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THE JILTING OF GEORGIE GERARD;
OR A BIT OF CEYLON SOCIETY LIFE,
IN 12 CHAPTERS.
BY C. LEWIS,
Formerly of Ceylon.

CHAPTER I.

"Jilted! You don't say so, my dear! Upon my soul, it is too bad. Poor little Georgie!"

"Poor Georgie, indeed! and what are we to do, Marmaduke? How can we get her here? For of course she must come to us!"

The first speaker was a middle-aged civilian; the second, his not young wife.

He was a portly, florid man of the old-fashioned school of thought and expression. He was fond of mentioning his soul; and it was well, perhaps, to be reminded of it sometimes, for his presence was so very material.

He had arrived at that time of life when men like to be listened to, and prefer a monologue to any other style of conversation—the best listener being always "the most sensible person they know."

But not only did Marmaduke Le Marchant possess a soul, he possessed a heart also—and a fairly large one, although it seemed often to be wrapped up in an official envelope, and bound with red tape. He always spoke as if he expected an audience, after a fashion peculiar to men in authority.

His wife was a little, spare woman who might have been an old twenty-eight, or a young forty. Sallow and bright-eyed; quick of speech and quicker of thought: she could rattle out a dozen sharp sentences while her husband was getting up steam, so to speak, for one.

She might once have been pretty, but years under a tropical sun and in a feverish climate had only spared the brightness of her eyes.

"What are we to do?" she urged in a higher key.

"My dear Carrie, this is a matter that requires consideration," replied her husband, in his slowest, most dignified tones. "You are well aware that I am a Government servant, and that I cannot leave my Province, having so recently been absent from it."

"Yes, yes, Marmaduke. But oh! do think of some way to get Georgie here,—poor, poor little sister! Think if you had jilted me!"

"My dear Carrie! I trust you think that there is a foundation of honour and trustworthiness, not to say of gentlemanly feeling, in me that would ever have prevented my trifling with the affections of my affianced bride as Captain Donald Lawrence would seem to have done?"

Mr. Le Marchant, unfortunately, had not the least spark of imagination, and his wife's suggestion did not lead him to realize the situation the quicker, so she hastened to mollify him.

"Of course, Duke, of course! I am sure, my dear, you never would or could have done such an act. I was only trying to put myself in Georgie's place and thinking how very hard it was

for her to be stranded here. To have lost the chance of a home of her own, and the love of a husband. To be sure—with a brightening glance—"she is quite young, and broken hearts get mended; we shall have the pleasure of seeing her too!"

"Let us review the situation, my dear," said her husband calmly.

Mrs. Le Marchant sat down, and took out her tating, or *frivolité* as it was then called, and shut her lips tightly as if to curb her too eager tongue, and possessed her soul in patience while she listened. A prosy man with a docile wife is almost incorrigibly prosy, for he is always sure of one listener, and oh what humbugs good wives can be!

"Six double, one picot, one double, repeat." The thin fingers flew, and the ivory shuttle darted backwards and forwards twenty times to four words in the deep rolling accent of Mr. Le Marchant.

"Your sister, a charming girl no doubt, but young and thoughtless, engages herself at seventeen to her cousin, an officer in Her Majesty's service. He goes out to the East Indies, and thither, after a two years' betrothal, she is permitted to go. Your respected mother would never have so permitted her! She is permitted, I say, to brave the perils of the deep, to go out to be married to the man of her choice. A most unusual and indelicate proceeding in my opinion."

Mrs. Le Marchant made an impatient movement.

"I fear you do not agree with me on this point, Caroline? No matter. Subsequent events have proved the justice of my remarks. On arrival at Point de Galle the young lady naturally expects to meet and be united to her lover. He does not appear. She waits. At last she receives an epistle from him saying that he cannot fulfil his promises. That he has changed his mind, forsooth! In fine, Captain Donald Lawrence of Her Majesty's Twenty-ninth Regiment behaves like a dastard, and jilts my sister-in-law!"

Mr. Le Marchant positively swelled and purpled with rage as he uttered the climax.

"I never thought Donald could be so cruel" said his wife; "just listen to poor Georgie's letter."

Point de Galle,
March.....

"Dearest Carrie,—I can hardly write, for I have cried my eyes out! What will you say when you hear my news? I was so disappointed to think you could not come to my wedding and now there will be no wedding at all! Cousin Donald was not here when I arrived. I have only just received a letter from him in which he *jilts* me!—Was ever girl so badly treated? Dear Carrie, what can I, shall I, do? Mrs. Seymour, the General's wife, who was my chaperon from Southampton (she knows Aunt Judith), thinks Donald—Captain Lawrence I mean; I can never call him anything else now—has behaved *basely*. I hope she will tell him so!

"She is leaving Point de Galle by the Peninsular and Oriental Steamer we arrived by; but I have other friends who are kind and good to me. I must

come to you somehow, and I shall travel with these people (Rigby is their name) as far as Colombo. I know you will meet me there.

"Your most unhappy ever loving sister,

"GEORGIE C. GERARD.

P. S.—"My affectionate remembrances to Marmaduke."

Mrs. Le Marchant's bright eyes were temporarily suffused, and her husband paced up and down the wide verandah with his hands under his white coat-tails, and his under lip protruded,—both signs of agitation with him.

"Well, Caroline?"

"Well, Marmaduke, what is to be done? I really do not feel as if I could take the long coach journey to Colombo, much as I love my sister, and anxious as I am to see her."

"It would not be expedient for you to do so. It would be inexpedient for me to go. We must therefore think of a substitute."

Mr. Le Marchant had hardly finished his sentence when there came up the lofty avenue of most majestic trees a tall young man in white. The white helmet on his head added to his height; but detracted from his appearance. When he dismounted, however, and advanced bareheaded to shake hands, the most casual observer, man or woman, could not fail to notice his unusually striking appearance.

"How handsome!" the woman would say. The man—"What a fine-looking, splendid fellow!"

Not an Adams by any means, nor what one ordinarily pictures as a "ladies' man," or a novel writer's hero.

He was tall enough, and well proportioned on a large scale, with dark wavy hair, which is a beauty of itself, as it softens the hardness of the features, however rugged they may be. A rather prominent nose, wide open blue eyes, a large, expressive and finely-curved mouth, and a chiselled chin made up the category of features, which, lacking expression, would have been fine merely. But, with ever-varying play of light and shade, with a manner that bewitched without effort, and a voice of indescribable charm,—all these combined to make Lewis Crawford a delightful companion, a lovable friend, a fascinating acquaintance—many, many years ago.

Who can gauge the influence of a man's personality? We may read his words years after. History tells us that his generation judged them to be burning eloquent words; how cold and how dry we think them now is the thrilling of the impassioned voice; gone is the glance of the eager eye, the smile of the noble mouth, and we can scarce believe that they ever had such vehemence, any more than we can believe the blossoms of a *hortus sic* to have been once lovely and fragrant.

(To be continued.)

A BUDDHISTIC TRACT.

A few days ago I was surprised on returning to my house to find a placard affixed to the door. Bill-stickers are a perpetual nuisance everywhere, and I had hoped that repeated warnings had driven them for ever from the precincts of my abode. But the object of this particular advertisement was so good in itself that to bring it thus abruptly to my notice could hardly be construed as other than an act of friendship, and I forgave the intruding bill-sticker on the spot. The bill was neatly printed in blue ink and bore as its title, in large characters, the following words: "A reverent exhortation to

all men that they ought early to dispel calamity.' At the side was written "Respect written paper," while the body of the advertisement was to the following effect:—

"One Hu, a metropolitan graduate, and an official of the second class, was a resident in the capital. He was eighty years of age, and last year, without any assignable cause, he passed quietly away. After an interval of a day and a night he returned to life. He himself had beheld the Goddess of Mercy and heard from her lips what he now utters: 'The harvest will be abundant, but the calamities of men numerous; the virtuous will avoid them, but the wicked shall hardly escape. On the 5th day of the 5th moon the Perfect One sent down from heaven the holy spirits who control the pestilence, to examine all the good and bad upon the earth. It was necessary to see, for the 10th moon, of the people and of the domestic animals more than half will perish.'

"These are true words. If I speak falsely may heaven blot out my name and earth extinguish my light (of life). If you believe me you will perform this act of merit. As soon as you receive this notice copy it and give it to another, and you will save one person from calamity. Print and distribute ten copies and you will save a family; one hundred and save a whole neighbourhood. If on seeing this you do not make it known to others you will hardly avoid misfortune coming upon yourself.

"It is the Wên Ch'ü star which foretells this remedy to those living in the capital. This is no idle story. It will certainly come to pass. Let me then beseech men to amend their evil ways, and to follow after the good, and of a surety the calamity will be averted. Take this, copy it, go home and distribute it in your village and make all the villagers to know its contents. Let them turn from the evil and practice virtue, and of a truth they shall reap their reward.

"The Goddess of Mercy, in her great pity, bestows a divine charm (the charm appears written in mystic characters at the side). It must be written with a vermilion pencil (in strict conformity with the example given at the side) on yellow paper. Take ten copper cash, one grain of rice, one piece of new cloth, wrap them up in the charm, and carry the packet about with you. Thus will you escape the impending calamity. Whichever will cut out in blocks, print, and distribute this notice, he indeed will acquire merit without measure.

"A retired scholar of Hsi Shang presents this for your enlightenment."

Buddhism is an aggressive religion. The street walls are placarded with advertisements of cures, etc., effected at different temples. It is said that many of these notices are done up and are distributed by the priests themselves, to attract worshippers, and of course they money, in their own temple. The notice was a success, for from any idea of pecuniary gain, and the notice seems so genuine that I thought it might be of interest to reproduce it.

At the corner of Dried Flour-alley, which branches off from the great street leading north from the Hata Mên, stood a modest little temple. I say stood, for of late circumstances have conspired to render the temple famous, and grateful worshippers have so surrounded the little building with flaring yellow scrolls that the most observant must needs cast a glance at it as he pass by. Outside and inside *Yu ch'ü* in many places and ye shall receive" stares at one from every corner, and below more unobtrusive legends recount the cures effected and the subscriptions received, with the names of the recipients and donors given both for publication and as a guaranty of good faith. The preceding

deities of late have been especially efficacious, and the whole neighbourhood has received the benefit. A runaway horse, the guardian of the temple assured me, no matter how destructive his course may have been, as soon as he passes the temple door his mad career is somehow controlled, and he becomes as harmless as if he were jogging along sedately between the shafts. And all this is as nothing to the miracles worked on behalf of those who believe and worship.

There is a charm in visiting temples where a special manifestation has taken place, when the cold interior is lightened by an ever-changing group of worshippers, old and young, male and female: when the lots are cast and the unmistakably devout prostrations made amidst the smoke of incense and of sacrifice through which the lurid idol gleams, — a charm which, to the writer at any rate, has never grown old. How strange it all is! How anxiously the crescent divining blocks are thrown; how plain the content when, one block turning up flat and the other convex, good luck is revealed; how keen the disappointment when, both crescents falling with the flat side uppermost, an unlucky issue is predicted! a father and his children I saw, a mother and daughter, and again a well-dressed young man, all earnest in worship and dumbly expressing the universal craving for something divine to intervene in this our prosaic life. Most pathetic of all was a young mother come to seek help for her sick child. "Reduce the price a little" she asked of the priest, as he named the sum required for performing the rites. "Reduce the price a little" she begged, even as she reluctantly dropped the cash into his greedy palm.

And this is the Buddhism of today! The religion which Buddha taught more than 2000 years ago, though dead in the land that gave it birth is still a vital force in countries of which he never heard. And yet how fallen from its high estate every traveller in China can see for himself. Where are now the holy men who by contemplation and restraint sought to free themselves from the evils of desire? Where the followers of Fa Hsien and his fellows, who could brave danger and hardship for their religion while it was yet young? The priests have fallen into contempt, the temples to decay, and the doctrine to neglect. Where will you meet a Chinaman now who would deny himself one pleasure in order to reach Nirvana, or whose thoughts go higher than the Western heaven which Buddha never taught? But who can tell? "God has not left himself without witness," and it may be that amidst much of the vain and superstitious with which man seeks to satisfy his own craving for the divine, some true and pure souls still "guard the fire within." Christianity itself was a late importation for which Judaism had long prepared the way, and both were revelations of the divine. It would be hard to deny that claim to Buddhism, sunk and degraded though it now be. The "retired scholar" speaks truth in part at least when he exhorts men to turn from the evil to that which is good. They will not lose their reward, nor he his.

For Buddhism we have neither scorn nor contempt. At the most we can but give a sigh for a religion of such noble traditions, so catholic in spirit, so lofty in precept, yet so degraded in practice:—

"Children of men! the unseen Power, whose eye
For ever doth accompany mankind,
Hath look'd on no religion scornfully
That ever men did find.

"Which has not taught weak wills how much they can?
Which has not fall'n on the dry heart like rain?
Which has not cried to sunk, self-weary men;
"Thou must be born again!"

—Chinese Times.

WINTER TOURS IN INDIA.

Sir Theodore Hope, in his recent lecture on Indian Railways noticed the chief places of architectural and archaeological interest which a winter tourist whose tastes lie in that direction may, by the aid of recent railways, easily compass, in addition to the old obligatory points of Elephanta, Karli, Ellora, Ahmedabad, Delhi, Agra, Lucknow, Tanjore, Trichinopoly, Madura, &c.

Embarking at Bombay in one of the Sind steamers which touch at Kattiawar ports, he may land at Vairawal, close to the ruins of the famous temple of Somnath, destroyed by Mahmood of Ghazni in 1025. A new railway will take him to Junagur, the capital of the first native State in Kattiawar, close to which is the rock bearing the celebrated inscription of Asoka, B. C. 250, and two others of A. D. 151 and 457. A few miles beyond it, amidst lovely scenery, stands the sacred mountain of the Jains, Girnar, 3,500 feet high, bearing a group of ancient and highly-venerated temples. Continuing by the railway, the traveller will pass within a few miles of an equally sacred and more popular Jaina mountain, Patitana, whose summits are covered by many hundred temples of every date from that of Westminster Abbey to the present generation, of every size and splendour up to one which cost £170,000 some fifty years ago. Here, says Fergusson, the philosophical student of architectural art may see "the various processes by which cathedrals were produced in the Middle Ages, carried on on a larger scale than almost anywhere else, and on a more natural manner." On no account should a visit to Palitana be omitted. Continuing hence through Ahmedabad, which abounds in mosques, exquisitely decorated by Hindu architects, of whose work two large perforated stone windows are a notable specimen, and touching, if time allow, at Sidhpur, to see the Rudra Mala temple (A. D. 943) the traveller reaches Abu Road. Hence he rides up to the lovely hill and lake of Abu, distinguished by a group of marble temples, comprising two of the most beautiful in India, which are covered with delicate and rich ornament of the best period of art (A. D. 1032—1247). The railway next takes him to Ajmere where there is a mosque formed of pillars from Jaina temples destroyed by Mahomedan conquerors, and from thence by a short excursion on another line to Chittore. This fortress, which fell to Allaudin in 1203, after a ten years' siege in the cause of one as fair as Helen, abounds in very ancient and beautiful buildings, of which I may name two towers, one of them is unquestionably the most beautiful tower in India, as that of the Kootub is the loftiest and finest. It belongs to the ninth century. Returning to Ajmere the railway proceeds to Jeypur, a splendid modern native capital, with its ancient stronghold, Amber, in the hills close by, and thence to Ulwar. Amid many beautiful buildings, proving that in Rajputana architecture is still a living art, stands the graceful cenotaph of Raja Bakhtawar, erected in the present century. Hence the traveller will no doubt visit Delhi, Muttra, Bindrabun, Agra, and perhaps other spots in Northern India. From Agra the Indian Midland Railway will take him to the picturesque rock fortress of Gwalior, with its Jaina temple (A. D. 1093), and on to the railway station of Bhilsa, and a group of Buddhist Topes, of which that of Sanchi is the most famous. A cast of one of its gateways stands in the South Kensington Museum. Passing through Bhopal, and over the Great Indian Peninsula Railway, from which excursions are feasible to Ajunta and Ellora, the Southern Mah-

ratta Railway, a railway of the present decade affording rare architectural facilities, begins at Hutgi. Thence we soon reach Bijapur, a vast city ruined by Aurungzebe in 1686, replete with magnificent mosques, tombs and palaces, among which stands pre-eminent the tomb of Mahmud, a dome structurally most interesting, while rivalling St. Peter's and the Pantheon at Rome, and surpassing by 27 feet St. Paul's in its internal diameter. At Badami station, a short time may be pleasantly devoted to the cave temples there, and trips to Patadkal and Aiwali, which possess very numerous temples of the 6th, 7th and 8th centuries. Those at the former are in the Dravidian style. Aiwali possesses Jaina and Brahmanical caves, as also an ancient temple of Vishnu in the Chalukyan style, with apse, which is believed to be unique. The next point of interest is the extensive ruined city of Vijayangar, also called Humpi, near Hospett station. The locality is highly picturesque, the temples numerous and extensive, in both the old and modern forms of the Dravidian style. Among the former the Temple of Vithoba is conspicuous. Returning to the west and south by the same railway, a trip to Goa and back is replete with natural, historical, and architectural interest. Again, Guduck, Belgam, Hubli, Runkapur, Kirwati, Lukmeshwar, Mungur, and other places on or near the line, possess interesting remains; and from Rani Bennur station the traveller who has friends in the locality may with their aid run down to the Falls of Gairsoppa, 890 feet high, with a fine volume of water. But the next really great place of interest, easily accessible from Banawara station, is the magnificent temple of Hullabeed, with Belloor and Hurulhulle in its immediate vicinity, comprising the finest examples of the Chalukyan style. Replete with splendid temples as in Southern India, it would be beyond my text to wander there. By one route or another the visitor of Southern India can eventually return to Guntakul junction of the Madras and Southern Mahratta Railways, and may proceed thence by a picturesque descent of what may be termed the Eastern Ghâts, to Bezvara on the sacred Krishna. Within a short distance are the remains of Amravati, which, with Bhilsa and Manikyala in the Punjab, constituted the great triad of Buddhist topes in India. Unfortunately, far more may be seen and understood about it in the South Kensington Museum, and the pages of Fergusson's "Tree and Serpent Worship" than on the spot. The locality has, however, various forms of interest, and the Nizam's new railway offers a pleasant return by his capital, with Jaina buildings at Wurungul on the way.—*Pioneer*.

CEYLON IN 1816.

(From the "Asiatic Journal," vol. II,
November 1816.)

To the Editor of the "Asiatic Journal."

SIR—The following Papers, the authenticity of which is sufficiently apparent, were placed in my hands, two years since, by a very intelligent friend, who had just returned from India.

As the policy of retaining so many Colonies has long been a subject of speculation among the deepest politicians, I request your insertion of both documents, and more particularly as it is possible many of your readers may not be aware of the cost at which the island of Ceylon is retained by this country.

I am, Sir, &c.

Oct. 1, 1816.

No. I.

King's House, Colombo, Nov. 1813.

My Lord,—The pecuniary necessities of this government having obliged me to address a letter of this date to your Lordship in Council, wherein, from the urgency of our situation, I give advice of having drawn bills for Sa. Rs. 461,000, in addition to former bills for 238,500, amounting, in the whole, to a loan of Sa. Rs. 700,000, in the confident hope that the wonted liberal aid of the Supreme Court of India, will, under your Lordship's auspices, acquire a new stimulus. But, in adopting this measure, I consider it my duty to place before your Lordship, the enclosed confidential Memorandum, which sets forth, in as compressed a view as I could exhibit it, the actual financial situation of this colony. In addition to which statement, which, your Lordship will perceive from its nature, is calculated only for your Lordship's private information, I shall not trespass on your time, further than to express the sanguine expectation I entertain, that notwithstanding our present depressed state, when relieved, as I trust we shall be, from the restriction imposed by the exclusive trade of the East India Company, and that a direct commercial intercourse is established with the mother-country, that the resources of this valuable colony will, ere long, more than meet its expenditure. The loan that I have asked from his Royal Highness the Prince Regent's government, is, that I may be allowed to draw on the Treasury for the pay of our four colonial regiments, at present entirely supported at the expence of the colony, and that a credit to that amount, in addition to the Cinnamon contract of £60,000 annually, should be granted on the Indian Presidency. Calling also the attention of Ministers to the low terms of that contract by which the Company receive this commodity at 3s. the lb., when it produces, at the sales in Leadenhall-street, I believe, on an average 7s 6d.

It is due to my own arrangements, that I should take the liberty of assuring your Lordship, that from the time of my assuming the direction of this government, in March last year, I have governed my measures by the strictest rules of public economy; that both in the civil and military departments, I have made retrenchments, and in the latter to no inconsiderable amount.

My predecessors drew largely on the treasury of England, in aid of the colonial revenue, and, I believe, also experienced extensive aid from the Presidency of India. The present is the first appeal I have made to the last-mentioned source, and, aware of the extraordinary demands on the British treasury, in these times of unparalleled exertion and difficulty, the only sum I have yet drawn, for carrying on the public service here, is £6,000, on account of the new works forming at Trincomalee, for the protection of the intended naval arsenal.

It will be gratifying to me to know that my statements are intelligible to your Lordship; and recommending them to your high protection.

I have the honour to be, with great respect, my Lord, Your Lordship's most obedient and faithful humble servant,

To the Right Hon. &c., &c. &c.,

No II.

King's House, Colombo, Oct. 31, 1813.

MEMORANDUM.—An experience of eighteen months during which the resources and expences of this colony have been, almost constantly, presented to my view, both in occasional statements and periodical accounts, enables me, I think, to form a competent opinion as to their relative amount. Taking the former at what may be called their advancing rate, namely, that which the condition of the island and people will permanently bear, in years of common fertility, and stating the latter without the addition of any of those burthens which arise from calamitous seasons, or public undertakings of any extent, my estimate is, that the expenditure exceeds the receipt, by at least £70,000 annually, excepting those years in which a pearl-fishery

can be held, the greater or less produce of which must be considered as relieving so far the above excess. But from the accounts I have seen of the examination of the pearl banks, this resource must be considered as extremely precarious both in its periods and its amount.

In point of trade, we labour under difficulties which are only to be overcome by time and great exertion. Of the few exportable commodities which the island affords, a principal one, arrack, is reduced to nothing, partly by the opening of Java as a British colony, partly by the competition of rum and other liquors manufactured on the continent of India and very principally by the influence of an overbearing contract for spirits at Madras: the supply of the army and navy being in the hands of the same firm, which is thereby enabled to make its own terms, and does so to a degree that nothing but an actual instance could make credible but which is sufficiently shown in the single fact, that the rate of delivery, under the contract, being for the navy, forty pagodas per leger of one hundred and fifty gallons, and to the Company's government thirty-eight; the average price at present obtained by the Ceylon merchants at Madras being twenty pagodas for the same quantity.

Owing to the great deficiency of private capital in the island, the permission of a limited trade to England has not, as yet, had its due effect, and can only be looked for in the spirit of private adventurers from home, which, there is no doubt, will induce tradesmen or merchants to avail themselves of the opportunity of sending the manufactures of England here, and taking returns in colonial produce. The same general cause affects the privilege of trading to the Cape, but in a lesser degree. A commercial intercourse with that colony, to an extent that would be beneficially felt, if, in our exportation, we were allowed to include, in the immediate commodities of the island, the cloths of the neighbouring part of the continent formerly connected with Ceylon under the Dutch government, and from which a principal part of the Cape investment was always drawn.

Our trade to the Presidencies, and other parts of the coast of India, consists of but a small number of articles, and of no great amount, while the demand for rice alone, from the continent, bears the proportion of three-fourths of all our exportable produce. From June, of last year, (1812) the same period of the present, government has been under the necessity of absolutely providing rice for the inhabitants, as the only means of preventing a famine; and, even at present, it is obliged to encourage the importation of grain, by an engagement to grant bills on India for two-thirds of the amount imported.

From the foregoing imperfect account of the comparative state of our imports and returns, it may be understood that we experience all the disadvantages of an adverse balance of trade.

But to have a true idea of its extent, there must be further taken into consideration, the general demand for the produce and manufactures from the Company's settlements, particularly cloths, with which, for the most part, the native inhabitants of this island are clothed, and the great consumption of Indian and British commodities required by the civil and military establishments, and the European population of the colony.

The means of remittance in the power of government are, of course, under these circumstances, burthened and incumbered. They arise only from two sources: 1st. The pay of the regular regiments and the ordnance, about £55,000 per annum, drawn on England, but met there by a considerable amount of pensions and other periodical debts, payable by the colony, and the remainder hardly adequate to the supplies which are constantly required. In short, the whole sum is now anticipated for a considerable amount.

2nd. The Cinnamon contract, amounting to £60,000 annually, of which it is only necessary to say, that from the necessity, in the first instance, of securing grain by purchase, and, in a subsequent period, down to the present time, of granting bills to imports,

these calls, added to the occasions of expenditure at the Presidencies on account of the island, have so far exceeded the contract credit, that after availing ourselves of that fund, as far as we are entitled, there is still a heavy balance against us, due to the Hon. Company's government.

Other causes, unnecessary to enumerate, but particularly the depreciation of the coin, have added their influence to those before mentioned, in depressing the value of the colonial money, and raising the exchange against the island, in so much as to form a very important item of addition to the expenditure of government, by enhancing the cost of all its supplies, both from India and England.

This depreciation of the coin, coupled with an unfavourable balance of trade, and being obliged, by positive instructions from home, to dispose of all government bills to the highest bidder, has almost annihilated commerce, and distressed the inhabitants of all classes, by augmenting the price of every article of life, and depriving them of the power of sending any sum, however small, either to the Presidencies or to England, even for the most necessary purposes.

The rate of exchange, as fixed by his Majesty's government, is one-ninth for the rixdollar which, with a minute fraction, makes four and a half rixdollars nominally equal to a pagoda, or eight shillings, and 11 3-7ths, to the pound sterling; but the true rate of remittance (when any casual bills can be procured) is about six rixdollars to a pagoda, on Madras, and about fifteen or sixteen for a pound sterling on England.

To prevent a rise of the bills of exchange, which would have made the coin, debased as it is, a gaining remittance, it was thought advisable, as far as government was concerned, to fix a maximum at sixty-five farams, or 5 5-12ths, for the pagoda, or 13 1/2 rixdollars for the pound sterling; so that the exchange, as fixed by government, to be paid for bills granted to importers of rice, is nearly twenty per cent. above the estimated value of the rixdollar, as valued at home, and yet far exceeded in every real transaction between private individuals.

Every part of this case has been fully stated for the information of his Royal Highness the Prince Regent, and the letters on that subject are known to have been received, and to be under consideration. It is therefore to be expected, that some means of relief will be pointed out, but I consider it unadvisable to adopt any measure having reference to the Treasury in England, until his Royal Highness's pleasure is declared.

It is under these circumstances that an application had been made to the good offices of the supreme government, for a loan of Sa. Rs. 450,000, which, however, has been found to be at least 250,000 within the sum which will be sufficient to relieve the government, until the receipt or orders from home, or till a supply can be derived from the pearl fishery intended to take place in March next.

Every feeling of confidence heretofore entertained in the friendly support of the Hon. Company's government, and confirmed by the accession of his Excellency the Earl of Moira to the supreme government, for whose sanction, it would appear, the official answer to the application alluded to has been deferred, although I have to thank the Right Hon. the late Governor General, for paying due honour to a draft which the necessities of this government did not allow to be delayed. Another has since been drawn on an occasion equally urgent, and it is hoped, that in yielding to the still-increasing pressure of public emergencies, and drawing at the present time to complete the amount of Sa. Rs. 700,000 before mentioned, Lord Moira will not only excuse any temporary inconvenience which may be occasioned to the treasury of Bengal, but be happy in the opportunity of affording an essential service to his Majesty's colony in this remote quarter.

Annexed is an average statement of the annual receipt and expenditure of Ceylon.

N. B.—840,000 rixdollars, at the exchange of one-ninth the rixdollar, is equal to £75,000 sterling.

The average annual Revenue and Expenditure of the Government of Ceylon.

Civil Expenditure.		R. Ds.
Civil charges, fixed ...	311,000	437,000
Do. Contingent ...	126,000	
Judicial charges, fixed ...	285,000	308,000
Do. Contingent ...	23,000	
Revenue General, fixed ...	371,000	660,000
Contingent, partly Revenue, partly Miscellaneous ...	289,000	
Cinnamon, fixed ...	26,000	138,000
Do. Contingent ...	112,000	
School and Clergy, fixed ...	31,000	37,000
Do. Contingent ...	6,000	
Marine Department, fixed ...	26,000	34,000
Do. Contingent ...	8,000	
Vaccine and Medical Department ...	9,000	
Charitable Allowances ...	41,000	
Secret Service ...	6,000	
Interest on Debentures... ..	100,000	
Pensions paid in England ...	65,000	
		1,835,000
<i>Military Expenditure.</i>		
King's pay to colonial regiments ...	875,000	
Island allowances to regiments of the line and colonial regiments ...	1,020,000	
Contingencies in the Engineers Department ...	30,000	
Estimate expense of the Deputy Commissary-General's Department, not covered by stoppages from the pay of the troops... ..	80,000	
		3,840,000
Revenue	3,000,000	
Excess of Expenditure	R. Ds. 840,000	

TRANSLATIONS OF INSCRIPTIONS, TO SERVE AS AN APPENDIX TO THE "EPITOME OF THE HISTORY OF CEYLON."

WITH AN INTRODUCTION BY THE HON. GEORGE TURNOUR, ESQ.

(From the "Ceylon Almanac" for 1834.)
(Continued from page 144)

Lands belonging to the Eweherra may be allotted to the labourers and to the wihare slaves in lieu of wages, but neither fields nor orchards &c. shall be transferred in parveny* nor given to them in mortgage. The raw rice, which the dependents of the wihare must furnish according to ancient custom, shall alone be received and victuals shall not be taken from other inhabitants.—Fees shall not be exacted from the cultivators, nor shall their cattle be seized by the domestics, for the purpose of employing the cattle to labour their (the domestics') fields.

The hereditary service fields shall not be resumed even in cases of disobedience, nor shall damage be done to the gardens, nor the trees or plants be cut down.

Throughout the domains of the wihare, neither palm trees nor mee trees † nor any other fruitbearing trees shall be felled, even with the consent of the tenants.

If a fault be committed by any of the cultivators, the adequate fine shall be assessed according to usage, and in lieu thereof, the delinquent shall be directed to work at the lake in making an excavation (not exceeding) 16 cubits in circumference one cubit in depth—if he refuse so to labour, the assessed fine shall be levied.

After paying the allotted wages to those who are entitled thereto, the rest of the revenues of the land

* Parveny signifies hereditary or ancestral, and also heritable.

† Mee tree—the Madhudruma—a description whereof is given in the 1st vol. of the Asiatic Researches.

belonging to this wihare shall be entered in books by the proper officers, so that the same may be under inspection.

The daily expenditure on account of the maha paatra* and the hired servants, and the repairs, shall be written in books, and accounts kept of the contents of the store room by the appointed persons respectively—every month these accounts shall be collected into one account, and at the end of each year, the 12 months' accounts shall be formed into one lekam, or register, to be produced before the assembled priests and there disposed of. Any of the servants who should infringe this regulation shall be fined and dismissed from the service.

No. 2.

ON THE SECOND ROCK.

To the priest who has the superintendence of the several nikkayas, (or associations) one naeliya † of rice daily, for the bana ‡ at the wass season §, 1 Kalenda and 4 akas ¶ of gold, and for the bana at the conclusion of the wass a like quantity.

To the superintendent of a village, wages of 5 kiriyas and a daily allowance of 1 naeliya of rice—15 kalendas yearly for flower money. The cook, the wihare writer, the rajakariya writer, the receiver of the revenues, and the principal attendant, shall each have 5 kiriyas—a waiter shall have 1 kiriya and 2 payas ¶ with 2 adamanaas ** of rice—a number of watchmen at the rate of 2 payas with 1 adamanaa of rice, a manager of the festivals, 1 kiriya with a farm in Damiya, and 3 kalendas, 2 akas yearly as flower money—an attendant on the officiating person 1 kiriya and a farm in Damiya.

For cloths for the great buddhist festival called Somnas, 1 kalenda.

To a plaisterer 1 paya, with 2 patas †† of rice—To a scavenger, and to a maker of sandals, each 1 kiriya and 2 payas, with 2 adamanaas of rice—to one who spreads cloths (for the ceiling) to the roof 2 payas with a firm in Damiya—for cloths used at the great buddhist festival called Roovanasoon, 1 kalenda—to him that spreads cloths on the floor 2 payas and a firm in Damiya—to the person employed in whitewashing 2 payas with 1 adamanaa and 1 pata of rice—to each of the 11 persons who furnish lime, 2 payas and a farm in Damiya.

To each of the four wa'tanaawaeri 1 adamanaa of rice, with 2 payas as diwel †††

It is proper that when bhikshu priests of this wihare receive garments according to their stations, that he who is provided shall make a distribution of such garments amongst those who are in want thereof.

To each of the two receivers of the revenues 2 payas with 1 adamanaa and 2 patas of rice.

To a warder of the granary 2 payas, with 1 adamanaa and 2 patas of rice.

To the yetamawa 1 paya, with 1 adamanaa and 2 patas of rice.

To the warder of the banagey §§ 1 paya, with one adamanaa and 2 patas of rice.

To the person who communicates orders to the menials 2 payas, and to the 24 inferior menials 1 paya each with a kalenda for clothing, annually.

* Maha paatra or the great bowl—a well endowed wihare is furnished with a paatra or bowl of a large size, which is filled with offerings of rice and other eatables on particular occasions.

† Naeliya—a measure containing 4 chundoos.

‡ Bana—speech, discourse, sermon.

§ Wass—the rainy season, commencing with the day of the full moon in the month of Essil August and lasting 3 months, during which the Buddhist priests are enjoined to remain stationary.

¶ Au aka—is equal to two and half ma julies or manjishta seed: in weight—8 akas make a kalenda.

¶ Paya—a paela or quarter of an ammonam.

** Adamanaa—a naeliya or measure.

†† Pata—a handful.

†† Diwel—hire wages.

§§ Banagey—a house wherein the bana or sermons of Buddha are preached.

To an attendant on the priests 1 kiriya with 1 adamanaa of rice—1 kiriya and 2 payas from the village Nalologama to each of the 12 cooks—to the headservant 1 adamanaa and 1 pata of rice—to each person who dresses victuals and also procures the fuel 3 adamanaas of rice—to one who supplies fuel but does not cook, and to one who is employed on errands 2 adamanaas of rice each—and to one who only cooks but does not fetch the fuel, 1 adamanaa of rice—to the chief thatcher (or tiler) 2 payas with 1 adamanaa and 1 pata of rice, and to each of the 11 inferior thatchers (or tilers) 2 payas with 1 adamanaa of rice—to each of the 5 potters who furnish daily 5 chatties, 1 kiriya—to a patra manufacturer who supplies every month 10 patras and ten water pots, two kiriyas with 2 adamanaas of rice—to the person who furnishes a water strainer monthly, 1 kiriya and 2 payas. To a physician, a regular allowance with a frame in Damiya—to a surgeon 2 payas—to a madonwa 1 kiriya and 2 payas with a farm in Damiya.

The village of Karedeygama allotted as diwel (or in lieu of wages) to the receiver of the dues of the daagey, to the overseer of the tenantry, to the writer of the accounts of dues and service and to the three superintendents of works.

Four farms or homesteads in Damiya to the persons who furnish resin or incense—and an allowance from this village for furnishing oil to the daagey—also 2 kiriyas in this village to the two persons who supply flowers for offerings at the daagey and who sweep away the withered flowers also a farm in Damiya—2 kiriyas in the village Sapoogamiya to the cultivator of Lotus flowers for supplying 120 flowers monthly—and 2 kiriyas to a painter—one naeia of rice to the warder of the daagey.

The village Gooneygama to the 6 persons who supply incense for the Mahabudugey, to the Preacher of baa, to the Schoolmaster, and to six devotees—2 payas from this village to the person who supplies flowers for the mahabudugey with a farm in Damiya—two farms in Damiya to the supplies of incense at this village—to the person officiating at the shrine of the great stone-statue (of Buddha) and to his assistant, 2 payas with 1 adamanaa and 2 patas of rice.

To the suppliers of oil and strainers for the daagey, and the like for the pelemegay, and to an examiner, 1 kiriya and 2 payas, with two adamanaas of rice each.

To the chief builder * * and to two master carpenters, and 8 inferior carpenters, and two braziers, the village Wadoodewygama—1 kiriya to each of the two stone cutters, and 3 kiriyas to each of the two goldsmiths—to each of the two blacksmiths one kiriya—to the lime-burners the village Soonoboldeweygama—to 6 carters the village Duunumugama—2 payas as diwel with one adamanaa of rice to each of the twelve labourers; and to their overseer, employed in effecting the repairs 1 kiriya with 1 adamanaa and 1 pata of rice.

To payas to each of the 3 warders of the three sacred edifices Nawagoonamaha saeya, Nettewiya maha saeya, and Ambulu Daagoba. A farm in the village Damiya to each person employed in keeping clean and in good order the different daagobas at Etweherra, on the upper hill and on the lower hill.

Thus are servants appointed to attend at the daagey, the pilemegay, and the banagey, and moreover two washers have been appointed to wash the cloths, the vestments, and the bed linen, 3 kiriyas being allotted to each of them in the village Magoolweewa.

The services and dues from all the lands belonging to this wihare shall be regularly obtained—there shall be concord, and no contention, so that the institution may prosper. According to the supply of water in the lake, the same shall be distributed to the Wihare lands in the manner formerly regulated by the Tamuls. None of the lands belonging to this Wihare shall be transferred in parveny, nor mortgaged—those who have thus gotten any thereof, shall not be allowed to retain possession but the same shall be resumed for the Wihare. To ensure prosperity to the institution these regulations shall be strictly obeyed.

No. 3.

THE INSCRIPTION ON THE GREAT TABLET AT POLLONNAROWE.

Adoration to the Saakya-Lion (i.e. Buddha the Lion, or noblest Individual of the Race of Saakaya.)

Weera Nissankha Malla, the perfectly-conversant with the sublime Religion, the lamp which illumineth the whole world, the protector of the earth and the fountain of renown, was conceived in the womb of the queen Paarwati Maha Devi unto the king Sree Jaya Gopa, the glory of the dynasty which reigned in the city of Singhapura, in the kingdom of Kalinga, on the continent of Dambadiwa* which is the birth-place of Buddha,† Bodhi-Satwayo,‡ and Ohakkrawartees§—and having grown up amidst regal splendour, was invited by the king, who was his senior kinsman to come and reign over his hereditary kingdom of Lak Diwa. Consequently he departed from his native city and landed on this island in great pomp and state, in the year 1700 after the period when Wijaya Raja, a descendant of the ævolant sovereign Kalinga Chakkrawartee, of the illustrious and virtuous race of Okaake,|| landed on the island of Lak Diwa, which by the command of Buddha was placed under the tutelary care of the gods, and having extirpated the Yakshas,¶ made it an abode of mankind—and having been installed in the office of Aipaa (viceroy or prime minister) enjoyed the luxuries of regality, and having been accomplished in the art of war, as well as in all the other branches of knowledge, which form the circle of the arts and sciences, he, in due order of regal succession, received the sacred unction, and being then crowned, was installed king. At the festival of his coronation he was invested with a glory which filled the firmament, and overpowered all beholders; and with such daring courage that when he was taking diversion in a forest, a furious she-bear having rushed towards him, he laid her and her whelps dead at his feet. When he traversed a dry desert and wished for water, an unexpected cloud instantly poured down an abundant shower—his royal prowess was such that, like the spring of the noble lion, nothing could withstand it—when he went to enjoy the bath, and a huge polanga approached him there, he turned aside and said (to the snake) “thou knowest what thou deservest,” whereupon the snake stung itself and sacrificed its life. His irresistible majesty was such that the state elephant, no sooner saw him than he roared the shout of triumph and took the king on his back—his glorious presence gladdeneth all beholders. Thus glorified, his majesty the great king Sirri Sangabo Kaalinga Parakrama Bahu Weeraraja Ni-sanka Malla Apprati Malla dispersed his enemies as the sun over the summit of Udaagala (dispelleth darkness)—and causing the smiles of the countenances of his people to expand with gladness, ex-reising power and enjoying regal delights like another Sekkra Dewindra, ** in benignity resembling the full-moon, in firmness the mountain Meru,†† in profundity (of knowledge) the great Ocean, in patience the earth, and occupying his

* The insular continent whereof Ceylon is one of the appurtenant Islets.

† One who has attained perfection of wisdom.

‡ One who is in the course of attaining perfection—a Buddha in petto.

§ Sovereign of the whole world.

|| Okkaka—also called the Saakya wangsa, and Manu wangsa, the descendants of Vaiwaswata Manu, who was appointed at the first social compact, the Maha Sammata or Grand Congress, to rule over mankind:—hence his title of Maha Sammata Rajjuruwo.

¶ Yakshas, Demons.

** Sekkra Dewendra—i.e., Sekkra the lord of gods—Indra, whose mansion is on the summit of Sumeru and who governs this nether world and the two lowest of the Diwa Lokas or Divine worlds, viz., the Chaaturmaha Raajike and Tsawatingsa.

†† Meru, Sumeru, Sineru,—the mountain in the centre of the Sakwala or world analogous to the north pole.

station like a Calpa Warksha* produced by the merits of his subjects, his majesty considered thus: The malice of some people, and the anxiety of others to maintain the right of their respective families have been heretofore, and may prove hereafter, the source of danger to our dynasty, and being moved with benevolence towards the people he confirmed to them the privileges appropriate to the different families, and relinquished the revenues of five years—he reduced the rate of taxes on arable lands imposed in former reigns, and fixed the Otoo—† duty at one ammonam three pelahs for every one ammonam's extent * * * He relinquished the tax on the dry grain produced on chenass, the cultivation of which is attended with distress, and ordained that such tax should cease for evermore. He quenched the fire of indigence with showers of riches, consisting of gold coin, copper, bell-metal, gold, silver, pearls, precious stones, vestments, and jewels. He appointed ministers and others, whom he provided with lands, slaves, cattle, houses and various other riches in abundance—he reconstructed the embankments of great lakes, watercourses and weirs, which had remained neglected many years in the three ‡ kingdoms (or Cantons of the island) all which he restored to prosperity, and granted to the inhabitants thereof the boon of security and other gifts. He appointed judges in many provinces to remove injustice, and considering that robbers committed robberies through hunger for wealth, he gave them whatever riches they desired and thus relieved the country from the dread of thieves; and by establishing order amongst the dwellers in forests and the dwellers in villages he removed the thorns (of annoyance). According to the sacred injunctions of the doctrine of Buddha, he also expelled the unrighteous from the religious communities and thus freed the country in general of the thorns (of evil-doers). He provided the four requisites § for the comfortable maintenance of the holy priesthood, and every year caused priests to be ordained, and bestowed gifts of Katt'hine &c. || and, as in the former times, assigned extensive estates and lands of lesser extent (to the wihares.)

Having greatly promoted the interests of the doctrine ¶ and advanced the same as well as the sciences, by bestowing suitable gifts on professors of the religion and on professors of the sciences, and considering that the continuance of the religion and of the sciences depended on the royal dynasty, he sent to the country of Kalinga and caused many princesses of the Soma—Surya Wangsa (*Luni-Solar Race*) to be brought hither, married the royal virgins to his son the exalted Weera Baahu and increased the royal family.

His majesty wearing the crown and being decorated with the royal ornaments, caused himself, as well as the chief queens Kaalinga Subhadra Maha Devi, and Gangaa Wansa Kaalinga Maha Devi, his son the aforesaid and exalted personage, and his daughter Sarwaanga Soonderee, to be weighed in a balance every year, and by bestowing five times their weight (of goods) on the priests and brahmins, the blind, the lame, the dwarfish and the deformed and other destitute and friendless people who thronged from the ten regions, made them happy and caused a constant supply of rain. All the people who were interested in the cause of the religion and in the welfare of the country, were therefore affected with the most submissive fidelity, and devoted their lives to his majesty,

* Cadpa Warksha—a tree which gives all that is desired.

† Otte—an unit—a tithe or tenth.

‡ The three kingdoms or divisions of the realm—Roochoona, Maayaa, Pihitti.

§ The 4 requisites—viz. raiment, victuals, lodging and physic or such delicacies as the aged and infirm require.

|| Katt'hine—yellow garments bestowed after the wass season.

¶ The doctrine—Soesana—the tenets inculcated by Buddha.

who, having attained the acme of virtue, daily performed acts of merit and Caalinga * * the Tileka * of Pulastipura.†

(To be continued.)

* The tileka—an ornamental circlet of sandal, &c. on the forehead.

† Pulastipura—the city of Polonnarowe.

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