

## Literary Register.

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FLORIDA ON THE CARS.  
(A LECTURE, REVISED AND ENLARGED.)

SALT LAKE CITY.

(Continued from page 347.)

Before leaving Salt Lake City, let me give at least the opening lines of a "poem" by Mr. Walter Parke, entitled "St. Smith of Utah" as at once a clever parody of Walt Whitman and characteristic of the subject:—

"A song of the Far West.

A song of the Great Salt Lake, of Utah, Nauvoo, Jackson Country, and the New Jerusalem.

Listen, individuals, communities, sects, nations;

I am (for this occasion only) a Transatlantic bard,

None of your smooth Court poets of worn-out European monarchies,

But a bird of the backwoods—a loud-throated warbler of the forest;

My inspiration is the breath of the boundless prairie: my mental food is the roll of the raging Atlantic.

Rhyme? I scorn it. Metre? Snakes and alligators! what is that to me?

I omitted to state in referring to the Mormon Tabernacle that round the front of the large deep gallery are mottoes—texts of Scripture, extracts from the Book of Mormon, and proverbs exhorting to thrift and industry—one in a conspicuous place declares that "Children are Utah's best crop."

## CROSSING THE ROCKY MOUNTAINS.

Returning to Ogden where the Central and Union Pacific Railways meet, I once more join a great overland train, this time in the Union Pacific Railway, finding new companions, especially an Americanized German who had much to tell of the States of Idaho and Montana on the North with their mines and settlements. Ogden is 800 miles from San Francisco and we had 500 miles more chiefly through Wyoming State, running up to summit level in the "Rockies," at 8,242 feet where the air was so rarefied that breathing became difficult. This is the watershed of the Continent. The streams which hitherto have emptied themselves into the Pacific now make their way into the Atlantic Gulf and Mexico. Before reaching this we traversed Echo and Weber Canions with very grand mountain scenery, the line winding among bright red sandstone cliffs and crags, with sharp devious turns revealing extraordinary formations, rock-ribbed mountains towering over us or declivities running down to unknown depths. The Devil's Slide between two parallel walls of granite, the Witches' Rocks of vari-colored conglomerate, the mocking repetitions of Echo Cañon sending back the engine's whistle or the human voice, the Steamboat, Needle and Castle Rocks, all excite attention and then passing through a tunnel 700 feet long cut in red sandstone, we emerge on a grassy plateau which in summer is no doubt green and inviting, but in early spring looked cold and poor: snowsheds were passed at intervals, and I could not for a long time make out what dark objects were visible

all along the line, but at last discovered they were the carcasses of cattle which had perished in hundreds and thousands during the winter season while straying in search of food and shelter. Occasionally in summer, the outlook is varied by herds of antelopes or villages of prairie dogs at which a shot is often got from the train in passing. Our conductor on this section, an exceptionally keen intelligent Yankee, had been a few years before a man of wealth and position in Chicago, but he had speculated largely in mining stock, lost all, gave up his luxuries and gladly donned the uniform of the Union Pacific line, for so many dollars a month, still hoping as a comparatively young man to rise nearly as high again as before. He could at least save out of his salary, and perhaps by investing in land in a village, destined to become a big town, might become a man of fortune in a few years. The chances in a young, extensive and rising country were almost innumerable and the best of information was available to him through capitalists and other passengers travelling under his care.

## NEBRASKA AND TORNADOES.

Amongst our passengers in that train was a large Nebraska landed proprietor who had been with his wife and interesting children away to Southern California for the winter season. We had besides several families in the cars travelling 3,000 miles back to New England after passing two months on the warm Pacific Coast. The Nebraskan Squatter owning a million acres of land took such a liking to the Ceylon traveller that he would fain persuade him and all his belongings with every English relative he could secure, to come and make a happy prosperous settlement in Southern Nebraska where the soil had mersly to be tickled to grow wheat or orchard fruit, offering land at less than its market value for the sake of the pleasure of society. The offer was tempting: but even if free to settle, I was scarcely prepared to make a mid-continental State, 1,500 miles from either ocean, my home, and I found afterwards that this part like all the central, lowlying States of the United States are subject to occasional terrific tornadoes and cyclones, destroying property and life on a large scale sometimes. A cyclone which crossed Alabama while I was in the States, killed 13 and injured some 50 persons. On the other hand Nebraska is described as "the Cereal and Garden State of the Union," boasts of its 59 species of roses and 11 varieties of violets, while one wild rose is becoming a nuisance.

## COLORADO AND DENVER.

From Sherman, at summit level 8,242 ft., the height of our highest mountain (Pidurutalagala) in Ceylon, and 1,317 miles east of San Francisco, we run down 2,200 ft. in 35 miles to Cheyenne "the Magic City of the Plains," and here, at 8 p. m. I and the young Americanized-German transfer ourselves to the branch line to Denver, leaving our companions to pursue their way from Chey-



enne 500 miles through Nebraska to Omaha, the usual eastern route.

I had, however, planned to see Denver and Kansas cities. Denver, the capital of Colorado, with its 40,000 people is one of the most beautiful and interesting towns in America, situated among the grandest scenery. The State of Colorado is described as the Grand, Central Mountain Park of the continent. From the top of Mt. Lincoln, 200 peaks can be counted, each over 13,000 feet in height—a sight with their caps of snow, tipped with gold at sunrise or sunset as striking as anything known in the world. Of Denver itself with its clean streets, well-built houses and really fine public buildings, I have the most pleasant recollection. There is a panoramic view before Denver such as probably no other town can boast of. For 100 miles a view of majestic snowy peaks lies stretched out before you—a constant surprise in the variety and beauty of their form and colouring. A competent critic has said:—

“The Alps from Berne do not compare with the Rocky Mountains at Denver. In nearness, in clearness of atmosphere, in grand sweep of distance, in majestic uplifting in height, these latter are vastly the superior.”\* Any man with a susceptibility to God’s presence in nature should find it very easy to be good in Denver, and to some extent I ought to add among our own mountain systems in Ceylon:—

Where could our hearts with more reverence bow,  
What Temple more grand than encircles us now,  
Whose roof is the heavens, whose floor is the sod,  
Whose walls are the mountains, whose builder is God?”

Colorado is getting a new interest of late years as a health resort: its mineral springs are becoming famous. A narrow strip of territory, running from Denver to Poncha Springs and Buena Vista, a distance of about 225 miles, including the cities of Manitou Springs, Colorado City, Fountain, Pueblo, Cañon City, Salida, etc., is all favourable to the cure of lung and throat troubles. As compared

\*The Cañons of Colorado, a few years ago only known from the enthusiastic descriptions of a few daring explorers are now easily reached, and they well deserve their fame. It would be difficult to exaggerate the beauty of the view from Denver. The eye ranges over a broad sweep of level prairie, intersected by one or two rivers, and then is arrested by the chain of the Rocky Mountains, which stretch along the whole horizon, from north to south, as far as the eye can reach. The forms are less massive than those of the Alps; there is less snow, and no glaciers, but, as seen from Denver, they rise more directly from the plain, and the view of the distant peaks is not obstructed by intervening heights, as is the case in Switzerland. The perfect clearness of the atmosphere is the cause of a curious optical delusion to strangers. Objects a hundred miles away seem to be close at hand. A favourite story in Denver is that of an English tourist, who proposed a stroll to Long’s Peak. His hosts, to humour the joke, assented. They started after an early breakfast, and having walked for some hours, he inquired how much farther they must go. “About seventy miles,” was the reply. At this point an irrigation ditch crossed the road. He sat down and began to undress. “What are you doing?” they asked. “I’m going to swim across this river,” said he. They explained that it was not a river, but a gutter which he could step over. “I am bound to believe you,” was his rejoinder; “but my senses tell me that if it is seventy miles to yonder peak, it cannot be less than seventy feet to the opposite bank.”—*Dr. Macaulay.*

The view is sublime: that from the roof at Milan does not approach it. Twelve miles from the city the mountains rise abruptly from the Plains. Piled range above range with step-like regularity, they are topped by a long white line, sharply relieved against the indigo colour of the sky. Two hundred and

with Colorado Springs—fast becoming the chief place of resort—some of these points are warmer in winter, others cooler in summer, others more sheltered from wind, but in an ideal combination of all conditions conducive to health-preservation and health-recovery, none offer the combined advantages of Colorado Springs. They offer, moreover, to the invalid what is denied him in the health resorts of Europe, the possibility of change of location without injury. Of the scenic surroundings of the town too much cannot be said. It is the happiest possible combination of prairie, plain, and mountain peak. One can drive far out on the plains, or within half an hour, be climbing the beautiful slopes of Pike’s Peak and of the surrounding mountains. Medically and climatically the town is thus described:—“Colorado Springs, a town of some ten thousand inhabitants, is situated upon a plateau about six thousand feet above sea level. Upon the north, west and south-west this plateau is encircled by mountains and hills, forming a natural storm-barrier. To the east and south stretch an unbroken expanse of level plain-land. The soil is sand and gravel to the depth of sixty feet, underlaid by a clay bed following the southward trend of the surface. This makes an especially dry soil, so dry, in fact, that nothing but the wild grasses of the plains will grow without irrigation. These, then, are the general physical conditions of the town. Their effect upon Colorado Springs is as follows: The altitude of six thousand feet is enveloped in an atmosphere of so much greater rarity than at sea level, that the number of breaths is necessarily greatly increased upon first coming into it. After a time, however, nature adapts the breathing apparatus to the new condition of things, by expanding the chest, so as to increase the depth of each inspiration. The encircling hills and mountains afford great attraction to storms, in consequence of which it is no unusual thing in summer to see a storm gather about Pike’s Peak (the highest point of the mountain range, lying directly in face of the town), travel north along the mountains until it reaches the Divide (the range of hills to the north), and then, following this range out into the plains, come back again over the same course—Colorado Springs, within four or five miles of the storm, remaining in full sunshine under a clear sky. The open expanse to the east enables the town to have the full benefit of the earliest morning sun, and, as the highest mountains to the west are some distance from the town, the daily duration of winter sunshine is much greater than is usually experienced in resorts in or near the mountains. The dry and porous nature of the soil is of immense advantage, as no mud accumulates after rain or snow, and, consequently, no continued dampness

fifty miles of the mother Sierra are in sight from our verandah; to the south, Pike’s Peak and Spanish Peak; Long’s Peak to the north; Mount Lincoln towering above all. The views are limited only by the curvature of the earth, such is the marvellous purity of the Colorado air, the effect at once of the distance from the sea and of the bed of limestone which underlies the Plains. The site of Denver is heaven-blessed in climate as well as loveliness. The sky is brilliantly blue, and cloudless from dawn till noon. In the mid-day heats, cloud-making in the Sierra begins, and by sunset the snowy chain is multiplied a hundred times in curves of white and purple cumuli, while thunder rolls heavily along the range. “This is a great country, sir,” said a Coloradoan to me to-day. “We make clouds for the whole universe.” At dark there is dust or thunder-storm at the mountain foot, and then the cold and brilliant night. Summer and winter, it is the same.—*Dilke.*



and no possibility of resulting malarial conditions. The climate of Colorado Springs is not perfect. There is no perfect climate on this planet. There are days in the winter and early spring—possibly six days in a year—when the winds are high and when a delicate patient ought to remain indoors. There are exceptional days in the winter when the thermometer drops below zero. As a rule, however, the winter days are mild enough for the most delicate invalid to sit out, ride and drive in the open air. Especial attention is called to the fact of the mildness of the winter. Snow rarely lies on the ground for more than a few days, which can be inferred from the fact that there is not a sleigh in the city. The summers are very delightful. The thermometer occasionally ranges up in the nineties, but the dryness of the air prevents perspiration and takes away all the disagreeable accompaniments of excessive heat. The summer evenings are always very cool, and it is very, very exceptional where one is not compelled to sleep under a heavy blanket. The summer climate of Colorado Springs and of Manitou is so far-famed that thousands of visitors are attracted by it. It is estimated that over sixty thousand guests come to Manitou Springs in the summer.—The old Spanish name of the district, adopted as that of the State, Colorado, is taken from the extraordinary colours of upturned rocks. The prevailing tint is red, varying from a deep crimson to a delicate pink. But there are masses of black porphyry, magnesian limestone purely white, and serpentine in all its multitudinous shades of green. These, especially as seen by the light of the rising or setting sun, have a weird and fairy-like effect, unlike anything of earth; and the shapes are as strange as the colours. The friable rocks, worn away by aqueous atmospheric action, assume the most grotesque forms. Here are battlements which seem to have been reared by the Titans of old. There we pass through a narrow portal where only two or three persons can walk abreast between mighty masses which rise perpendicularly to a height of many hundred feet.

KANSAS AND THE PRAIRIES.

From Denver I passed by another division of the Union Pacific Railway through the heart of Colorado and the whole length of the State of Kansas to Kansas city. In our car was an active medical man who had spent some time at Leadville, the capital of a rich mining district, a town of 25,000 people, which was absolutely not in existence, even to a single hut, so recently as 1877! Kansas is eminently an agricultural and cattle feeding state, and for hundreds of miles, there was an unbroken line of fields with wooden farm steadings but no fences to mark off separate properties:—

“These are the gardens of the wilderness—  
The un-horn fields, boundless and beautiful,  
For which the speech of English hath no name—  
The prairies.”

The thousand miles of prairie crossed from Colorado to Kansas seem almost a dead level, except for the long undulations, the fall altogether being so gradual and imperceptible though including several thousand feet.

I saw afterwards a sketch by a lady friend in London who had passed by the same route which exactly expressed the same fact; it was an uninteresting piece of corn and pasture field with a solitary wooden hut and was entitled: “Any mile of a thousand!” How touching the wish of the Highland Scotchwoman who, when ill, far away from her native glen, thought she might recover from her sickness could she but have a glimpse of a “wee bit of a hill.”

• At Kansas City, we come on the mighty Missouri river, on its way to join the Mississippi 250 miles farther east at St. Louis. The Missouri is a noble stream joined at Kansas by the Kaw or Kansas river, crossed by wonderful railway bridges.\* But with this town of Kansas and its 60 000 people, I was greatly disappointed, notwithstanding its fine situation running up a high bank several hundred feet above the river. The houses are mostly built of wood, wooden pavements are common, but nearly everything seemed falling into disrepair. I saw here, however, the gayest-looking Band of Music, probably in the world “Dan Kearney’s Silver Cornet Band,” the instruments all of silver, the uniform blue and silver lace. How fond some of our American cousins are of show and of beating creation in matters of this kind!

(To be continued.)

THE CHINESE QUEUE.

A Buddhist work of twelve hundred years ago by a Chinese author says that in Djambudwipa, that is in Asia, the clothing of the inhabitants varies to a large extent, and the custom of shaving off the hair and beard exists in some regions, while elsewhere hair is worn divided into two pendent queues. There are also countries where all the hair is shaved off except that at the crown, which is tied into one queue. This author also mentions that some nations pluck out the hair entirely, while others cut it short. Some people, he says, let the hair flow loose down on the shoulders, while others prefer to plait it. In some instances the front hair is plaited and the back hair left loose. A thousand years passed away and the Tartar custom, which this author described as an outlandish novelty, became the custom of all China. The crown was left, but all the rest of the hair was shaven. This became the national custom at the Manchu conquest about A.D. 1644. It did not become the rule in China to shave off the hair all round the crown from any religious motive but simply by military compulsion. You have to obey orders, said the conquerors, sword in hand. If you refuse to shave according to the Tartar custom you must die, for refusal will constitute you a rebel. So the change was made from the north-east province as the conquest proceeded, till the whole nation had their heads shaved except

\* A curious and characteristic anecdote is told in the biography of Dr. John Breckenridge, an eminent American clergyman. When travelling in England some years ago, he was asked by a stage-coach companion, “Pray, sir, have you any river in America equal to the Thames?” He replied, “Why, sir, I reside, when at home, on the banks of a river, formed by the confluence of two rivers, which, coming from opposite directions, unite after flowing, each of them, four hundred miles; the united stream then rolls on one thousand miles; with mighty cities on its shores; when it meets a river which has come from another direction, three thousand miles to meet it; and these flowing on together, soon take in another, which has come two thousand miles from another direction, and these five rivers make the Mississippi; which now rolls about fifteen hundred miles farther on, and there dis-bogues itself by thirty mouths into the sea!” Dr. Breckenridge adds, “My English friend settled himself into his corner and declined any further conversation, fully believing that I was romancing.” But the statistics are literally true. The Alleghany and Monongahela form the Ohio, which empties into the Missouri, which soon meets the Mississippi, and the united rivers bear the latter name to the Gulf of Mexico.



the crown. The Mongols when they conquered China did not act in this way in the 13th century, but allowed the Chinese to dress their hair with a comb in the national way, while they themselves wore a central *queue* and shaved round the crown, like the Manchus of today.

If it be asked why did the Tartars shave, the reply will probably be correct that the custom began in religion and was continued for cleanliness, for fashion's sake and for the comfort of the skin. That religion was the originating cause is likely, because in India with the spread of Buddhism the shaving of the entire head became very common. This was in pursuance of a vow to forsake the world. The monastic vow of the Buddhists requires abandonment of worldly enjoyments, and luxuries. To drink wine and eat flesh are both forbidden. People prided themselves on their hair and therefore that must go also. The monk and nun must truly forsake the world. The entire loss of the hair is requisite for every one who gives himself in cordial devotion to Buddha, the law, and the priesthood. In the case of every Buddhist the shaving of the entire head is the fruit of a religious vow, professedly made with the most serious and desired act of will to forsake the world.\* It is only dispensed with when he takes a greater vow, that of the long-haired ascetic. Buddhism opens the way to a succession of stages in the religious life, and he who wears his hair unshorn has reached a higher grade than the shaven crowd of monks who chant their prayers together in praise of Buddha in the sacred hall of their temple. Such a man lives alone and gives himself to high meditation. His wearing his hair unshorn is a sign that he is too absorbed in thought to attend to the adornment of the body. This and other customs of the Buddhists have, it may be said, been silent witnesses to the rest of the Chinese of the importance of the Buddhist spiritual teaching. The complete shaving of head and beard of the common Buddhist, and unshaven hair of the hermits who are bound by the higher vows, have been symbols from which Buddhism desired that all neophytes should learn the importance of the spiritual and the eternal and the inferiority of the material and the evanescent.

But the tonsure did not begin with the Buddhists. It began in south-western Asia, that wonderful centre of the world's great movements of thought, or in Egypt, early distinguished for its civilisation. The Egyptian priests were completely shorn, and from them the habit of shaving off hair and beard extended to the laity. Only the women always wore their own hair, and they were not shaved even in mourning or after death. Shaving was universal among the men, but the hair and beard were allowed to grow in times of mourning. They wore wigs instead of their natural hair, and they had a wig for the chin which could be put on and taken off at pleasure like the wig they wore on the head. Shaving began with religion and ended with its being adopted as necessary to cleanliness and civilisation. The ancient Greeks visited Egypt and adopted Egyptian customs, and we see the result in the way in which they treated the hair. They combined the religious idea with that of civilisation and cleanliness, and they added, as they would be likely to do, the notion that part of the hair should be retained for ornamental purposes. Each young man of respectable parentage when he became sixteen or seventeen cut off his hair as an offering to the gods. The commonness of this custom in ancient Greece and Rome is certain evidence that a religious motive influenced the ordinary population in removing the

natural hair by cutting or shaving. They carried away the hair to dedicate it to some river god or to the temple of some divinity locally worshipped. At Rome the Vestal Virgins cut their hair short on taking their vows. At the present time in the Papal Church nuns do so too on taking the veil. Our own cutting of the hair originated with that of the Greeks and Romans, that is to say it began in certain religious considerations and then passed under certain civilising and artistic conditions. The religious significance is lost entirely now. It would naturally be the Greeks who would first study into what graceful forms the human hair may be dressed, and we can judge of their success by the sculptured heads of gods and goddesses in the museums and sculpture galleries of Europe. The hair has a conventional form in the case of every god and goddess. Hercules is distinguished by short curling locks thickly growing over every part of the head and beard. The Greeks saw a peculiar suitability in this sort of hair for a demigod with strength of muscle in the arms and vigour of expression in the face. Jupiter is very different. He had the lion's hair and majestic attitude and expression. Neptune's locks hung dripping down perpendicularly, on each side of his face. Each goddess had a *coiffure* of her own and the sculptor always conformed his work to the conventional shaping which the characteristics of the goddess required. He developed his individual genius always within the conventional lines.

In Far Asia there has not been much development aesthetically in the same way. But as to the satisfaction felt by the immense Chinese race in losing this natural ornament by the shaving process three times a month or oftener, there seems little doubt. They do not show a desire to return to their ancient fashion. In British and Dutch colonies and all foreign countries the Chinese still shave as a rule, nor do they desire a change. Yet Doolittle tells us that at Foochow at the time of the Manchu conquest, small presents were given to Chinese who shaved. The system of pecuniary rewards was adopted to aid in the carrying out of the law. Many were most unwilling to adopt the Manchu fashion. At last the new law prevailed, and the whole population in that city fell in with the new arrangement. Only the Taoist priests and the women are now allowed to wear their hair in the old fashion.—*N. C. Herald.*

#### ANURAJAPURA:—IDENTIFICATION OF RUINS:

By H. NEVILL, C. O. S.

Some years ago you inserted a note by me, pointing out that what is now called the Jetawana dagaba is really the Abhayagiri, one built by Walagam Bahu; whilst the so-called Abhayagiri is really the Jetawana. I then referred to Mahawansa, Chap. 33, verses 88, 89, and pointed out that the position of the Abhayagiri is explicit, due north of the Maha Thupa or Ruwanwaeli dagaba. The verse says that the King built "a lofty chetiya named Silasobbha, kandaka to north of the Maha Thupa." It may suit some persons to ignore my criticism, but it is a pity to see the Government Archæologist perpetuating the old error, as in a recent report. If Mr. Bell, or any one else, does not believe the Mahawansa text to be correct, they can refer to the Tika, or Commen

\* Query? if the popular reason is not to a large extent true, that the object is to prevent even the accidental destruction of insect life.—*Ed. L. R.*



tary, which has independent authority. This was written by the pupil of Mahanama, the author of the Mahawansa, as the author himself tells us at the conclusion of his work, though in Museum Administration Report 1889, p. 14, Mr. Wickremasinghe has made the great mistake of saying, it "is supposed to have been compiled by Mahanama about 275 to 301 A.D." Here is a double mistake, author and date alike wrong. It is precisely by repeating from mouth to mouth, with no attempt to verify the statement repeated, that the topographical blunder is kept up, just as the Reporter repeated this fiction as to author and date of the Commentary, The Tika was written about A.D. 470 to 500 by the pupil of the Mahanama Thera, who was maternal uncle of king Dhatusena. It tells us that when Mahinda pointed out future sites to Döwenipiatissa, he seated himself on the site of the future Maha Thupa, and pointing north of that, beyond the site of the future Thuparama, showed the king the site to the north of that Thuparama, at which the Silasobbhakandaka Thupa was afterwards to be erected. This again is quite explicit, and leaves no doubt that the three dagabas were in sight of each other, and in a line from south to north, as are the Maha Thupa, the Thuparama, and the mis-called Jetawana now.

The name Silasobbhakandaka was, it is said, abandoned for Abhaya-uttara, or Abhaya's northern thupa, Abhaya being the royal name of Walagam Bahu. The Vihara called the Abhayagiri, which has since lent its name to this, is to the west of it. We are told that it was built in twelve structures for the two great priests named Tissa. The ruins identified by me with this correspond exactly. They form two streets or avenues, with about six buildings in each, and others around. Each avenue or street ends on the west in a handsome structure. We are told that the king departed from the usual custom, and built rooms for the priests "in continuous rows." There are rows of common stone posts at the sites pointed out by me, which apparently supported rows of rooms like cooly lines, or else a long gallery. At the east end of the northernmost row of the two streets which I believe represent the original Abhayagiri vihare, may still be seen the great stone Buddha, which belonged to Thuparama, and was removed to Pacina Tisa, and thence to Abhayagiri. The sockets in its eyes, where two kings set great gems, may still be seen, as recorded in Mahawansa. When I first saw him, he was dimly seen beneath a thick cover of uluvinta bushes and trees, a weird and wonderful testimony to the past. He is now exposed to the full sun, all the wondrous shade removed, and his weirdness lost. The posts of his house can however now be seen, and Mr. Burrows has excavated the stylobates of the Abhayagiri with much judgment. You will ask me why the Abhayagiri *must* be here; I reply because of the topography laid down in the 10th chapter, when read with that in the 15th. Pandule Abhaya first made this a great city. The site of the cemetery or Maha Susana is traditionally still revered, and is north of the Puttalam road, and far south of Pandule Abhaya's palaces. The Basava Kulam is clearly the Abhaya waewa of this King. The Pasana rock is also clearly the rock north-west of Lankarama. Due north of the tank, there is a cave temple or cell, and a rocky hill there, above what is pointed out as the Culapasada vihare. There is however an altogether wrong translation by Turnour, of some matter material here, and left almost uncorrected by Mr. Wijesinha. At verses 89, &c., the text has, "so also the Mahasusana execution place, and the Western Rajini, a Sabhagawattha of his own name, and a residence in many divisions, these he made in the direction of the Western Gate." The words "so nam sabbagawattha" are quite misunderstood by the translators; it is "an assembly or audience hall of his own name." that is, the Abhaya Audience Hall. Following the clue given here, I struck north or north-west through the forest of the Mahasusana, and struck without much trouble these buildings, of which only the palaces had then been opened up. The Rajini, or what I take to be it, was probably afterwards the western palace of Jāliya rāja Kumāra. A Rajini would seem to mean a

lodging-house for princes, a guest-house for accommodation of royal visitors to the capital. The king's own palace and the audience hall are the well-known palaces on the outer circular road, and must have been a little north of the west gate.

(To be concluded.)

### CEYLON BRANCH OF THE BRITISH MEDICAL ASSOCIATION.

The following members were present at the Ordinary General Meeting of this Association held in the Clinical class room at the General Hospital, Colombo, on Wednesday the 27th May at 1.45 p.m. :—

Drs. James Loos (President), W. R. Kynsey, P.C.M.O., J. L. VanDerstraaten (President elect), J. D. Macdonald (Vice-President), Rockwood, VanDerstragt, S. De M. Aserappa, Fred. Keyt, Garvin, S. Fernando, Woutersz, L. G. Brohier, M. N. Gandevia, Lisboa Pinto, Pike, N. Schokman, Passa, H. Thornhill, Leembruggen, Drieberg, C. A. de Silva, G. P. Schokman, H. Marcus Fernando (Secretary.)

The Minutes of the Annual General Meeting were read and confirmed.

The following new members were duly elected :—

Drs. Pike, M. N. Gandevia, L. C. Brohier, LaBrooy, Margenout, Amarasekara, Wijeyasekara, Lisboa Pinto.

Dr. James Loos, President for the current year, delivered his Address, an abstract of which we give below.

At the Lunch at the Colonial Medical Library Hall, which followed at 3 p. m., the same members were present.

The following toasts were proposed and cordially responded to :—

1. Dr. Loos, President of the Ceylon Branch. British Medical Association, by Dr. W. R. Kynsey.

2. The Civil Medical Department of the Government of Ceylon by Dr. Loos. Responded to by Drs. W. R. Kynsey, VanDerstraaten, Keyt and H. Marcus Fernando.

3. Army and Naval Medical Service by Dr. G. P. Schokman. Responded to by Dr. Thornhill (Navy), Dr. Pike (Army).

4. General Practitioners by Dr. W. G. Rockwood. Responded to by Dr. Gandevia and Dr. Lisboa Pinto.

5. The Sanitary Department by Dr. VanDerstraaten. Responded to by Dr. S. de M. Aserappa.

6. The Ceylon Medical College Old Boys by Dr. W. R. Kynsey. Responded to by Drs. Woutersz and N. Schokman.

#### THE PRESIDENT'S ADDRESS.

Dr. Loos prefaced his remarks by saying that he preferred to address the members at the commencement of his term of office as President. In the first place, he had to thank the members in all sincerity for the honour they had done him in electing him as their President. He took a deep interest in the Ceylon Branch of the British Medical Association, and it would always be his endeavour to further its objects, not only as one of its officers, but in the more humble capacity of a member. He thought that it was impossible to over-estimate the importance and usefulness of the Association, and he felt that he could not do better than make the constitution and objects of the great Association which they had been privileged to join the subject of an address. He thought he would thereby benefit, at least, the younger members of the Association. But before entering upon his subject, he would like to say something on another topic. His two respected predecessors in the chair, Dr. Anthonisz and Dr. Kynsey, had both judiciously made Infectious Diseases the subject of their addresses, from its intrinsic importance and also from the circumstance that these diseases were rife in the country. The prevention of infectious diseases was of importance to them as the constituted guardians of the public health, and in the addresses there was not only instructive matter deserving of their consideration, but there was also much to enlighten and guide public opinion. Dr.



Kynsey began his address at the meeting in February last, by referring to Dr. Anthonisz's opinion that the identity of Small-pox and Cow-pox had been proved by recent experiments, and Dr. Kynsey went on to give a very interesting account of experiments made at different times, commencing with those of Ceely of Aylesbury, to determine whether it was possible to transform Small-pox into Cow-pox. Jenner believed that Cow-pox and Small-pox were but two forms of one and the same disease, and this he regarded as "the Alpha and Omega of vaccination." Vaccination was only a milder form of inoculated small-pox. The earliest experiments which seemed to favour the idea that the cow might be inoculated with variolous matter, and that, in passing through the body of the animal, the matter was converted from Small-pox into vaccine, were those of Ceely; but Dr. Kynsey's own opinion was that the results of the experiments were so unsatisfactory that the question might still be regarded as an open one. For all practical purposes, it was certain that cow-pox was an effectual protection against small-pox. It could not be denied that small-pox did frequently attack vaccinated persons, and that persons who had once undergone that disease were less liable to future attacks than persons merely vaccinated; and it could not also be doubted that the power of vaccination diminished with time, and that re-vaccination was necessary. When a child had been properly vaccinated, there was absolute protection against small-pox till the eighth or ninth year. A susceptibility to attacks of small-pox then commenced, although the disease was sure to occur in a modified form. Liability to attacks of Small-pox increased at the age of puberty, and re-vaccination was then necessary. More frequent performance of the operation, Dr. Loos believed to be unnecessary.

Another question discussed in Dr. Kynsey's address was whether vaccine matter lost its influence by time and became enfeebled in its passage through numerous human beings. Dr. Loos had no reason for suspecting the enfeeblement of *humanised lymph*. He had vaccinated himself, and for many years had supervised the operation performed by others. A fortnight ago he had the opportunity of seeing some children who had been vaccinated by one of the Vaccinators in Kandy. The vesicles had the characteristic appearances of genuine vaccination. The vesicles were, as they should be, pearl-coloured or slightly yellow, multilocular with a depressed centre, and surrounded by an inflamed areola. These characteristic appearances were always present when the lymph was genuine, and when it was transmitted through a succession of healthy subjects. To his own mind, the argument had force that analogy was against loss of influence by time. The virus of small-pox was not weakened by passing from individual to individual, and there was no good reason for supposing that the protective power of vaccine matter became worn out by transmission through a number of human beings. In genuine vaccination, the specific appearances of good vaccination were present. When absent, such vaccination was spurious and unsatisfactory.

There were other instructive and interesting points discussed in Dr. Kynsey's address, but it was not Dr. Loos's purpose to pursue the subject further, and even as regards vaccination, he was led to advert to it in connection with the history of the Association. When the Association was founded fifty-nine years ago, one of the first subjects which the Association had under consideration was the efficacy of Vaccination. A circular was sent to every member of the Association resident in different parts of England, inquiring into the ravages made by small-pox in their districts, the observations made with regard to the protective power of vaccination, and the estimation in which it was then held. Queries were issued by a Committee, of which Dr. Baron, the biographer of Jenner, was the Chairman. The Association from time to time published "Transactions," and among the earliest contributions to the publications was the account of Ceely's experiments, illustrated by beautiful drawings.

The British Medical Association might be regarded as an *Academy*, not in the limited sense of an

institution for the education of youth, although even in this sense it was drawing out the capabilities of members of the profession, but in the older sense of a society of individuals associated for cultivating and improving science. There were *Academies* in Greece and Rome, and on the revival of letters, *Academies* began to be established in Italy and France, and in the 17th and 18th centuries such societies were founded in all the great cities of Europe. These Academies were divided into sections, and Medicine, Chemistry and Physics were comprised in one. Their publications were named "Transactions" and were mines of information for students of science. In Britain the name Academy was at the present applied to Associations for the promotion of the Arts; but there was in Ireland the Royal Academy of Medicine, with a number of sections, and in America there was the New York Academy of Medicine.

Men engaged in the same pursuits had often been drawn to unite for mutual profit, and union was strength. Tradesmen and Artizans knew the value of combination; but their unions were for protecting their material interests. Scientific men combined with higher objects. They promoted the advancement of science and the good of mankind, while they also protected their interests. Medical Societies had been formed in various places, and some of these were long established and had interesting histories. Academies and Medical Societies had been of signal service in advancing and diffusing knowledge; but their scope was limited. The British Medical Association was peculiarly constituted. It had no local habitation: but it was migratory. If it had been located, it would not have been possible to weld into one body so large a number of persons belonging to a profession. Shortly after the Association was founded, smaller societies were formed and affiliated to it, but the Branch Associations at first existed only in Great Britain and Ireland. The facilities now existing for free communication between distant places had made it possible for Branch Associations to be formed in the Colonies; and in the *British Medical Journal* for the 10th January last, it was stated that there were now eighteen Colonial Branches; namely, Adelaide and South Australia; Barbadoes; Bermuda; Bombay; British Guiana; Cape of Good Hope; Colombo; Ceylon; Griqualand West; Halifax, Nova Scotia; Hong Kong; Jamaica; Leeward Islands; Malta and Mediterranean; Melbourne and Victoria; Punjab; South India and Madras; Sydney and New South Wales; Tasmania.

The British Medical Association held its Congress every year in July or August, in one or other of the large cities of the United Kingdom. A warm hospitality was extended to the assembled members, not only by their resident professional brethren, but also by other leading inhabitants. There was on these occasions a mingling of "the feast of reason and the flow of soul." Much improvement and gratification might be derived from the scientific proceedings; but there were entertainments and excursions to interesting places which contributed greatly to social enjoyment and fellowship. Members of the Ceylon Branch might now go to these annual gatherings, accredited as representatives of a Branch and receive a friendly welcome. The Annual Meeting would be held this year in July at Bournemouth, and Dr. Loos had received a letter from Dr. John Roberts Thomson, the President elect, requesting that one or more representatives might be sent from Ceylon, and Dr. Thomson kindly added that he would make it "his duty to see that they were officially introduced at the meeting, and their visit in other respects made an agreeable one."

It was no new thing to attempt to establish a Medical Society in Ceylon; but all previous attempts were failures. The Ceylon Branch of the British Medical Association had in it all the elements for stability and permanence. Besides being a Medical Society in itself, it was an integral part of a large and influential Association, in all the benefits of which the members of the Branch participated. The *British Medical Journal*, the organ of the Association, was now the leading Medical Journal. The members received it since last year *gratis*, and the subscription



to the Association covered the price of it. Where there were advantages, there were also obligations. The proceedings of the Branch were watched, and the Members were bound to maintain its credit. When the Branch was first formed, there was much enthusiasm; but it seemed to have greatly abated, for the meetings were not well attended. No notice of the Branch had for a long time appeared in the pages of the *British Medical Journal*. The proposal to form a Branch in this island was made at a meeting held in February 1887, and the Branch was reorganised at the 24th Annual Meeting of the parent Association held in Dublin, in August that year. Dr. Withers Moore, the retiring President, said on that occasion:—"Our real strength lies in the efficiency of the various branches in the several districts scattered throughout the United Kingdom and its vast dependencies, and still more on the mutual good-feeling and professional ardour which it is the special object of this great Association to foster in its individual members." The Association was founded in 1832, and was named the "Provincial Medical and Surgical Association." The 58th Annual Meeting of the Association was held at Birmingham last year, and in the Report of the Council read at that meeting, it was stated that the Association had met there on three previous occasions, and each of these had been eventful and memorable in its history. The first time was in 1834 when it commemorated its second anniversary, and some progress had been already made. The Association then had 450 members. The second time it met in Birmingham was in 1856, when the name of the Association was changed from the "Provincial Medical and Surgical Association" to the one it now bears—the "British Medical Association." The constitution was somewhat altered as well as the name. Dr. Loos possessed an old *Medical Journal* from which he had learned a good deal about the early history of the Association. It contained an account of the tenth anniversary of the "Provincial Medical and Surgical Association," held at Exeter in August, 1842. In the 10th year of its existence, the number of members had increased to 1350. Since becoming aware of the existence of the Association Dr. Loos read about it from time to time, and especially the able addresses delivered at the Annual Meetings. It was not till 1879 that he had himself the privilege of joining the Association in England, and he attended the Annual Meeting held that year at Cork. In an editorial article in the *British Medical Journal* of November 7th, 1885, headed "The British Association and its Colonial Branches," there were some interesting remarks on the growth and progress of the Association from an "inconspicuous beginning as a Provincial Association with a limited and unambitious object" to what it was now, the great edifice of the British Medical Association—an imperial institution, extending its ramifications to all parts of the Empire, and linking together the members of the profession, wherever found, in one body, animated by a common purpose—the advancement of scientific medicine and of the social well-being and dignity of its associates. After some further observations on the constitution of the Association, Dr. Loos said that some of the members were eminent scientists, and there were not a few men highly distinguished in the profession, but that the majority were practical men engaged in a daily round of duties, men unknown to fame, but upon whose skill and knowledge, the lives and welfare of their fellow-creatures depended. The Association was to the humbler members a stimulus and means of self-improvement. The state of the medical profession fifty years ago was lower than it was now. There were not so many opportunities for acquiring a liberal education. Medical education was also incomplete. There were *pure* physicians and *pure* Surgeons, but general practitioners for the most part were not men of liberal education or possessed of a great amount of medical knowledge. The governing bodies of the profession were not very solicitous to improve the education and status of persons in general practice. The *College of Physicians* and *College of Surgeons*, were exclusive, and enjoyed prerogatives, but were content that those in ordinary practice

should be fit only for "the common exigencies" of their profession.

The Association from the first was a power in the profession. It agitated for *Medical Reform*, and it was forcibly represented to the Government that it was necessary there should be "a suitable *legal organisation* to regulate the state of the profession." The existing corporations were declared to be irresponsible, and not fitted for the government of the profession. The unequal tests to which the corporation subjected those who sought licenses for practice, and the need of more protection to the public against unqualified men were matters embodied in memorials from the Association to the Secretary of State. It was certain that it was owing to the representations from the Association, that the "General Council for Medical Education and Registration" was at last established by an Act passed in 1858. There was now a controlling power in the profession. A distinction was now drawn between qualified and unqualified practitioners; a way to eminence was open to industry and talent, and all the barriers had been thrown down. The "Provincial Medical and Surgical Association" also contended that the Provincial Hospitals should be utilised for professional education, so that parents might be able "to keep their children under their own roofs, and place them for instruction in their early years in situations more favourable than could be obtained in a crowded metropolis." There were now flourishing Provincial Medical Schools in England, and Medical Schools had been multiplying in India and the Colonies. The Medical School established twenty years ago in this island had developed into a College, and had been recognised by the General Medical Council. Students educated in this island had passed with credit, examinations before examining Boards in England. Many were graduates of British universities, who had obtained degrees with distinction after a short residence. The education and status of the Medical practitioner had been raised, and no small share of credit was due to the British Medical Association. Examinations for licenses were now stricter and more equal in all places. The education committee of the British Medical Council had recommended that the period of medical study should be lengthened to five years, a measure already adopted here three or four years ago. The battle now being waged was whether the auxiliary sciences had not acquired an undue importance, to the neglect of more practical studies. Some were for reviving the old system of apprentices, while others thought there was too little of the sciences. The General Medical Council and the British Medical Association might well be trusted to raise Medical Education to the highest state of perfection.

The Association had done more than raise the standard of knowledge. It not only afforded an intellectual stimulus, but was also exercising a moral influence within the profession. There was no truer dictum than that in Holy Writ, that "the spirit within us lusteth to envy." In the pursuit of reputation and wealth there was danger of becoming mean, and giving way to temptation to detract from the fair merits of professional rivals. The Association applied a corrective, and it was certain we derived more happiness from co-operation and mutual help than from avoiding and hating each other. The Associations ought to encourage harmony and good feeling among the members of the profession. By better acquaintance one discovered good qualities in professional brethren whom one disliked at a distance. If this Association served to bring them together and make them better acquainted, it might be the means of engendering mutual esteem. The objects of the Association were well stated in the conclusion of the Report of the Council read at the tenth Anniversary of the Association. "Your Council are deeply solicitous for the progressive advancement of the Association—a result which can only be insured by the united endeavours of the members to promote the objects for which we associate, namely, the increase of medical knowledge and the maintenance of the honour and respectability of the profession generally, by promoting friendly intercourse and the communication of its members, and by



establishing among us the harmony and good feeling which ought to characterise a liberal profession. It cannot be denied that the prosecution of such subjects must be beneficial and exert a salutary influence in obtaining for our noble profession that proud position in public estimation which, as a class, we are entitled to occupy. Indeed, the successful prosecution of such objects will do more for us than any legislative enactments can effect, for it will bind us together by the ties of mutual regard and kindness, and will enable us, under all vicissitudes of life, to cherish the consoling reflection that we have unremittingly endeavoured to render the art of medicine more perfect, and, consequently, ourselves more instrumental in administering relief to the sickness and sorrow of our fellow men."

The Association here had scientific work before it. Inquiries might be made into prevailing diseases, and recommendations made for improving the sanitary condition of the island. Rare and interesting cases of disease were frequently presenting themselves in the hospitals and in private practice which might be reported or brought up for examination and discussion. But the Association served as 'a bond of union' and they might protect their interests. Dr. Kynsey had referred in his address to registration as a *desideratum* in this country. The matter was beset with difficulties: but those who had spent time and money to be regularly trained to practise the profession should have their rights protected, and quackery should be discouraged. The Association should also consider whether a suitable scale of fees should not be suggested to those who engage in private practice. Those beginning the practice of their profession could not expect an amount of remuneration due to those who were long in the profession and were well established in public confidence. Seniors should, on the other hand, readily assist the younger members of the profession and give them the benefit of their experience. It would often be prudent for seniors in the profession to limit their practice and increase their fees, in order to avoid over-work. In concluding, Dr. Loos said: Our profession is a livelihood, and it is right and proper that persons of education and culture should find it lucrative; but there is a humane side to it. One highly distinguished in the profession, Sir Benjamin Brodie, once said of his brethren that he knew of "no order of men more disinterested or more ready to perform gratuitous acts of kindness." It is certain that were we only so inclined, no calling offers more opportunities than ours for deriving a satisfaction higher than that to be obtained from the acquisition of wealth—the satisfaction that we have been performing our duty and trying to be useful in relieving sickness and suffering; and further by acts of liberality and kindness to those in needy circumstances we can call forth blessings from those "that are ready to perish."—Local "Examiner."

### INDIAN ART APPLIED TO THE ILLUSTRATION OF INDIAN EPICS.

As attention has recently been drawn to the industries of Jeypore in connection with the munificent gift of £20,000 to the Imperial Institute by His Highness the Maharaja, it may not be inappropriate to notice the really artistic work done by native artificers in that city. The Ramayana shield alone would be sufficient to prove the marvellous skill of the workman who holds the premier place in Jeypore. The general idea was taken from the Milton and Bunyan shields of Morel-Ladeuil, and the story of the Ramayana is told in a series of plaques, nearly all of which are faithful reproductions in relief, in silver-plated brass, of paintings by the most celebrated artists who flourished in Akbar's time. Ganga Baksh Khati, is the workman who carried out the idea which Dr. Hendley conceived, and visitors to Jeypore, when they see this shield, can realise that the art of working in metals still survives in India. The figures of men and animals are perfectly reproduced from the old paintings,

and nothing is wanting in those details which the native artist only too often neglects. Dr. Hendley has now arranged for the production of two more large shields. One of these will be a companion to the Ramayana shield, the story of the Mahabharata being taken as the second great epic poem of the Hindus. Here again the paintings of Akbar's time will be copied. The other shield will be known as the Ashwamedha, and will contain seven plaques. In olden days, says Dr. Hendley, a curious custom obtained of the expiatory sacrifice of a horse. The animal, selected by a ruling Chief, was allowed to wander at large for a year. Those who disputed the supremacy of its owner, took possession of it and fought to retain it against all comers. "If the horse came safely through his trials he was sacrificed with elaborate ceremonies, and the victorious monarch was then acknowledged as paramount sovereign." The sacrifice which Yudisuthira performed, has been chosen as a fitting subject for illustration on the shield. The drawings have been taken from Akbar's own copy of the Razmnamah or Persian version of the Mahabharata. The adventures depicted are extremely curious. The horse goes through several transformations, and visits very strange countries. In one of these the trees produced as fruit men, women and animals, who lived but a day. The inhabitants were monsters with blanket ears, in which they wrapped themselves at night. In Manipura the people were all virtuous: there were no liars, the men were all brave and the women submissive to their husbands. The exact position of this wonderful land is unfortunately not made known. The wonderful horse worked miracles when he appeared, and eventually he was sacrificed with due pomp, ascending to the heaven of Brahma and becoming a constellation. The subject should test to the full the skill of Ganga Baksh Khati, to whose hands the shield will be entrusted. Many months of patient labour will be required before the Mahabharata and Ashwamedha shields can be placed alongside the Ramayana; but Jeypore will in the end possess three specimens of metal work in relief unrivalled throughout India. Dr. Hendley may well be congratulated on his successful efforts to foster indigenous talent, which in these days, if left to itself, would probably never have risen to any very high level.—*Pioneer*.

### OUR REVIEWER.

#### "PRETTY MISS SMITH."\*

As a novel "Pretty Miss Smith" is a failure, but as a "Shilling Shocker" it might be considered a success, for in the short space of 200 pages there is a murder, a suicide, a case of love at first sight, an unfathomable mystery, and great deal of blood-curdling screams &c. There is also the usual mysterious female—dressed in black—and who has evidently seen better days—but why she appears on the scene is not quite clear, unless it is to give the villain of the plot a chance to add murder to his list of crimes. The plot is the old old one of the wicked uncle trying to get possession of his innocent niece's money—the way he tries to do this is decidedly original and therefore good. The book, though not equal to the authoress's other productions, is readable, for the plot is well worked out, and the interest sustained to the end.

\* "Pretty Miss Smith."—A Novel by Florence War-den. Published by H. Heinemann. London. 1891.

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