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A Story

OF

PLANTING LIFE IN INDIA.

By "SHIKAREE."

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(Continued from page 3.)

CHAPTER XIV.

AN ECCENTRIC ASSISTANT.

A young fellow was sent out by Maitland's agents in London, as Campbell on Gordon's Grant had his hands full, and another man was wanted. This young fellow's name was Grainger, and when he arrived Maitland sent him over to Campbell with a note. He had a nag saddled for Grainger to ride over on. Campbell was clipping his pony at the grain store when Grainger came riding up. Campbell handed the clippers to his horsekeeper and went towards the visitor who had by this time dismounted. "Good evening," said Campbell. "How do you do? I believe you are Mr. Campbell," said Grainger as he handed Maitland's note. "Hum! You're Mr. Grainger, are you not?" He looked at him, and as he looked, he thought he was the funniest looking Johnnie ever created. He had on a huge sun topee with a yellow cover, and round the sides was a sort of white quilting hanging round the back of his neck and tied round his hat. He had a long coat and short knee breeches and stockings revealing the most miserable shanks you ever saw. He had pale straw-coloured hair, and his face was as clean of hair as a woman's. He looked 20, but he was really 28. He had a high, narrow brow and clear grey eyes, but it was not his features but his expression that called for notice. It was either extreme astonishment or deep despair. Campbell soon found he was a treasure. He was well up in medicine and would go any time in the night to doctor the sick coolies. He picked up the details of his work, such as the checkroll, grain account, crop account, very quietly, and somehow the coolies obeyed him from the very first day he began work. He was never known to strike or abuse a coolie, but they obeyed him instantly. One thing that raised his name among the coolies was that he was a dead shot. He was more, he was a remarkable shot. He never missed what he fired at, and whether with revolver or rifle or gun, whether at a mark or at game, he seemed not to know how to miss. He never missed. One day as Campbell, Jones, and himself were out after bison at Wamguddy, Campbell rode round by the river, intending to work up the valley while the two others climbed straight up the grass face (after leaving their nags) and sat down at the top for a moment to recover their wind. Jones had often been there before. It was a very wild scene, not far from the spot where Herbert Maitland shot the bull before meeting Mr. Bright, not far from the spot but farther round the spurs of the mountain. Grainger had a field

glass, so he took it out and exclaimed "A sambur doe and fawn." "Oh! that's all," said Jones lighting his pipe, and looking round. "Lend me your glass, quick!" called out Jones. "One, two, three, four, about a dozen of 'em! One looks a whopping big bull by Jupiter." "What? Where? Let me see," cried Grainger. "Do you see that round barked tree right on the horizon—look just in a line with this forked stump." Well, just below! brown objects." Grainger clapped the glass to his eyes and then called out: "There's Campbell away below climbing up to them. I wonder if he sees them." The glass passed with impatient hand from one to the other. At last Jones said: "Come on. We must hurry up. Campbell has a good way to climb, and they can't wind him or see him. We may be in time." It was a hard run. They were terribly distressed as they got on to the same ridge as the bison. They lay down panting and thoroughly "done." After a while Jones said: "Campbell must be nearly up, let's go and have a look round." They got behind some rocks. What a grand view! Far away they could make out the sea about 70 miles off. Then flat low country which broke into lumps and warts as the land came nearer. Nearer still good-sized hills stood out and then the green of paddy cultivation. With a good glass you could see people in their paddy-fields and buffaloes. Then still nearer were villages half-way up the ghaut where there was fine elephant shooting. The place where they were was covered with short coarse grass, and here and there black rocks cropped out, and down towards the right was a regular precipice and jungle below. To the left were the bison in a sort of flat through which a stream ran, while behind was a long steep hill leading from the road along which Campbell had ridden. A bridle road ran right through the flat where were grazing the bison. It was used for riding back from shikar. Campbell was seen going along this road just below them, creeping towards the bison. He came close up to the bull and fired. The bull charged, and away went Grainger down the hill, and in a second or two was right in the track of the pursued and the pursuer. As Campbell ran round the road that was cut round the feature of a ravine the bull leaped across, and oh! horror! cut him off. Bang! went Grainger's rifle, and the bull fell right above Campbell. Except having his coat ripped right down by the bull's foot, and being covered with blood and mud, he was all right, but he could not get from under the bull without help. He was soon extricated and could only look on Grainger with wondering thankfulness. "What a magnificent shot he is!" "Where's the wound?" "Behind the eye, between it and the ear. The beast has not moved a muscle."

Grainger one day announced he wanted to go down to Hanuickee where these villages were seen half-way up the ghaut. All the best shikarees among the neighbouring villagers were keen to go with him, for he eclipsed even Herbert Maitland. He was away for three days, when Maitland no

ticed a tremendous falling-off among the coolies. He asked an old maistree. "Why, sir, they are gorging down at Haanickee. Grainger Sahib never misses. Plenty dead flesh." Yes, it was true. Work suffered while "Grainger Sahib" was away, and it was a pity, as he remarked, that so much good flesh should be wasted. No one was so careful at work as Grainger. His influence among the coolies, his untiring patience, his gentle kindness, his uniform quiet, firm manner had great effect among the natives. He took tremendous trouble to ascertain if the task was a fair one, making little trips up and down with his watch in his hand, or watching a certain piece of work done, timing it, and calculating a good fair task. His coolies got off early, and work was always clean and also cheap. Then he would go and doctor and comfort not only his own coolies, but those of the other divisions. We saw him carrying a naked little coolie child up from the stream, and he burst out with the story himself. The mother was bathing at the foot-bridge and the child had climbed up on to the bridge and was standing in the middle, when a line dogbolted past and knocked it into the stream. Grainger saw it and leaned over and caught the child and pulled it out. The little wretch was no worse, but Grainger took it up to his bungalow and got out a bottle of sweets and amused it till its mother came for it in the evening.

When he succeeded to a baronetcy on the death of his uncle and went home, the coolies mourned and wept, and he was far more missed by the natives on account of his kindness and skill with the rifle than the Europeans.

(To be continued.)

THE WORSHIP OF PATTINI DEWIYO.

The hillcountry of Ceylon, so justly celebrated for the beauty and grandeur of its scenery, loses nothing in having the village of W—a taken as a typical portion of a typical district, for, though in it, there is an absence of the varied flower and vegetable growth that marks many others, it has in the wildness of its scenery, the ruggedness of its hills and valleys, or character peculiarly its own, intensified if possible by the violence of the monsoon storms that sweep over it.

How far the character of the people was moulded by the peculiar nature of their surroundings it would be hard to say, though, to all outward appearance they did not differ from the other inhabitants of the hillcountry of Ceylon; even their religious fervour did not appear to be increased by the proximity of the sacred peak which towered over them, or by the passage of large bands of pilgrims, which year after year made our valleys ring with the voice of their songs, as from stage to stage they plodded on their way to perform their vows. Indeed they seemed less alive to the virtues of Buddhism than their countrymen elsewhere, and as if to mark this peculiarity more strongly, their thoughts when Buddha failed them instead of turning to the ways of progress as might have been expected from the influence of the leading roads and the railway which traversed the village, or the noisy call of the engine as it swept along, turned to the ancient ways of heathendom. And so, when a recent epidemic was scourging the land, and the people of one province after another were heard to be suffering from this new and mysterious disease, no better mode of getting security from it or of allaying the suffering when it did come presented itself to their minds, than to abandon the priests and temples of Buddha and to erect a house for the worship of Pattini Dewiyo, in the full belief that this new affliction

was too serious a matter to be trifled with, and that neither Buddha nor the priests of Buddha had part or lot in rectifying it.

The earnestness of the people increased as the alarm became greater, and was shown—if in no other way—by the energy displayed and work done in getting the necessary buildings erected, and no doubt they valued their labour highly, and it may be, considered it as part of the worship with which they hoped to gain the favour of Pattini Dewiyo.

The principal building was a very large one, carefully placed east and west, so that the altar or ark was at the eastern end, and the door with a small shrine near it at the western end, and contained space enough to accommodate all the people who were likely to come and leave room enough for the ark, the shrines, the ornamented pillars, and the kapuralas who conducted the services, and for the dances which formed part of them. The other buildings of which there were several were very much smaller, and were meant as refreshment stalls and sleeping-places for the accommodation of the kapuralas and others.

The altar was an oblong shaped framework about five feet high, covered over with coloured cloth, and contained a large image and one or two small ones, and a number of dishes containing incense, and other things to be used during the night. While I was looking at these things, the chief kapurala took one of the small images, and holding it in front of him at arm's length walked solemnly down the middle of the building and placed it in the shrine near the door.

The images seemed nothing more or less than larger or smaller bundles of sharp-pointed bayonet-shaped instruments—made of an alloy said to be of several metals, gold and silver among others,—bound together with bits of cloth the same in colour as the cloth which covered the altar.

The people were beginning to gather, for everything having been made ready, word had been passed round the village and other villages near, to let the people know what was to take place, and the proper night and time for the worship to begin. The weather was wet and stormy, the nights dark,—for there was no moon—yet the people came in numbers, content to sit on the wet ground running the risk of catching severe colds, while they invoked Pattini Dewiyo to keep away the influenza.

There was not much more than time to note these preliminaries and get such information as could be got before a bell was heard to tinkle, the groups of people seen to break up and arrange themselves in proper place and order, the kapuralas to robe themselves, and then to a tom-tom beat of peculiar rhythm, range themselves in front of the altar, and kneeling on the ground begin a series of what were called prayers, if that term can be used to describe a series of religious performances made up of praying, gesticulating and dancing. The altar was so placed that the kapuralas when at worship faced it and had their backs to the people.

For over two hours the worship went on, one prayer following another at short intervals, the best informed of the laity not quite knowing what to expect. Each prayer was gone through in something the same order, though many minor differences could be seen, different smelling perfumes and incenses were used, and the beating of the tomtom was changed, but the general impression left was that of three men coming in front of the altar, arranging certain incenses inside of it, intoning their prayers and gesticulating, while on their feet or knees there, then passing one after the other in a sort of jerky trot round the altar, going by the northern end and returning by the southern, again coming in front, and after intoning for some time retire and advance three times in a dancing step that caused the bells on their feet and legs

to jingle, for some ten yards in front of the altar, in prescribed and well-rehearsed form, for the tom tom beater knew just when to change the beat and time, to suit the change taking place, or about to take place in the position or action of the others, till at the third retiring, when the musician changed to a sharp, quick, and emphatic beat, the three kapuralas would start erect, give some jerks, jumps and contortions, then run together with very short quick mincing steps, right up to the altar and flop down on their knees in front, bending and twisting their arms and bodies about in such manner as was probably meant to convey the impression of strong religious fervour.

It seemed to me that the first prayers were prayers of intercession or supplication preceding an appeal to Patuni Dewiyo to shew her presence with them, and the last prayers, those of thankfulness, because the goddess had heard their call and had come to their aid. At any rate the prayer before the appeal was marked by special solemnity, the motions of the men when on their knees being very impressive and likely to have that effect upon any one who was not utterly careless, or who could get over the idea that it was all a show. This prayer too was accompanied at one part of it with a great deal more intoning than the others, sometimes one of the kapuralas, sometimes two, and again all three would join in, and that too in a language that was neither Sinhalese nor Tamil, but as I was informed some ancient and very sacred language, which none of the people understood, and of which the kapuralas themselves were probably unable to tell the meaning of a single word, but of the sacred nature and the prayerful efficiency of this language there could be no doubt.

This prayer over, the leading kapurala dressed himself in some coloured cloths taken from the altar, gathering them carefully over his body and head, folding a part tightly over his mouth, and completing his costume in such a manner that from behind only his feet could be seen; then after some preparatory motions he took the image in his hands, and holding it in front of him at arm's length, moved slowly backwards and forwards on a narrow strip of cloth, till some one near the altar, blowing through a chank made a peculiar bellowing sound, to which an answer was given in a sound like the lowing of a buffalo, and apparently coming from the image; this was repeated several times, till it may be supposed all present were satisfied that the goddess was in very truth in the midst of them.

After this came the prayers of thanksgiving, the last being the most noteworthy, as during it the dancers were given small dishes with live charcoal in them, and with these in their hands, and knowing that until the end of the prayer it would be most disastrous to allow one bit of the charcoal to fall or go out, they went through the same routine as before, first in front of the altar where they received some powder to sprinkle at times over the charcoal producing a strange and pleasant odour, then round the altar as before then from it to each of the four ornamental posts before which they danced in turn and round which they went in the same order, and in the same direction, as they had gone round the altar, then down the building to the shrine at the door, then back again to the large altar, then hands and bodies moving about in rapid motion, but without letting the charcoal fall; till at the change of the music at the third retiring from the altar and the hop skip high jump and final race up to it, the charcoal fell all about them, and the kapuralas, instead of flopping down on their knees as before, broke out into a most energetic dance among the hot ambers, and kept it up while the crowd gathered

a round and the worship for the evening closed. A number of ordinary dancers then come forward, and after asking permission from the leading kapurala, began some dances of the usual kind and kept them up till towards morning, but we did not wait to see.

MISCELLANEOUS MILITARY PAPERS

OF FIFTY YEARS AGO.
(Continued from page 4.)

No. 59. Colombo, 7th February 1840.

Sir,—In compliance with the request conveyed in your letter No. 206 of the 17th October last, I have the honor by desire of the Major General Commanding the Forces, to transmit to be laid before the Right Hon'ble the Governor the following Returns received from the Auditor General, viz:—

A. Return shewing the cost to the Colony of the Deputy Quarter Master General's Department for 12 months from 1st October 1838 to 30th September 1839.

B. Return shewing the amount of the Colonial Allowances paid to the Deputy Quarter Master General's Department from 13th July 1805 to 30th September 1839. As to how long the Deputy Quarter Master General's Department has existed, the Military Records do not afford any satisfactory information prior to 13th July 1805, from which period only, the allowances paid to that Department have been specifically accounted for.

The reduction of the charges in 1812 is consequent on the arrangement established by General Order of 21st May 1812, on which occasion a considerable portion of the Records of the Deputy Quarter Master General's Department was transferred to the office of the chief Secretary to Government, the increase of expenditure for some years subsequent to it will be accounted for by various charges incidental to the Kandyan campaign and the decrease in 1834 by the transfer of the Elephant and Bullock Establishment to the Civil Department.

I beg further to point out that the statement B. makes no distinction between the proper Military Establishment of the Deputy Quarter Master General's Department, and those maintained on account of Roads and Bridges, none of which items can be considered as the peculiar charges of the Deputy Quarter Master General's Department.—I have, &c.,
(Signed) J. M. WILSON, A. M. S.

A.
Return shewing the cost to the Colony of the Deputy Quarter Master General's Department for twelve months, viz., from October 1838 to September 1839.

	£	s.	d.	Amount.
Deputy Quarter-Master General :				£. s. d.
Island allowance	385	4	0	
Staff do	192	12	0	
				577 16 0
Actg. Depy. Asst. Qr. Mr. General :				
Island allowance	182	10	0	
Staff do	49	10	0	
				232 0 0
2 Clerks				175 10 0
2 Draftsmen				90 0 0
2 Barrack Serjeants				36 10 0
1 Peon				9 0 0
				1,120 16 0
Contingent Charges :				
Fixed	71	13	6	
Unfixed	57	17	0	
				128 10 6
				Total £1249 6 9

Auditor General's Office "Military Branch,"
Colombo, 15th November 1839.

(Signed) H. A. MARSHALL, Auditor General.
"True Copy" (Signed) J. M. WILSON, A. M. S.

B.

RETURN SHEWING THE AMOUNT OF THE COLONIAL ALLOWANCES PAID THE DEPUTY QUARTER MASTER GENERAL'S DEPARTMENT FROM 13TH JULY, 1805, UP TO 30TH SEPTEMBER, 1839.

	Amount in Rix-dollars of pay & allowances of the Deputy Qr. Mr. General, including his establishment, & brought to account as contingent charges.			Amount in Pounds Sterling.			Amount in Rix-dollars of pay of Conductors, Sergeants, Pioneers, Blocks, Drivers, Guides, Lascars, &c., &c., attached to this Department up to May 1812 inclusive.			Amount in Pounds Sterling.			
1805 (from 13th July inclusive) ...	9,428	9	3				11,824	6	1				
1806 ...	21,236	9	0½				46,985	7	2½				
1807 ...	21,314	1	3½				47,034	3	1				
1808 ...	23,014	1	2¼				44,879	11	0				
1809 ...	33,493	5	1½				45,758	7	2				
1810 ...	29,189	1	1¾				44,048	6	1				
1811 ...	29,458	6	0¾				47,123	4	0				
up to Feb. inclusive ...	7,378	9	3				11,691	3	2				
1812 at the Exchange of 2s. 1½d. for March, April and May... per Rix dr.	174,513	9	0¾	18,614	16	0	299,346	1	2½	31,930	5	1	
at the Exchange of 1s. 9d. per Rix dr.	8,472	3	1¾	741	6	6	11,347	9	3	992	18	8	
	Amount in Rix, of do and brought to do as fixed charges.			Amount in Rixdollars of Contingent charges									
from June to November ...	7,338	0	3½				72	0	0				
1813 ...	17,142	7	2¼				451	5	1				
1814 ...	17,123	7	2¾				116	0	0				
1815 ...	29,285	1	1½				554	5	0				
1816 ...	32,429	6	0¾				155	5	0				
1817 ...	46,330	3	1½				184	10	0				
1818 ...	15,626	2	0				36,870	5	2				
1819 ...	17,726	6	2				39,401	6	3				
1820 ...	17,304	4	2				5,631	8	0				
1821 ...	27,293	1	0				1,392	2	0				
1822 ...	34,275	10	3				5,687	7	1				
1823 ...	39,778	7	0				5,161	3	1				
1824 ...	36,523	8	2				2,484	6	0				
from Dec. 24th to June 25th	22,778	9	3				639	0	2				
1825 at the Exchange of 1s. 9d. from July to November £ per Rix dr.	360,956	5	0	31,583	13	8¾	98,802	4	2	8,645	4	1½	
1826 ...	1,404	0	6¾				17	1	6¾				
1827 ...	4,450	17	0½				99	2	6¾				
1828 ...	3,977	2	5				185	0	8				
1829 ...	4,085	0	7¾				6	15	0				
1830 ...	3,791	4	1¾				3	9	10				
1831 ...	4,029	13	2				84	4	10				
1832 ...	4,204	10	9¾				30	0	10				
1833 ...	3,844	19	4½				930	8	2				
1834 ...	2,229	16	0½				942	3	2¾				
1835 ...	1,117	16	0				99	10	3				
1836 ...	1,098	9	10				156	7	4½				
1837 ...	1,143	8	3½				107	12	9¾				
1838 ...	1,152	11	0				136	19	4½				
1838 ...	1,123	11	6				127	16	10½				
1839 from Dec. 1838 to Sept. 1839	933	18	0	38,586	18	10	114	2	6	3,040	6	10½	
				£ 89,526	15	0¾				£ 44,608	14	9¾	
										89,526	15	0¾	
										TOTAL £	134,135	9	10½

Auditor-General's Office "Military Branch,"

Colombo, 15th November, 1839.

(Signed) H. A. MARSHALL,
Auditor-General.

"True Copy" (Signed) J. M. WILSON,

A. M. S.

[In 1837 and for years subsequently, until the silver rixdollar went out of circulation, its value in ordinary commerce was calculated at 1s. 6d.—ED. L. R.]

No. 26. Colombo, 16th January 1840.

The Hon'ble the Acting Colonial Secretary.

Sir,—Having laid before the Major-General Commanding the Forces your letter No. 13 of the 10th Instant, I am directed to acquaint you that the Major-General has no objections to Captain Lillies holding the appointment of Acting Aide-de-Camp to the Right Hon'ble the Governor.

With respect to the appointment of Captain Mann to act as Deputy Assistant Adjutant General, while Captain Lillie is on His Excellency's personal Staff, the Major-General will be equally ready to comply with His Excellency's desire whenever Captain Mann's Regimental services can be dispensed with.

In reply to the Governor's request to be informed "whether the Major-General would have any objection to Captain William Layard of the Ceylon Rifle Regiment being appointed to act in the interim for Captain Mann," I am directed to state that the reasons which do not admit of Captain Mann being at present detached from his Corps apply with equal force to the case of Captain William Layard; however, the Major-General being anxious in this, as on all other points to co-operate with His Excellency, will endeavour in this instance also to meet His Excellency's wishes in as far as the duty he owes to the Military Service will admit of.

Having been instructed to communicate with the Commanding Officers of the Ceylon Rifle Regiment, I am directed to acquaint you that the Major-General, as a temporary arrangement will sanction Captain William Layard's performing the duty of Deputy Assistant Adjutant General, it being clearly understood that that officer is to be borne on the duty state of his Corps and is to be, for all Regimental purposes entirely at the disposal of his immediate Commanding Officer.

In consequence of the recent extensive reduction in the Military Establishment at Ceylon, the Major-General, takes this occasion to offer a few observations for His Excellency's consideration.

A reference to the correspondence which took place in the year 1836 between the Colonial Secretary and the Assistant Military secretary respecting the appointment of officers to Civil situations will shew that the scale laid down at the request of His Excellency's predecessor by the late Commander of the Forces prescribed the minimum number of officers required to be present with their Regiments to be as follows:—

	F. Officers.	Captains.	Subalts.
European Corps	2	3	6
Ceylon Rifle Regiment	3	10	24

and in the Colonial Secretary's letter of 14th April 1836, this scale is admitted by Sir Robert Horton to be extremely liberal, an admission which the Major-General presumes will not be disputed when it is borne in mind that Her Majesty's Regulations provide that no Regiment or Battalion shall be required to furnish more than two Captains and two Subalterns for staff situations.

The Major-General would now beg to refer His Excellency to the "Distribution return of Officers of the several Corps serving in Ceylon" rendered to your office under date the 2nd Instant, by which it will be seen that according to the scale already referred to, the Ceylon Corps is at present deficient of *One Captain*, and by the last advices from home the Major-General is led to expect the immediate notification of Captain Lillie's appointment to that Corps vice Captain Chute, by which arrangement the services of another Captain will be lost to the Regiment.

Under these circumstances the Major-General feels assured that His Excellency will be convinced

of the impossibility of the Major-General's sanctioning Captain William Layard's being at present detached from his corps; so far from being enabled to do so, on the removal of Captain Chute the Major-General foresees no alternative but to order a Captain of the Ceylon Rifle Regiment from Staff employ to resume his Regimental duties.

[N. B.—Since the Major-General first acceded to the temporary employment of Capt. Wm. Layard, his brother, Captain Brownlow Layard has joined the Hd. Qrs. of the Regt., so that the effective strength of the officers remains as before the Major-General agreed to Capt. Wm. Layard's appointment.]

This measure the Major-General considers will be forced upon him by a consideration of what is due to the officers performing these duties, and indeed the diminution of the effective Military force of the command is now such that the Major-General apprehends that it will be eventually necessary *strictly to adhere to, if not to curtail the scale laid down by his predecessor.*

[This related only to officers employed in Civil situations.]

I have &c.

(Signed) J. M. WILSON, A. M. S.

(To be continued.)

CEYLON IN 1815-16.

(From the "Asiatic Journal," vol. I, Jan.-June 1816.)

(Continued from page 7.)

(To the Editor of the "Asiatic Journal.")

Sir,—In spite of that pacific and purely mercantile policy by which we ought, and by which, it is to be presumed, we have been governed in India, a very short period has seen us involved either in hostilities or bickerings with Nipal, Candy, China, and it is now said, the Mahratta states. It is plain, from the opinions I have advanced, that I am not the person hastily to pronounce, that in any one of the instances thus cited, our Indian governments have been in the wrong. My aim is to fix attention on these accumulated animosities; to hold them up to rigid examination; and, above, all things, to agitate the question, whether in the most successful issue of our Asiatic hostilities, the British interests can be really served; and especially if that success is made to consist in the acquisition of territory on the Continent of India.

* * * * *

The war in Ceylon has a character of its own. It was not the Company's war, and it may lead to no evil consequences. Still the principle is to be examined. We have heard a good deal of the barbarous character of the king, and all this is truly lamentable; but we are not to constitute ourselves avengers or guardians of the globe, and make the existence of wrong an universal pretext for war. A position equally ridiculous and frightful has been recently defended from the English press; namely, that a nation or a sovereign, doing that which is contrary to the law of nature, gives occasion of war to a party, no otherwise interested than as all mankind are interested in whatever is good or bad upon the earth; and that he may be treated as a common enemy, *hostis humani generis*.* The truth is, that every independent nation is to judge of the law of nature for itself; and that to justify war upon the simple assertion of the belligerent, that the nation or sovereign whom he attacks, has done that which is contrary to the law of nature, is to throw open the door to the most unbridled violence. Did not Buonaparte continually proclaim Great Britain to be *hostis humani generis*? If once we shall admit that we may lawfully make war on the "enemies of mankind," there will need only another and a noble step to enable us to join the

* See a pamphlet on the Spanish slave trade.

Crusaders and Mohammedans, and make war on the "enemies of God."

I repeat, Sir, that the scope of my letter (which I hope is not an useless one) is no more than to hold out our Indian wars as objects of the liveliest jealousy; to suggest that the peculiar situation of the Indian empire demands a peculiar policy; and, especially, that territorial aggrandizement, for the most part, must be little conducive to its permanent safety. But from this last consideration results another, belonging rather to peace than war; I mean the caution with which, at the end of a successful campaign, we should reserve to ourselves any territorial acquisitions.

I had intended to reply, in this place, to some of the common arguments which are advanced for our wars in India; such as the necessity of showing our spirit, &c. &c. But the shallowness of much of that sort is so obvious, and my letter is already so much extended, that I leave this and various other particulars to those reflections of your readers which it has been my wish to awaken.

HERMES.

[The immediate cause of the war against the tyrant King of Kandy was his cruel mutilation of British subjects trading peaceably in the Kandyan country.—Ed. L. R.]

(To be continued.)

MOHAMMADAN FESTIVAL AT PUTTALAM.

(From the Administration Report on Puttalam District for 1868 by Mr. W. C. Macready.)

A Mohammadan festival takes place at Puttalam in the month of July and August, and lasts for 11 days, which has not, I believe, been mentioned in any previous Report. It is the festival of Kutub Mohedin. It commenced this year on the 25th July, and closed on the 4th August. It is a moveable feast, beginning on the first day of moon in the month of "Rabiyyul Abar," and is held in memory of the Santon Kutub Mohedin. This holy personage was born at the city of Jailane in the year of the Hejira 470. (A. D. 1092), and was the son of one Skekh Abusali and his wife Fatima, who came of the noble family of Hassan, and consequently claimed descent from the prophet himself. According to the Arabian legend he possessed, as a child, great personal attractions. His countenance resembled the full moon in the excess of its loveliness, and his presence was like that of a messenger from Paradise. His beauty became at length so famed, that both princes and peasants travelled from all parts of the country to gaze upon him. The graces of his mind were in no way inferior to those of his person, for at 12 years old he had instructed himself in many branches of knowledge, and had learned Alkoran from beginning to end.

Having conceived the design of visiting Bagdad, in order to prosecute his studies under more favourable circumstances, and having like a dutiful son first obtained permission from his mother, together with still more substantial signs of her approval in the form of 40 pieces of gold, he joined a caravan, and set out upon his journey. On its way the caravan was encountered by robbers, who accosted Kutub Mohedin and asked if he carried gold about him. Without attempt at concealment, he frankly told them that he did, for prevarication or falsehood was to him impossible. Astonished by the boldness of his admission, and, at the same time, impressed by the nobleness of mind which had incited him to brave destruction rather than dissemble or equivocate, they not only let him go unharmed, but asked his pardon for the offence they had committed. (It is a pity, that this lesson which he gave, has not been more regarded by those who seek to do his memory honour.)

Kutub Mohedin at length reached Bagdad, where, in a short time, he attained such renown for wisdom, that eminent persons of all countries came to visit him, and to listen to his teaching. At the age of 15,

having assumed the garb of an ascetic, he retired to a forest, and for a length of time stood upon one foot in an attitude of devotion, passing his time in meditation and prayer. After the period he had prescribed to himself for self-mortification, he returned to Bagdad with a considerable increase of sanctity, and with the acquisition of power to work miracles.

He could restore the skeleton of a bird to its living form, and renew the green leaves upon a withered tree; such were the effects of his godliness and self-abasement. But one miracle he could not perform. He could not evade the inexorable summons of Azrael, and in the year of the Hejira 560, in the month of Rabiyyul Ahar, at the advanced age of 91, Kutub Mohedin passed away from this earth and departed, as all the faithful trust, to the arms of the houris, who awaited him in the bowers of El Jannat. His tomb is said to be situated in the centre of Bagdad, and is placed in charge of a Curator, who holds the title of Sheikh al Musheikh.

The estates belonging to the tomb are said to afford a rich income, and to enable the Sheikh al Musheikh to live in a style bordering upon magnificence.

The feast lasts eleven days, and for three or four days before its close, a tinelled pagoda is carried round the flag-staff within the mosque precincts. On the last day it is marched through the streets of Puttalam, with flags and tom-tomming, and much barbarous ceremony.

The object of this is not very apparent, as the gaudy pagoda contains—nothing.

PETITION PRESENTED BY BURGHER INHABITANTS OF MANNAR TO THE GOVERNOR IN THE YEAR 1830.

[Mannar, 1st August.—You may care to insert enclosed in *Literary Register* as a curiosity. It is a copy of a petition to the Governor by the Burghers of Mannar in 1830.—Cor.]

That the undermentioned exhibitors with reverence most humbly beg leave to compose themselves the concinnous plaint at what they particularly dare the present occasion as legal subjects of His Excellent Majesty to lay patent before Your Excellency for a capacious redress on the subject of their lamentable concerns under which they were finally extinguished to miseries and frustrated of the real right as derived to them from the Dutch designation since the capture and surrendry of this Island by the British Government.

That the informants being residentiary and descended of the respectable Dutch families, who pleasingly and faithfully designed to serve the British Government in different functions were carrying on the projectious rank of their gentleness and honesty to their own interest and successful in their actions to Government—but alas!! they have very great sorrows and sentimental expressions to set forth to Your Excellency for a considerable amendment, which they can not exempt from availing at present, because they observe the latter attitude become the avaricious ruin of Your Excellency's Informants.

That all and several of the exhibitors not being considered men of great capital, that can live upon their own interest without being engaged in any employment of Government. Notwithstanding most part of their manners and quality accede to the likeness of the European nature, therefore they cannot entirely prosper by any other way earning their daily production than what by the little labour and industrious services that could be honestly carried on by all of them as private translators, drawers, and be engaged sirvanis under respectable grandies. Perhaps Your Excellency might choose and cause an opinion upon them to the system of agricultures whereunto they are loathed otherwise they drove not to extend some cultivations for their own benefit because all the time of their being not employed in

services of Government, seriously undertook the trial of that translation, but were greatly avoided of their own works to unexpected losses: moreover the fallen of the agriculture is principally incurred by not being regularly noticed and protected by the Agents and Revenue Collectors of this Island, as it have been observed in the Dutch time, upon which the Informants wholly ceased and most part of the arable lands were left aside uncultivated for want of aid and Justice of the resident (who has power thereupon) consequently the exhibitors beg leave to announce to Your Excellency that the present Civil servant, who in his capacity of Collector, Judge and Magistrate takes very little notice about the welfare of your Excellency's loyal inhabitants, but the informants can shortly and promptly discover that all his exertions are chiefly to be taxed for his only profits and fortitude; and in finding vacancies in the establishment under his control he does not wish at all to help a Burgher as that the Informants in such a situation that would be competent to do. But recommends that (natives) Malabars and Moormen should fill up such vacancies as that of Adigars, Storekeepers, Cashiers, Counters, Superintendants and overseers &c. whereby your Informants (although loyal subjects always standing under great assistances to his Excellent Majesty when required in time of hostility) they being put off helpless great many shame and distress.

Your Excellency's humble Informants having further and great deal more to write.

[Similar complaints, but in more comprehensible English, were preferred against Mr. Dyke when, at Jaffna, he adopted the policy of largely employing natives in offices previously monopolized by Burghers.—ED. L. R.]

OUR REVIEWER.

WAGES AND SOCIAL REFORM.*

We have neglected too long to notice this contribution to the literature of the "Dismal Science," but we found that a mere cursory allusion to the work was insufficient for what is a critical examination of a leading topic of the day, if not the topic most significant to the majority of civilized peoples; for what is termed "the social question" is undoubtedly predominant in Europe and America, having forced itself to the surface and forefront of the current of life, encouraged by knowledge and the spread of education, and excited by restlessness of the age. The material condition of the masses is the problem from which the "labour question" is not a detached subject but forms part of the science of social economics. Our author, who is an American, is not only practically familiar with industrial affairs in the West, but has long studied economic questions, though he owns with humility "the subtlety, complexity, and vastness of the industrial problem"—a new theory, or the formulation of a law that has always been in operation yet never recognized, nay, even reversed and distorted by some of the doctors of the science—is particularly interesting if entitled to our respect; and this theory we find to be so. Of necessity the work is involved with history, and as the best historical records of statistics and laws are in England, where also the life of the people was least fettered and complicated (though the labor laws even when inadequate to overrule natural laws were not without effect) the book has an impress much more English than American, while its author has acquainted himself with and utilised the writings of numerous English authorities. It was not to be expected that the enunciation of a new or undiscovered principle in political economy could be made without disturbing some of the accepted postulates of the science. In a clear and forcible style Mr. Gunton assails the doctrines that wages are determined by

supply and demand, and the "Wages Fund" theory which dates from Adam Smith and was developed by Ricardo, McCulloch, and Mill; and he incidentally establishes the principle our officials were so dangerously blind to, when recently legislating for our immigrant labour, viz. that "labour is almost invariably supplied on credit," being paid for out of its own future productions and not from its employer's previous accumulations or capital. The labourer receives board and lodging, but except for this he generally works on credit; and it is better for him so, as it enables him to share in the profits estimated to result from his labours. Wages, however, though thus dependent on the product, must not be confounded with profits. They are controlled by the product in so far that they cannot exceed it, and they must be sufficient for the labourer to live. What then determines the actual or real wages between these two limits? In the answer to this is comprised the central thought of the book. The standard of living is the basis or the economic law of wages. There are "real" wages and "nominal" wages, the latter meaning the amount of money paid as hire, the fluctuations in the former being the measure of social progress or the degree of comfort and satisfaction equivalent to the hire. There is the further peculiar characteristic; that either may rise or fall without a similar movement in the other, e.g. nominal wages can rise while destitution and poverty increase. It is only "real" wages that concern the social status. And it is the cost of living for the family, not for the individual, that determine wages. The cost of living of the workers includes non-workers, which explains the comparative low wages of women, and the fact that the total income of a family when all contribute is found to be least where the family contribute most. It has often been said that there is nothing in the world so cheap and so lightly esteemed as human labor, and if we regard it in this manner, as a commodity, it is the cost of production which means the standard of living. Hence the advancement of the labouring classes is attained by raising their standard of living, and the drift of Mr. Gunton's doctrine is to promote this by shorter hours of labour, while the object of his book is to show how wages can be increased and poverty diminished without injury to capital. We have seldom met with a writer of this character who appears to realize so well and to state clearly and dispassionately the truth, which legislation on this subject so often misses, that the ultimate interests of both the labourer and the capitalist are common interests. The antipathy between them is but the consequence of blindness, and we welcome an effort towards real social advance which will certainly follow the realization of this truth. Conserve the rights of capital: yes, but conserve the rights of manhood. Liberate the sons of men from the thralldom of slavery and the inequalities of lowly birth: yes, but liberate wealth that its uses may be engendered freely. The labourer always gains by the employment of capital. The productive power of the human hand cannot be much increased, and but for machinery and division of labour by organisation we should be doomed to poverty and barbarism. Capital produces more than it consumes, while the labourer can consume more than he produces. Conserve this combination of energy; liberate its springs. It is the great fallacy of the modern working man (and of some others) to suppose that human labor "creates all wealth"; while it is the fallacy of the capitalist to assume the beneficial result of machinery to be due to his sagacity or self-sacrifice. The revenues of the capitalist depend upon the economic capacity of the masses to consume, and a capitalist cannot procure a living amongst barbarians, just as the converse is true, that wages improve as the capital invested per head, is greater. The less there is produced by hand labour the higher the scale of wages, England and the United States having the highest wages in the world; for machinery cheapens production though involving increased outlay. For such reasons "consumption of wealth by the masses is to be encouraged."

* *Wealth and Progress*. By George Gunton. Macmillan & Co. 1888.

Such progress, however, is but in a circle, as real wages will no more satisfy under the higher standard of living than they did for the primitive style, or even for the serfs of the thirteenth century who earned less than five pence a day and were destitute of furniture and such bare necessaries. The circular progression needs the spiral turn to constitute its advancement whilst each generation demands more than its forefathers, and the point we give credit to Mr. Gunton for is the establishing that energy and cultivation (such as Western races evidence) can promote a higher standard of living that will obtain higher wages without injury to capital, even though it is the case now, as it always has been, that the number of laborers in England exceeds the demand. Freedom is, of course, essential for progress,* and social progress in England may be said to date from the overthrow of feudalism. It will be well for Ceylon when a similar emancipation occurs, for though our immigrant labour is so well conditioned it would be difficult to over-estimate what the country loses annually by the labours of its native people not obtaining their value. That the Sinhalese do not earn what they are capable of and what is possible for them must be patent to the most casual observer.

Mr. Gunton advocates a day of eight hours, which seems to us a commendable aim if it can be procured without unduly restricting the liberty of the subject. Present tendency is doubtless to shorter hours, which with an elevated standard of skill and taste has the effect of raising wages, for the producers are also the consumers and it is consumption by the masses that promotes the wealth of the classes.

It is refreshing in such a careful study to find the misleading theories of Henry George completely refuted, and that too on the basis of his own arguments. As matter of fact wages are always found to be lowest where the land is free and where the whole produce goes as wages, unassisted by capital: The nearer man is to communal ownership of property the nearer is he to savagery and starvation. Wherever wealth is produced exclusively by labour, and without the aid of capital, the result per head is small, and the converse is also true. Wages are not fixed, as Mr. George supposes, by what men could make working for themselves, but by what the employer can afford in order to procure the service. There are three conditions of social industry:—savagery, slavery and wages,—and whereas under the latter labour is subject to the conditions of exchange it must be governed by the cost of its production and not by supply and demand, its price being regulated by the the standard of its wants. Hence the labourer's wages cannot rise permanently much above his wants which are the motive and measures of his efforts, but social progress is promoted rather by consuming than by saving—a doctrine as old as King Solomon: "There is that scattereth and yet increaseth" &c. In the thirteenth century the state of living was in England no higher than in India and China, where it still remains the same. The legislation in the latter part of the fourteenth century unconsciously admits the principle that "wants govern wages," for after a series of ineffectual though most stringent laws to keep wages down it was enacted that the magistrates should fix the scale of wages in relation to the price of food, but even this needed to be accompanied by a law to suppress free intercourse and to prevent villagers leaving home under penalty of branding on the forehead. Mr. Gunton considers that the economic importance of this and kindred legislation has been overlooked by economists: the laws, however, became ineffective to keep down wages except when directed

*By "freedom" we do not here mean political freedom conveying power and influence, which is a result, not a cause, of industrial progress; but the freedom of independence that has become the birth-right of Britons. Liberty of the other kind is not that which enlightens the world; but it results from enlightenment, and its political influence is greater in England under a monarchy than in France under a republic, or than it was under the ancient republics.

against "opportunities" which create wants. The cause and effect in economic movements are rarely in view, at the same time, the operation of natural law being very gradual. Natural causes developing wants ceased to operate at the close of the fourteenth century (wages following the price of food, the standard of living being stationary) not recommencing until the end of the eighteenth century when the factory system became possible and the towns became manufacturing and commercial centres engendering a higher standard of living throughout all ranks and classes, incidental to the progress of wealth and civilization, which explains why, during the present century, wages have risen while prices have fallen at the same time, the habits of the laboring classes having greatly improved while machinery has cheapened cost of production. Our author proceeds to show how this doctrine is susceptible of universal application, supported by the testimony of Sir T. Brasseley, McCulloch and other writers of large practical experience. In the United States and United Kingdom labourers, after providing food, have the earnings of more days to supply luxuries than in any other country.

Here we must leave this interesting subject, perhaps to return to the consideration of 'piece work' and popular remedies for social evils, for which our space today is exhausted.

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