrigg came to see the pearl fishery. Both His Excellency and his lady requested me to remain there in order to perform divine service on the following Sunday, but I mentioned to them that my English Prayer Book is with my clerk who is now at Manaar where I intended to go to perform divine service on Sunday. Then Lady Brownrigg told me that she would provide me with a Prayer Book, and shall also have a clerk suitable to answer the responses. This conversation we had on Friday afternoon and on the following day, notice was given that divine service will be held on Sunday morning precisely at 11 o'clock in the large bungalow which was erected for receiving visitors &c. On Sunday morning, Lady Brownrigg sent me a Prayer Book, and a little while after she came to me and said, "Mr. David, it is high time to go to the bungalow, and there you will find a reading desk and cushion for kneeling, and the clerk ready for you." Immediately I went thither. Many civil and military and other gentlemen from different places that came to the pearl fishery were present. I commenced the morning service at 11 o'clock, and to my greatest surprise found His Excellency, the most devout Governor, as a substitute for a clerk. His most exemplary behaviour astonished the congregation. After service was over I thanked most humbly the Governor for having condescendingly taken the clerk's part of the service. Immediately, like David of old, I thanked our gracious Creator, "What am I, O Lord God, and what is my house, that Thou hast brought me hitherto." (2 Sam. vii. 18.)

In the latter end of March 1814, I arrived at Jaffna, and according to the instructions I received through the sanction and support of Government, a boarding school was established for bringing up and qualifying 36 native youths to be school masters for the 36 parishes in Jaffna.

According to the instruction I received from Government I embraced every opportunity in making my second visit to Colombo in March 1815. Although I did not remain long there, yet I had the happiness to visit particularly the native Christian family attached to St. Thomas's church in their house, to exhort and to pray, especially to remind them of the great blessings which God had bestowed on them by causing a church to be built and ministers and catechists appointed

to preach the ever blessed Gospel, together with the schoolrooms built for the education of male and female children. One schoolmaster was appointed for the boys, and the neice of the Rev. Mr. Dewasagayam (one of the Church Missionaries in the Tinnevely district) as schoolmistress for the girls.

In the middle of July 1815 I left Colombo and arrived at Negombo. In this journey I was happy to find my old friend Capt. Truter, the Commandant there, and also had the pleasure to perform divine service in English. From thence I came to Chilaw, and also visited Putlam, Calpentyn, Aripoo, Manaar, &c., and remained in each district a few days for performing divine services. From these places I collected some money and delivered the same to the Chilaw Kutcherry, with a request to deposit it in the Chilaw Treasury with the former sum for the purpose of erecting the proposed church at Chilaw, and arrived at Jaffna.

On the 12th January 1816, I received instruction from Dr. Twistleton, the then chaplain and superintendant of all the schools in the Island, to repair forthwith to Colombo. I left Jaffna by the latter end of the same month, and on my way I did not fail to visit the congregations between Jaffna and Colombo. During my stay at Colombo, I always officiated in St. Thomas's church, and on week days in the washers' quarter called Kehelwatta.

Let me observe here that though the Liturgy of the Church of England was not then printed in Tamil, yet it was my invariable rule to read it from my own translation. I had a great delight from my youth with the form and compilation of the said book which has been deservedly ranked as the purest and sure mode of our ever* established church, for the public worship of God; and I earnestly desired from my infancy to have such a valuable book in Malabar for the use of my poor benighted countrymen. According to my earnest wishes God enabled me to translate that edifying Liturgy into my own language, which translation His Excellency Sir Robert Brownrigg, the warm friend, protector and patron of the Church of Christ, took from me and delivered it to the first Bishop of India, the Right Rev. Dr. Middleton, who was then on his first visit to Colombo, and requested His Lordship to get 5,000 copies of it printed at Serampore, at the expense of His Excellency. This work was completed in the year 1817, and was distributed among my Christian friends in this Island as well as in Coast Coromandel.

(To be continued.)

* ?—ED. C. F.

Notes of the Month.

Address to the Bishop. The month of October has been marked by several events of interest in matters ecclesiastical. First came the address of sympathy presented to Bishop Coplestone. The Bishop's followers may be divided into three classes. (1) Those who believe in the Divine right of bishops, and who feel it their duty to support their diocesan whether they are able to approve of his action towards the Church Missionaries or not. (2) Those who being officials themselves deem it proper to stand by another official on the principle of maintaining constituted authority. (3) Those who are impressed by the bishop's rank and title and are glad to range themselves on his side, believing him to represent "the gentlemanly interest." The number of signatures when the address was presented was something under 1,300—a number which surprised us by its smallness considering the strong influence of heads of departments, Government Agents and District Judges, which had been put forth in its favour. The address of welcome presented to the Bishop on his arrival in Ceylon in March last was stated to be about 3,000. More than half of these appear to have fallen away from the Bishop's side in consequence of his proceedings towards the Church Missionaries. This we have no doubt is a tolerably fair representation of the state of things in the Episcopal Church. It is significant how little of real approval of the Bishop's conduct this address indicates. It is an address of "sympathy." In his reply, Dr. Coplestone did not venture to assert that what he had done was done well and wisely.

Petition to Council. The petition presented to the Legislative Council in favour of the discontinuance of payments from the revenue for ecclesiastical purposes was signed as follows:—

Europeans	...	...	...	358
Burghers...	...	...	...	418
English-writing Sinhalese	...	...	818	
Other	"	...	1,336	2,154
English-writing Tamils	...	...	597	
Other	"	...	1,511	2,108
			Total	5,038

Unlike the address to the bishop, this petition had no official or social influence in its favour, but a great deal of such influence against it. Moreover, it emanated from Protestant Christians, and few if any efforts were made to secure the signatures of persons of other religions. The promoters of this movement were desirous of avoiding agitation and therefore did not seek to obtain the support of the masses of the non-Christian population. This moderation, however, was not appreciated in the Legislative Council; the supporters of the political ascendancy of the Church of England relied chiefly on the absence of Hindu and Buddhist signatures, and even the Colonial Secretary, whose remarks were in general studiously fair and who deprecated with horror the holding of monster meetings, appeared to require a multitude of signatures which only a wide spread agitation could procure. It is our opinion that the petition was signed by a strikingly large number of educated persons, and that it was a very weighty expression of public opinion.

The Debate on Ecclesiastical Subsidies. It is usual we believe in political contests for the defeated party to take consolation in the belief that they have won a "moral victory." The advocates of religious equality may certainly take this consolation from a review of the debates in the Legislative Council on the 18th and 19th of October. True, the wrong side was uppermost by a majority of ten to six but the minority cannot fail to attract attention for its great influence. It consisted of the Hon. Sir Cumara Swamy, representative of the Tamils; the Hon. James Alwis (well known in Europe for his learned writings on Pali and Sinhalese subjects), the representative of the Sinhalese; the Hon. Mr. Van Langenberg, a leading advocate, a Roman Catholic, and the representative of the Burghers or European descendants; and the Hon. Mr. Mitchell, the representative of the Colombo Chamber of Commerce. In addition to these four unofficial members, the Hon. Sir Charles Peter Layard, K. C. M. G., the oldest and most experienced, and, we believe we may add, most liberal minded member of the Ceylon Civil Service, and HIS EXCELLENCY THE GOVERNOR, the Rt. Hon. Sir William Henry Gregory, K. C. M. G., recorded their votes for the discontinuance of the payments to the favoured churches. The speeches of the above named unofficial members were marked by very great ability. This was especially the case with the address of Sir Cumara Swamy, who gave a most eloquent and exhaustive view of the subject. Mr. Mitchell presented the case from the Christian

side, while Messrs. Alwis and Van Langenberg urged the claims of justice on behalf of their fellow countrymen with a really statesmanlike breadth of view and with unanswerable cogency. Sir C. P. Layard's testimony to the evils of Government connection with religion and H. E. the Governor's brief but emphatic declaration that he adhered to the policy set forth in his celebrated despatch closed the case in favour of religious equality. In addition to the payments of a few Presbyterian chaplains, the Government lavishes upon a church numbering not one in every two hundred of the population a large sum for the payment of clergy; and what is most offensive, it provides a Bishop with an immense salary, a title and all the prestige the Government can give him. Who can doubt that these enormous favours conferred on that one small church are essentially unjust to the members of other churches and the followers of other religions? On the side of the majority there was no attempt to disprove this. Six officials (several of them holding acting appointments and so in Council only accidentally) voted for their own ministers to be paid out of public money, but had not a word between them to say in defence of their conduct. The Hon. the Colonial Secretary, the Queen's Advocate, Mr. Wilson and Mr. Downall completed the ten composing the majority; and these last four gentlemen made a gallant attempt to vindicate the righteousness of supporting their own church out of the public chest. The two unofficial members are in a high degree useful men in their own walk of life, and it is certainly the greatest kindness to cast a veil over what they said on this occasion. The Queen's Advocate, the Hon. Mr. Cayley, made a set speech, which is one of the strongest proofs yet given of the weakness of his cause. Mr Cayley has a great reputation in Ceylon. He is a distinguished lawyer and a man of great ability, yet what a poor speech this was! What a specimen of special pleading! How ingeniously did the speaker turn away from the subject of debate to side issues! How striking a contrast did this speech present to the lucidity and logic of his recent address to the council on presenting the bill for the reform of the laws of matrimony and inheritance! He said that if it was right for Government to support any church, the Church of England had the greatest claim to that support; but he entirely failed to show that it was right for Government to support any church. He referred to the engagement of the British Government on taking possession of the Kandian country to preserve the temple lands from taxation, but he did not show why this made it necessary for Government to pay

the salaries of the Bishop and clergy. Indeed it cannot be proved that this exemption of certain temple lands from taxation is any boon to the Buddhists in general, though it undoubtedly is a boon to the incumbents of those temples. It is notorious that the priests of endowed temples are in general quite careless about the interests of their religion, while those priests who are the most respected by the people for zeal and learning are not the incumbents of endowed temples. Then the case of servants of Government was taken up. But it has often been shown how unequally officials are dealt with in this respect. Many of them are in outstations where there are no chaplains. Many others do not belong to the churches subsidized by Government, while in the towns, to which chaplains are appointed, there would be no failure of religious ordinances if the payments from the revenue were withheld. And how do the spiritual needs of Government servants justify the payment of a Bishop? The Colonial Secretary spoke under an evident sense of responsibility, and intimated that he would probably vote for the cessation of Government subsidies to religions when there should be a stronger expression of public opinion. That is so far satisfactory, but we own to a sense of humiliation when our legislators do not regard the claims of justice unless they are enforced by popular agitation.

The Bishop and the Council. Mr. Mitchell was criticised for remarking in the debate on the Bishop of Colombo's late proceedings towards the Church Missionaries; but surely this criticism was unfounded. When the question as to the propriety of a Bishop being provided at the public expense was under discussion, it was certainly most opportune to enquire how far the bishop has promoted peace and good among the population in general, and his own communion in particular. The Queen's Advocate became the Bishop's Advocate on the occasion, but the best thing he could find to say in favour of the bishop was that his conduct in the dispute was marked by "conscientiousness and courageousness." This appears rather faint and inappropriate praise as applied to a bishop. Conscientiousness and courage have been the distinguishing traits of many personages who have not been generally approved.

The Wesleyans and the Church of England. Some persons appear to find it answer their purpose to represent the Wesleyans as having become of late years unfriendly to the Church of England. Of course the Wesleyans maintain

an entirely separate position from that church, and in some respects differ widely from it; but this is not at all the same as being unfriendly. There is much in that church that we admire, there are large numbers in communion with it whom we highly esteem, there are sainted names on its records that we venerate, and we heartily wish the Church of England God speed in its efforts to reclaim men from sin and extend the dominion of our common Lord. It is true that in Ceylon Wesleyans have declared their conviction that neither the Church of England nor any other church ought to receive exclusive privileges from Government, but the same conviction has been expressed by the late Sir R. F. Morgan, Sir C. P. Layard and His Excellency Sir W. H. Gregory. Are they to be reckoned as enemies of the Church of England? Wesleyans have disapproved of the action of the present bishop in silencing the Church Missionaries, but the Bishop of Madras has disapproved of it also. The Wesleyans, while honouring the zeal and disinterestedness, "the conscientiousness and courageousness" of the Romanizing or Ritualistic party, yet believe that the distinctive doctrines of that party are exceedingly erroneous and unscriptural; but, surely, all who oppose the Ritualists are not hostile to the Church of England. For our own part we glory in the memory of "the noble army of martyrs" who shed a lustre on the early history of the Church of England; we look with admiration and delight on the long roll of names which that church has given to the literature of England and of theology; we know no holier men than such of her sons as Ken and Leighton, Martyn and Keble, men whose opinions may have been wide as the poles asunder but whose hearts bore the clear reflection of their Saviour's likeness; we are touched by the beauty and devotion of the Liturgy, some grave faults notwithstanding; we can join with profit and delight in the services of the church, and willingly acknowledge that many who "do not follow with us" are doing our Master's work. It is true we protest against any Church receiving political supremacy and reserve to ourselves the right to expose and oppose error wherever we may find it. It is very true that, to quote one of the collects, "because of the frailty of our nature we may not always stand upright," and in the heat of controversy or under strong provocation Wesleyans may have spoken or written words that they would willingly let die; nevertheless, we trust many will accept our assurance that the Wesleyans are not the foes but the true friends of the Church of England.
