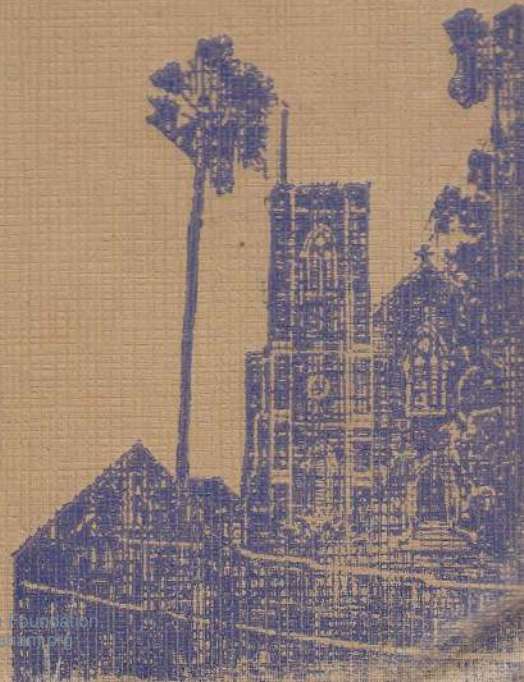


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A
History
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Diocese
of
Colombo



*A HISTORY OF THE
DIOCESE OF COLOMBO*

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A
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A CENTENARY VOLUME

Edited by
F. LORENZ BEVEN, M.A.
Archdeacon Emeritus



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FOREWORD

At a time when the world is in a state of turmoil and many are seeking for its salvation in any other direction but that of the Gospel, it is well for us to read how our Church has slowly but surely rooted herself in Ceylon.

There is no short cut to the world's salvation, and the reading of the patient labours of those who have gone before us, should help to strengthen our resolve to persevere in carrying on their work for the building up of the Body of Christ.

George Calcutta:

Metropolitan of
India, Burma and Ceylon.

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A HISTORY OF THE DIOCESE OF COLOMBO

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INTRODUCTION

A visitor entering Peterboro' Cathedral cannot fail to be struck with the inscription on the Marble Slab in the South Choir Aisle, to the memory of Bishop Mandell Creighton. It runs thus :

“ HE TRIED TO WRITE TRUE HISTORY ”

This epitaph was chosen by the Bishop himself. This is the spirit in which a great historian would have all history written, whether ecclesiastical or other. It will, for instance, inspire the history now compiled, which finds Inspiration from a survey of the past, Courage from the consciousness of the present, and Hope from the vision of the future.

The war has but touched the fringe of this distant outpost of the British Empire. The contribution she was called upon to make was slight while other nations, near and far, were fighting for their lives, but this Island deserves a record in history and the call comes to us to undertake this task.

It was under another appellation that Ceylon figured—just figured—in the pages of history. Mohammedan historians claim for it that it was no other than the Elysium, the home accorded to our first parents when they were expelled from Eden. They claim for it further the distinction of being the eldorado to which that most wise and picturesque of Kings, King Solomon, resorted when he had to replenish his store of gold and silver, ivory and apes and peacocks. Later it was identified with the famous Ophir and Tarshish. Those who still regard the imprimatur of Greece and Rome as the *sine qua non* in acclaiming a title to true greatness, remind us that Ceylon does not lack this title, for under another appellation, the little Island is celebrated in song as Taprobane. The

poet Milton has immortalised the name in his great poem :—

“From India and the golden Chersonese
And from utmost Indian isle, Taprobane.”

—*Paradise Regained*, IV. 74.

Of another isle the greatest of poets uses the epithet :—

“This precious stone, set in the silver sea,”

and Britons everywhere and in every age acclaim the title as not unworthy of the England they love. They lie far apart—“This precious stone set in the silver sea” and the “Pearl Drop on the Brow of Ind.” But as beauty ever calls to beauty, each called to the other, and each has clasped the outstretched hand of the other and felt a sense of true companionship.

Some may ask whether these flashes of beauty, celebrated in song, are fit to constitute a just claim to recognition on history's page. In reply to those who urge that after all these facts do not carry us far, and that the best that can be said of Lanka is that she has hitherto dreamed her life away contemplating her own loveliness, that sense of beauty itself is worthy of the highest recognition. But we may go further. A nearer approach to the Island does not merely kindle in one a sense of the fragrance of rich spices and nothing else. It contains within it, to those who have given themselves to research, the existence of a literature, rich and varied, an architecture peculiar to itself, and able to weather the storms of centuries, unmoved; a philosophy profound and widespread, in which is embodied an ethic which competent scholars have declared to be as fine and as lofty a production as is found in the great philosophies of the world; a capacity for art indicative of a fineness of touch and a delicacy of perception with which the great art of jewellery finds honourable association. These elements, in the life of this Island, do constitute a claim for generous treatment. It may be the fact that Lanka, standing by itself, needed special protection against the warring forces of the world, and, therefore, made a special claim upon the generosity and sympathy of its new masters, and it may be that with that end in view, one of the coldly calculating clauses of the Treaty of Amiens committed this frail, yet beautiful

isle, to the protection of the British Empire. She, in turn, admitted a very special responsibility for the safe-keeping of so much real wealth as is to be found on its shores.

The object of this history is not to publish an encomium on an Island whose attractions in peaceful times have drawn from the furthest parts of the world those whose travels are chiefly devoted to the pursuit of beauty, and who enrich their own lives by the pursuit. Its object is not to submit to a careful and sympathetic study the origin, the habits, the achievements and the commercial development of the little nation inhabiting this Island. It has been rather to record the advent to it of that power known as Christianity, which having, so history claims, made England what she is, now turns its attention to win for this Island, with that pure and frail beauty which is her highest possession, a like spiritual and moral enrichment.

The object of the pages that follow is to describe how first Anglican Christianity reached these shores; what exactly are the characteristics of those religions which the people professed; what religions had been at work in the Island already; what Christianity has sought to substitute for them; what means have been employed to secure this end, and what results have been achieved. It is within these very narrow limits that we feel our task lies. What lies beyond we do not deal with in these pages. The present time has been chosen for making a careful study of the past, reading aright the signs of the present, and creating a vision for the future, since Anglican Christianity planted in this place has reached the hundredth year since its inception. The time calls for thankfulness for the success which has attended the labours of the Church during that period, to amend whatever defects marked its efforts in the past, and to inspire its members with a desire to dedicate themselves to more perfect service in the future; so that this land may add to the beauties with which she has been endowed the still greater beauties which find their home in every heart where Jesus Christ is recognised as King.

CHAPTER I.

The Religious History of Ceylon

ANY record of the religious history of a people must take account of the different faiths, which have been practised and which have flourished among them, traced as far back as history records. Even the natural features of a country leave their mark on the religion which its people profess. In a land where nature is seen in its sterner aspects, a land where storms prevail and the landscape is marked by forests, lofty hills, deep ravines, a land which is subject to periodical pestilence and famine, the religion of its people somehow comes to be coloured by these characteristics, and differs from what is found in countries where nature appears in her milder aspects. Wordsworth tells us of the Highland Maid, that "Beauty born of murmuring sound did pass into her face," from which we may believe that not only the sterner aspects of nature, but her milder aspects, such as appear in brooding landscapes, calm lakes, and vast distances, have a corresponding influence on the human soul. To understand, therefore, the character of a people's religion, one must try to read the influence on it of its environment. If we would read aright the influence of Christianity on the other religions that flourished in Ceylon during the past century, we must understand the natural setting in which these religions appeared.

We may take it as certain that the earliest religion found in the Island, as in the case of all other countries, was a crude form of animism. Traces of that religion may be found throughout the Island to this day, revealing its presence surreptitiously, as though it were afraid to come out into the open and reveal its unlovely features. We find traces of animism in the fear which makes people invest forest and field with spirits both good and evil, and in those superstitions which seem to civilised people to be unworthy of human beings, yet which are unfortunately to be found expressed in such practices as recourse to occult art, and in soothsaying and the reading of horoscopes. There is no need to dwell further on the existence of animism in Ceylon. We know nothing of its

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attainment of a perfect life, but the extinction of all life. Is not the truth rather this:—

“ ’Tis life for which our spirits pant,

’Tis life and fuller life we want.”

The condition of the extinction of all life is known to Buddhists as Nirvana, and it seems strange that the founder of a beautiful philosophy of life should call his followers to practise every kind of asceticism and austerity in order to reach, not as Christianity would have it, a life of perfect bliss, but a state which amounts to absolute extinction. There has been a tendency recently to claim that Nirvana does not mean extinction of life, but that union of the soul with God which is, after all, the highest aim of Christian mystics. But as Bishop Copleston points out, this is an afterthought, and books which set out the true Buddhist philosophy in its highest form, insist that Nirvana means the extinction of life as complete as when the flame of a candle is blown out. It must appear to all who consider these facts that a careful study of Buddhism and of these distinctive elements in its creed should precede any effort to criticise or call in question its ideals.

Buddhism is regarded by some as appearing in its finest form not in the towns and among the well-to-do and educated people, but in the villages and among the unlearned. Those who have watched long processions of white-robed men and women with children in their arms, walking in single file for miles at night in order to be present at some festival at a temple, and marked their reverence and quiet demeanour, cannot but feel that this sincerity of devotion is worthy of direction to a higher aim. There is something eminently pathetic in the sight of these great multitudes earnestly endeavouring to lead a life of love and dutiful obedience, and kindness to living creatures in every form, in order to attain at the end of their long travail, unaided by any divine influence, a condition of extinction. Here surely is an earnestness and devotion worthy of a better cause.

Throughout the villages in the centre and south of Ceylon, most of the islanders profess Buddhism. In the north of the Island, and in the northern and eastern provinces, Hinduism is found to be the creed of the people. History shows that Buddhism has a direct relation to Hinduism, from which it

took its rise in the attempt to purify the Hinduism found in India of its grosser elements. Its success in this endeavour was not complete. There are to be found even now in Buddhist *Vihares*, or Temples, representations in stone of deities, which belong to Hindu mythology. This is a thing distinct from Buddhism, for the true Buddhist does not really offer worship, for he does not believe in a Supreme Being to whom worship is addressed.

THE CONFLICT OF IDEALS

From what we have written so far, it might be thought that the discrepancy between the Christian ideal and the ideals found in Buddhism and Hinduism is not so great as to require that they should be regarded as hopelessly conflicting. Is there not, it may be asked, in the profound mysticism of Hinduism and its doctrine of divine incarnation, something which provides an easy contact between it and Christianity, with its doctrine of the Incarnation and of the Blessed Trinity? Would not this create the desire of each to be brought into friendly touch with the other and so to provide eclecticism as a true solution of the conflict? So too with Buddhism. Buddhism makes much of the *Dhamma* or moral code which should shape every life, and it is undoubtedly a lofty code. May we not seek then for a welcome parallel between Buddhist theology and the Christian moral ideal as set out in the Sermon on the Mount?

So we have heard it asked again and again, and yet a closer contact with these religions and a careful study of them, reveals the fact that they are separated, irrevocably and irremediably, from Christianity. For instance, the idea of a deity as held by the Hindus parts the Christian and Hindu beyond all possibility of a harmony being created between them. Temporary incarnation, such as Hinduism sets forth, differs *toto caelo* from the Christian ideal of the one Incarnation of the Son of God. The character of His Incarnation, the purpose of it in its scope, make it impossible to regard it as having any clear relation with the Hindu incarnations. Further, a study of Hinduism, if we set ourselves to it, recalls to the mind constantly the character of the gods of ancient Greece and Rome. There is not the faintest resemblance between these gods and the God

of the Christians. For while Christianity postulates perfection in the Deity, so that to the Christian the idea of God indicates the conception of the highest possible, that of the Hindus is in flat contradiction to it. The purer souls among the Greeks protested against worshipping a being whose moral character would be condemned severely if it belonged to a human being. That is, there was a clear divorce between religion and morality. The deities of heathenism are altogether other than ordinary human beings gifted with the highest virtues. The heathen gods have nothing to do with virtue, and therefore to connect them with virtue in any degree, is to mistake entirely the heathen conception of deity. Now, the Hindu deities approximate very closely to the deities of the ancient world, and it creates in the mind of the Hindu no moral shock to find them credited with actions in the Hindu mythology, which would be denounced in the severest terms by any Christian. There is, then, something in Hinduism, and it is a very important something, which makes any alliance between it and Christianity, and any fellow-feeling between them, wholly impossible. They are "Other" and can never meet, and hence for ever keep aloof from each other. These considerations show us that any possibility of compromise between Hinduism and Christianity cannot be seriously entertained.

When we turn to Buddhism we find there is a similar disparity which makes alliance with Buddhism impossible to Christianity. The reason is not that given already as regards Hinduism, for in Buddhism we have no contact at all with a Supreme Deity, the Almighty Creator of the Universe. We are not faced with the difficulty of trying to reconcile morality and religion, we are simply faced with a fact which cannot be ignored and keeps Christianity and Buddhism for ever apart. Buddhism holds up before the world its ideal of a perfect life—a life perfect through its conformity to the precepts of the *Dhamma*. The practice of Buddhism is the striving towards the fulfilment of the *Dhamma* to such an extent that perfect life is attained, and that perfect life comes through a rigid observance of certain moral precepts.

Why then cannot Christianity and Buddhism unite on that ground? For two reasons. The first is that this high

ideal with all its beauty is bound to a selfish principle. All the precepts enumerated in the *Dhamma* are to be followed with one motive, viz., the attainment of merit and the deliverance of one's soul from desire or passion. The motive is an imperfect one, for it is an encouragement of selfishness, while Christianity looks upon the perfect life as the life of selflessness. Jesus Christ said: "For their sakes, therefore, I sanctify myself," and the Christian practises all the virtues so as to perfect himself in the service of others. His whole aim is to save others, for his own safety he has no care. The other point which stands in the way of the Christian joining hands with the Buddhist is that the Buddhist code of conduct is something for which the candidate has only his own physical powers to support him. In this great quest he cannot look to a God to help him, for there is no God; nor to lesser deities, for he knows nothing about them, so that he has to find his own salvation solely by his own unaided efforts. Where the Christian depends on the grace of God, the Buddhist has to be content with his own imperfect powers.

There is one final distinction to be drawn between the two. What the Buddhist aims at is Nirvana, *i.e.*, the extinction of all conscious existence. It is a falling back into nothingness. All his efforts and all his travail are directed to one end—to this life being, as their peoples assert, extinguished as when a candle is blown out. The Christian looks on life as God's highest gift to man and therefore strives to attain the fullest life possible—a life purged of all weakness and stamped with eternity. His aim is eternal life. Human nature has a natural yearning for life, and Christianity offers to supply it by showing man the path that leads to eternal life. The Buddhist has that same natural yearning, but his idea of attaining the ideal is to reach a condition where nothing awaits him.

Here then were the two great religious forces facing the Church of England when it came to Ceylon. The Christian looked to claim this Island for Christ, to establish it in the Kingdom of God. He stepped forth courageously and fearlessly to make this claim. The majority of the inhabitants of the Island belonged to one or other of these two religions, with neither of which compromise was possible.

CHAPTER II.

The Early Years of the Church of
England in Ceylon, 1796-1845

THEY were eventful years—those history-making days which led up to the fateful field of Waterloo—years which told of mighty conquests undertaken and many a kingdom overthrown.

In the secular sphere, the Christian looked out upon a world at war. The repercussions of the American War of Independence, which had deprived England of the fairest ornament in her Colonial Crown, were hardly over, when France plunged headlong into a reign of terror, out of which emerged, victorious, the Great Napoleon, with his thirst for world dominion. But the destruction of the French Battle Fleet at the mouth of the River Nile caused Napoleon's dreams of Oriental Empire to fade, and the "little Corsican" looked around him for other worlds to conquer. And so he marched his legions into Holland, the battle ground of nations. This invasion had a far-reaching effect. English statesmen, seeing in Ceylon a possible base for the Emperor's eastern ambitions, asked the Stadholder, who had fled to England for refuge, to surrender to the Crown the Dutch possessions in this Island. Accordingly, by a letter dated at Kew, 7th February, 1795, instructions were sent to the Dutch Governor in Colombo to admit the British as allies. This was interpreted by the English authorities in India as an order to hand over the Dutch possessions, but the Hollander was loath to give up what had been won as the result of many a hard-fought day. The result was that on the 1st of August, 1795, a British force under Col. Stuart landed in Trincomalee; within a few months the flag of Britain waved on the walls of Colombo.

This period was as important in religious history. 1786 onwards had seen the birth of many missionary movements. In that year the British Parliament passed an act which enabled the Church of England to appoint its first Colonial Bishop, and at the very time that the French mob stormed the Bastille, tore

down the Cross of the great Cathedral of Notre Dame, and proclaimed that they had founded a new religion, William Carey was sailing up the River Hoogly to Calcutta, there to claim a new Empire for Christ. And one year after the British army had occupied Colombo, Wilberforce published his book on *The Practical View of Christianity* which created a sensation in England. Within less than two years after the publication of the book, Wilberforce helped to found the Church Missionary Society. It was of the critical year 1799, that the poet wrote: "Napoleon's banners at Boulogne armed in our Island every free man." Just at that time, sixteen clergymen and nine laymen met together in a small room in the Castle and Falcon Inn, Aldersgate Street, and inaugurated the "Society for Missions to Africa and the East," later to be known as the Church Missionary Society.

Such was the religious background in Europe. Meanwhile, what of Ceylon? "When the English took possession of Ceylon," wrote Dr. R. S. Copleston, "more than 300,000 natives are said to have been registered as members of the Dutch Church." But the authorities were too busy in organising the administration of the country to pay much heed to its religious possibilities. At this time Ceylon was a dependency of the Madras Presidency, and practically nothing was done till the arrival of the Rev. James Cordiner in 1799. Cordiner's remarks, as a contemporary, are illuminating. He says: "For nearly three years (after the arrival of the British) the religious establishments of the natives occupied no part of the attention of the new government. The European clergymen became prisoners of war, the catechists and schoolmasters no longer received their salaries. The duties of public worship, and the education of the youth, began either to be feebly discharged or entirely neglected: and memorials, presented by the inhabitants on these subjects, were considered, by a military commander, either as objects in which he had no concern, or matters which he had not power to redress."

This was partly due to the fact that the hold which the British had on the Island was still insecure. But by the Treaty of Amiens in 1802 the country was definitely attached to the British Crown, and the Hon. Frederick North, the youngest son of the Earl of Guilford, who had been appointed Governor

of Ceylon a few years previously, was free to develop the destinies of his charge. Mr. North was a man of high culture. He was a Fellow of the Royal Society and his name in later years is connected with the regeneration of Greece, as founder and first Chancellor of the Ionian University. (Tennent, p. 78.)

North set to work with prudence. He did not alienate the Dutch clergy, but allowed the Reformed Church of Holland to be regarded as "the established Church of the Colony" (see p. 31, Blazé). Cordiner tells us that the Governor studied with minute care all things pertaining to the welfare of the people entrusted to his charge. Dutch ministers were reinstated in terms of the clauses of the Capitulation. The Dutch clergy were not slow in applying for permission to resume their educational work, and were met with a gracious response. There followed a period when principles of toleration were recognised. The Rev. C. F. Schroter obtained a warrant from the Governor, permitting and directing him to visit his church and schools and to exercise all the duties attached to his sacred calling..... *but not to compel children of persons of any other form of Christianity to attend his services.* Similar permission was granted to the Rev. G. Philipsz, and Rev. David Meyer, of Colombo, and the Rev. A. E. Vanderbrook of Galle.¹ Their travelling expenses were paid by Government.

Cordiner describes the revival of religious instruction "under the benevolent directions of Governor North." Christianity once more began to wear a flourishing aspect. Preachers were instructed to perform divine service in one of the Churches within their province, every Sunday; to administer the ordinance of Baptism; to solemnize marriages; to visit all the schools committed to their care, at least, three times in the year; and to examine particularly the conduct and ability of the catechists and schoolmasters. Besides the institutions already mentioned, there was established in Colombo a very flourishing academy, composed of three distinct classes of young men, Sinhalese, Malabar and European. They were all taught English as well as other languages, by experienced masters. "The Sinhalese scholars are of the first-class of people in the country. They are possessed of industry and

¹Vide *Parish Schools under Governor North* by L. J. Gratiaen, p. 9.

docility and discover a strong ambition to acquire learning. Every branch of instruction is received by them with delight and they read the books put into their hands with a degree of transport, which ought to render the care of their education an object of public attention. Many of them converse fluently in English, and write in a good style very accurate translations from the Sinhalese. The Bible being the chief model of their compositions, furnishes them with abundance of excellent expressions. These young men are well acquainted with the principles of Christianity, and sincerely attached to its divine Author; and there is every reason to hope that when dispersed abroad amongst their countrymen, their influence and example will produce the most happy consequences."

"The inhabitants were fully sensible of the attention which the Governor paid both to their spiritual and temporal interests. The whole country resounded with expressions of loyalty." (Cordiner, 162). In 1801, there were 170 schools, and 342,000 Protestant Christians. A larger number professed the Roman Catholic form of Christianity. It was not through dissatisfaction of the work done by the Dutch clergy—with which he was well content—but through a desire to develop the Church, that North wrote to the Court of Directors, asking for 40 episcopally ordained Ministers, and an English Archdeacon. He also sketched a scheme for sending two young men to England to receive a University education. Cordiner soon felt his powerlessness. He "longed wistfully for a few clergymen of worth from England to be in charge of the larger provinces, to visit the Mission schools, to study the language, customs and genius of the people, and to improve the standard of the trained Evangelist" (p. 163 of Cordiner's *History*). This did not appear possible, so he suggested instead the appointment of "preachers"—he envisaged 20 ministers of the Gospel—and 10 catechists to preach and to teach, to baptize and to solemnize marriages (Gratiaen, p. 12).

Several such preachers were licensed by the Governor and established at each of the principal stations in the Island (including Colombo, Negombo, Chilaw, Galle, Kalutara). Of these the best known and best qualified was Christian David (a pupil of the famous Apostle of India, Frederick Christian

Schwartz) who was appointed to Jaffna in February, 1801. This was the first attempt at an "Ecclesiastical Establishment" in Ceylon. Unfortunately, this shut out the Dutch clergy from parochial ministries, for the new "clergy" were directly under the authority of the Bishop of London. (Gratiaen, p. 13).

In 1803, however, all North's good intentions were brought crashing to the ground by the order of the British Government, who wanted retrenchment at any price. The Parish schools were abolished. North protested, but in vain. "Government cared not for the fact that they were a pledge that we cared for their spiritual welfare; yet for the space of some years the encouragement of the Christian religion was officially withdrawn....the better part of the teachers, ashamed, disgraced and confounded, became the ridicule of Buddhist priests; the small body of real Christian natives were disheartened and deserted." (Extract from a Sermon by the Hon. Mr. Twisleton). Cordiner felt deeply the destruction of the system he had built up with such care. Taking the opportunity of the arrival, in the next year, of the Hon. and Rev. T. J. Twisleton, who had been appointed Senior Colonial Chaplain by the Secretary of State, he resigned his appointment and left the Island, leaving behind a memory of "simple manners, frank sincerity, and unaffected benevolence."¹

For some years Twisleton was the only clergyman of the Church of England in Ceylon, but he was assisted by "Preachers of the Gospel," of whom there were six. The establishment was increased by the arrival of four missionaries sent out by the London Missionary Society. "The Missionary Society" as it was first called, came into existence as the result of *The Letters* of Melville Horne.² Congregationalists, Presbyterians and Anglicans joined in the founding of this Society. No formal adherence to any statement of faith or ecclesiastical order was required of its missionaries. On May 9th, 1796, the directors passed a notable resolution—which still remains a guiding principle of the Society, thus:—

"As the union of God's people of various denominations in carrying out this great work is a most desirable object, it is

¹Gazette, 13th June, 1804.

²See p. 70 of *The Church Awakes*.

declared to be a fundamental principle of The Missionary Society that our design is not to send Presbyterianism, Independency, Episcopacy or any other form of Church Order or Government, but the glorious Gospel of the Blessed God, to the heathen...." It was in 1805, towards the close of Governor North's administration, that their pioneer missionaries arrived in Ceylon—namely Messrs. M. C. Vos, J. P. M. Ehrhardt, William Read and J. D. Palm. They sailed in a Danish ship from Copenhagen to Tranquebar, as no vessel of the East India Company would give them a passage.¹ In a letter to the Rev. Ivan Corea, dated November 7th, 1832, the Secretary of the London Missionary Society says that the projected mission of the first Protestants to start work in the East was full of promise for the conversion of Ceylon. This is borne out by Cordiner, who left the Island too early to see the results of their work, but was able to say: "They are now studying the language of the country, and, if they possess virtuous dispositions and persevering industry, they must be greatly delighted with the appearance of so rich a harvest, and cannot fail to become an invaluable blessing to the natives of the Island."

From 1798 the needs of India and Ceylon had been the subject of the Society's prayerful consideration. A year before the expedition actually set out, the details were planned with great care. The Rev. Mr. Vos, a missionary in South Africa, was appointed in charge, and he and his colleagues spent some time in Holland acquainting themselves with the Dutch language. Mrs. Vos and Mrs. Palm, the wife of another missionary, had decided to undertake the important task of reaching the hearts of the Sinhalese and Tamil women, and instructing little children.² The four missionaries were cordially welcomed by Governor North, through whose guidance the stations they occupied were assigned to them. Their chief work, which seems to have been that of acquiring the Sinhalese language, preaching to those who understood Dutch, and instructing the children, received Government support. Retrenchment had already left its mark on the Church. For Mr. Vos, in one of his

¹See page 31 of Blazé's *Centenary Memorials*.

²Report of L.M.S. for 1804.

letters says "100,000 of those who are called Christians because they are baptized, need not go back to heathenism, because they never have been anything but worshippers of Buddha!"

Yet they applied themselves to their hard task with great earnestness. Vos himself took charge of Point de Galle, but unfortunately his wife, who had been eagerly looking forward to be of service to her husband in his work in Ceylon, had died on the way out. Mr. Vos had had previous experience of mission work as he had been minister to the Dutch Church at Rodezand.¹ His work in Galle, however, was of short duration; he was soon afterwards called to "an important charge" in Colombo, but disagreeing with the Dutch Consistory, he returned to S. Africa, and settled down at the Cape. (*Ibid*). William Read, an Englishman, became his assistant at Galle, and afterwards succeeded him. He had been working at Tahiti, before he received the call to come out to Ceylon. He continued at Galle for some years, preaching twice a week and supervising a day school. He later became a *Proponent* at Ambalangoda, twenty-five miles closer to Colombo.² Johan Peter Mathias Ehrhardt, a mild and gentle preacher from Saxony, was assigned to Matara. (*Ibid*). He had no aptitude for the Sinhalese language, and in that virile home of national customs and traditions, he found his work hard and exacting. Dispirited by the long struggle, he asked for and obtained an appointment to the Dutch Church at Kalutara, and his connexion with the L.M.S. ceased. He left Ceylon in the historic year of Waterloo, and was appointed Missionary to the Dutch inhabitants at Cochin.

Of the London Missionaries, perhaps the most important member was the Rev. Johan David Palm, who with his wife, was stationed in Jaffna, and was welcomed by Christian David. But the work at Jaffna, like that in Matara, languished, and Mr. Palm was called to a more "congenial work" in charge of the most important Dutch centre in Ceylon, for he succeeded Mr. Giffening as Pastor of Wolvendaal Church. In Colombo

¹Vide Biographical Notes supplied by the Secretary of the L.M.S.

²See L. J. Gratiaen's *The Parish Schools Revived*, p. 29.

was born his son John David Palm in 1815. He was educated at the University of Leyden, and on his return to Ceylon he became his father's assistant and afterwards a Colonial Chaplain. Fruitful as was the Parish work of father and son, the *magnum opus* of Palm the younger lay in the role of historian. For he was a zealous member of the Ceylon Branch of the Royal Asiatic Society, and to his pen and brain we owe a wealth of detail about the pioneer work of the Dutch in Ceylon which would otherwise have been lost to the world.

Whether any actual conversions took place while the L.M.S. was at work in Ceylon we do not know, as the records are too scanty. But we do know that according to their lights they did good work which must have borne fruit in due season. The Epitaph, written by their own historian, Lovett, is sad but not surprising—"that the men did good work it is certain, but it is equally certain that as the agents were supported by Government, other considerations than missionary necessities became dominant. The mission became an example of the unsatisfactory result of attempting too soon to make missions self-supporting."

ALEXANDER JOHNSTON

Frederick North had from the beginning cast longing eyes on the unconquered kingdom of Kandy. He was before long contemplating an invasion of this ancient kingdom, where Sri Vickrama Rajasinghe, yet a novice as a monarch, was listening to the cunning counsel of the would-be king-maker, Pilame Talawa, the first nobleman of the day, who hoped to occupy the throne himself. It was at this time that Alexander Johnston arrived in this Island, and was immediately attached to the Governor's personal suite.

But North's regime was doomed, for his friendship with Pilame led to his downfall. The two conspirators met, conferred, wrote, and laid their plans.¹ A successful raid on Kandy was followed by a decisive defeat when the invaders were expelled from the city and only one survivor remained to tell the tale. The war was carried into the enemy's camp. For

¹See Dr. P. E. Pieris' *Tri Sinbala, the Last Phase*.

the first time since the arrival of the British an attempt was made on Colombo itself. Questions were asked in Parliament. Lord Hobart's reprimand was severe. North, a broken and a disappointed man, was relieved of his command by the youngest brother of the Earl of Lauderdale, Sir Thomas Maitland.

When the new Governor arrived in 1805, Mr. Johnston was one of the foremost men in the Island. Having accompanied Governor North on his tours he had gained much insight into the conditions of the people, their difficulties and grievances. His first great effort was on behalf of the Roman Catholics, over whose heads the Dutch penal code hung like a sword of Damocles. Mr. Johnston, undeterred by difficulties, set to work with vigour, and within a few years he launched his campaign, and, *twenty-three years before Parliament*, in the teeth of popular disapproval, passed the Catholic Emancipation Bill. The Governor in Council removed all previously enacted disabilities and gave the Roman Catholics the fullest freedom in the exercise of their religion. After seven years stay in Ceylon, Johnston visited England on furlough, and there received the honour of Knighthood. Soon Sir Alexander became acquainted with William Wilberforce, the friend of the slaves, and discussed with him the possibility of aggressive mission work. Wilberforce was sympathetic and endeavoured to enlist Dr. Adam Clarke, the head of the Methodist Conference. A prolonged discussion at one of the meetings resulted in the decision that the barriers were insurmountable, "but the fire had been kindled, and one heart at least, henceforth beat only for Asia" (Dr. Coke). In 1811, Sir Alexander returned to Ceylon as Chief Justice.¹ In 1818, when Sir Alexander left Ceylon, he took with him two young Ceylonese to be educated in England. They both embraced Christianity and were baptized with the Christian names of Adam Sri Muni Rathna (after Adam Clarke) and Alexander Dharma Rathna, (after Sir Alexander Johnston). We are told that a son of Muni Rathna was the first Divinity student at St. Thomas' College,² and that a son of Alexander was the first Barrister-at-Law.³

¹See p. 148 of *National Monthly of Ceylon*.

²See p. 69 of *Jubilee Memorials of S. T. C.*

³See p. 150 of *National Monthly of Ceylon*.

THE DECLINE OF CHRISTIANITY UNDER MAITLAND

For purposes of retrenchment, Government had closed down the Parish schools, and as a result churches fell into ruin. Many Christians began to profess Buddhism, and Buddhist Temples were built or re-built. Dr Claudius Buchanan, a Missionary in Bengal, published in 1806 an account of his travels, in which he declared that Christianity was almost extinct in the Island. Examination of this statement shows that there was enough truth in it to make it sting. For by 1810, the 342,000 Sinhalese Christians of 1801 had dwindled to half their number, and of the 136,000 in Jaffna there was hardly a trace. The matter was taken up by Wilberforce, who represented it strongly to the Colonial Office. Lord Castle-reagh heard with dismay of the apostacy which was taking place in Ceylon under British rule, and he wrote to Governor Maitland that his Government was being blamed for discouraging Christianity, and urging the necessity for revival. He, however, rightly refused to countenance the use of state authority to secure converts. "Such a system" he declared in a despatch to the Governor "is likely to produce discontent and calculated to generate hypocrites and external Conformists rather than true believers." Instead of this procedure, the Colonial Office approved a suggestion made by the Governor, to send to England a chosen number of the children of some of the most powerful and influential sons of the soil. These were "to be educated and ordained in Scotland for the purpose of officiating as clergymen in Ceylon."

When Maitland sailed for England there accompanied him two Sinhalese youths who had been chosen for the great experiment: (1) the eighth child of Louis de Saram Wijeyasekara Karunaratne (Second Maha Mudaliyar). This young man had received the Christian name of Balthazaar; (2) the younger son of Christoffel de Saram Wanigasekara Gunesekara. This lad—who was then only 14 years old—had been baptized as Johannes Henricus. Although they both bore the same Portuguese surname, they belonged to quite different Sinhalese families. Alexander Wood, C.C.S., was in charge of the party, but later, perhaps with a view to their religious instruction, Maitland placed them under the care of Samuel Tolfrey, whose

son had studied with them in Mr. Armour's School. On the 20th May, 1813, Balthazaar was handed over to the care of Mr. Layard. Robert Brownrigg had been selected to succeed Maitland as Governor of Ceylon, and before he left England, Tolfrey, in a memorandum on the religious situation in Ceylon, pointed out to him that at least six ordained ministers of the Church of England should be commissioned for work in Ceylon.¹ Brownrigg arrived in Colombo by the H. M. S. *Africanus*, and in a despatch to Lord Bathurst showed himself entirely in agreement with Tolfrey. The Ecclesiastical Establishment, he said, was far too limited, being composed of "Mr. Twisleton, and Mr. Bisset, Mr. Ireland, an Army Chaplain, just arrived in Trincomalee, three English clergymen, two German Protestants, one English, one Sinhalese and one Malabar Proponent in Colombo, one Malabar Proponent in Jaffna, and three Sinhalese Proponents in the district of Colombo."

Tolfrey's estimate of Henricus' character, based upon a close and intimate knowledge of him, is gratifying: "His conduct during the whole of the period has been unexceptionable and his improvement considerable. I am persuaded that he would be eminently useful in the sacred office to which he aspires."

Henricus' grandfather and uncle were instructed, at the request of the Dutch Government, at the University of Utrecht, and served, on their return as ministers of the Gospel. The former, Mr. H. Philipsz, translated the Books of Genesis and Exodus, and the whole of the New Testament, into Sinhalese. In England, Balthazaar was entered at Trinity College, Cambridge, where he read for his degree in Civil Law. After many vicissitudes, he returned to Ceylon in 1821, and was appointed Chief Sinhalese Translator to the Government.

Henricus, who persevered in his desire to join the ministry, went into residence at Exeter College, Oxford, in Michaelmas, 1817. He was ordained by the Bishop of London, in 1819, and received the Master of Arts Degree the next year. In 1820 he was married to Mary Treherne who accompanied him to Ceylon. On his arrival here, the Rev. John Henry de Saram was appointed the first Sinhalese Colonial Chaplain. Pending

¹Wide *The De Sarams in England* by Dr. P. E. Peiris, p. 7.

his return, and as an *ad interim* measure, the Government had appointed a class of persons called *proponents*.¹

This was a "Clerical office peculiar to the Church of Holland with functions intermediate between those of a catechist or deacon of the Church of England and those of a probationer or licentiate of the Church of Scotland." The word itself means "laying on a table," which may be a reference to the orderly and reverent preparation of the Communion Table. He was also styled a "preacher of the Gospel" who received his appointment from the Governor, who at that time acted for the Bishop of London. Proponents were placed under the direction of the Colonial Chaplains—Cordiner and his successors—and it was part of their duty to journey through the provinces and, in the absence of the Chaplains, to solemnize marriages and baptize children.

Of these *Proponents* Sir Emerson Tennent writes: "The proponents appointed by Mr. North and Sir T. Maitland proceeded to exercise their functions with a zeal almost untempered by discretion. The administration of Baptism was most prominent, as it appears to have been the most laborious portion of their duties; and the Sinhalese, accustomed for upwards of a century under the Portuguese and Dutch, to regard Baptism as the test and qualification for the enjoyment of numerous Civil advantages, still retained the idea that the inheritance of property by the children as well as other personal privileges, would be contingent on the insertion of their names in the *Tbombu* or Baptismal Register of the District. (There was no Civil Registration till 1868). On the periodical visits of the *Proponent*, the tom-toms were sounded throughout the village, the children were brought in crowds to be baptized, and the ceremony was performed, in many instances, by arranging them in rows, the Proponent, as he passed along, sprinkling their faces with water, and repeating the formula of the Rite. The Sinhalese term for this operation was *Kristhiani karanawa* or Christian making; but it was far from being regarded as anything solemn or religious. It had been declared honourable by the Portuguese to undergo such a ceremony; it had been rendered profitable by the Dutch; and after 300 years' familiarity with the process, the natives were

¹See an Address by Rev. Dr. Ekanayake to the Colombo Missionary Conference.

unable to divest themselves of the belief that submission to the ceremony was enjoined by orders from the Civil Government." Dr. Ekanayake adds: "I remember that when I began to work at St. Michael's, Polwatte (1894), some of the old people used to speak of Baptism as *Kula-Wadenawa*, i.e., admission to rank—not indeed to the rank of member of the Kingdom of God, but the Kingdom of his Britannic Majesty."

It was fortunate for the Anglican Communion in Ceylon that there was at this time a great missionary awakening in England which swept like a tidal wave across these shores. Wilberforce had already enlisted the interest of Dr. Thomas Coke—but the Wesleyans were not able to begin work here till 1814. In the meantime another Missionary Society had taken the initiative and had succeeded the L.M.S. Time was when William Carey's project to evangelize India had met with the thundered rebuke of his chairman: "Sit down, young man, if God wished to convert India, He would do it without your help or mine." But the young cobbler refused to be crushed, and in the providence of God, the Society of which he was a representative was one of the earliest bodies to send out labourers to this Vineyard. Overcoming countless obstacles, Carey reached India in 1793,¹ and after months of splendid endeavour formed his settlement at Serampore (on the right bank of the Hoogli, 14 miles from Calcutta), destined to be the future house of many a mighty Christward surge. Carey's conversion had been due to Chater of Olney. Another Chater with another Carey, set sail for Serampore in 1806. But the Government of India, alarmed by the Vellore rising—which had caused the recall of Lord William Bentinck—would not allow them to land. Seeking pastures new, Chater and Felix Carey turned to Burma, where the native rulers were less hostile.

But even here there were fresh difficulties; a sudden flash, and God had turned their hearts to Ceylon. For just at this time there came to them a call from Mr. Twisleton, which they gladly accepted, buoyed with new hopes and perhaps weighted with new fears.² Their reception was a welcome surprise. They were kindly received by Sir Robert and

¹See p. 150 of Smith's *Short History of Missions*.

²See *The Resplendent Isle* by Rev. J. A. Ewing, p. 17.

Lady Brownrigg. "It is a good thing," says a prominent Baptist Missionary, "that nearly all the principal missions began in this Governor's time, for Sir Edward Barnes, who succeeded him, at first shared Anglo-Indian views." The Baptists had not been many years in Ceylon when they were joined in 1814 (29th June) by five brave-hearted Missionaries of the Wesleyan Church. John Wesley, to whom the world was one vast Parish, had initiated a world-wide missionary movement, of which the ruling spirit was Dr. T. Coke. Although he died on the journey, almost within sight of Ceylon, his companions started work at Galle, Matara, Jaffna and Colombo, and soon the fruits of their labours became manifest.¹ In the same year a branch of the British and Foreign Bible Society was established in Colombo. Five years afterwards, the first and greatest of American medical missionaries, John Scudder, M.D., came from Boston to Jaffna, to light a flame which has since spread to many districts in South India.²

In Colombo, the Colonial chaplains ministered to the civil and military population. At this time, the Church of St. Lawrence (the Patron Saint of Colombo since Portuguese times) which stood on the open space now known as the Gordon Gardens, and which had been built by the Portuguese, had fallen into decay and appears to have been roofless. The old Dutch Church at Wolvendaal, a venerable relic of the past, seems to have been the only non-Roman ecclesiastical building in Colombo, since 1749. From the time of the British occupation in 1796 until March 14th, 1804, Wolvendaal Church was used as the Garrison Church for the troops stationed in the city. As these troops had to march all the way from the Fort to attend the services, Governor North had intended repairing the old Portuguese Church, but in 1804, General Macdowall vacated the "Government House" in the Fort. Services were then held there, and this place of worship was eventually consecrated in the name of S. Peter.

Meanwhile, political events had marched on rapid feet. Pilame Talawa was dead, and his place had been taken by Ehalapola, his kinsman. Space does not permit of more than a

¹See Spence Hardy's *Jubilee Memorials*, p. 69.

²See p. 275 of Bishop Herber's *Life*.

glance at the hill capital of Kandy, at the intrigues of Ehalapola with the British Generals, and at the enraged king's cruel treatment of Ehalapola Kumarihamy and her children, when "the bravest thing that perished there, was the young faithful heart" of Ehalapola's second son, Meduma Bandara. Suffice it to say that in 1815, the Royal Standard of Kandy which had floated for so many years over some of the fairest scenes on earth gave place to the Banner of Great Britain, and the Century of Missions had already opened with three great Evangelistic Societies labouring steadfastly and hopefully in this land.

THE BEGINNINGS OF DIOCESAIN ORGANIZATION, 1815-1845

From 1796 to 1816, Ceylon was part of the Diocese of London! This is not as strange as it sounds, for there was a time when all India, Australia and even America (see Chapter on Society for Propagation of Gospel) owed spiritual allegiance to the Bishops of London. But on the 28th of November, 1815—the year of Waterloo and the Kandyan Convention—the Rt. Rev. Thomas Fanshaw Middleton, first Bishop of Calcutta, arrived in India. It was on May 2nd, 1814, that the British Territories in the East Indies were constituted by an Act of Parliament into a Bishop's See, to be called the Bishopric of Calcutta. (The Diocese thus constituted was larger than the whole of the British Empire in Europe). The proposal to set up such a Bishopric had met with a storm of opposition in the House of Commons. Thanks to the eloquence of William Wilberforce—whose speech lasted for three and a half hours—the Bill passed through the House, and when it became law provision was made not only for a Bishop, but also for three Archdeacons: Calcutta, Madras and Bombay.

Bishop Middleton was consecrated in the Chapel of Lambeth Palace—"not in Westminster Abbey, or St. Paul's, or Canterbury Cathedral, but as if the Church of England was doing a deed of which the Empire was ashamed or afraid." The Archbishop of Canterbury would not allow the consecration sermon, preached by the learned Dr. Rennel, Dean of Winchester, to be printed. Into this newly constituted Diocese of Calcutta was incorporated the future Diocese of Colombo.

The year 1815 was an important one for Ceylon. The Kandyan Convention had introduced the beginnings of the idea of religious toleration.¹ Two new Churches were about to be built—S. Thomas', Gintupitiya, first opened for Divine Service on the 16th July, 1815, and S. Paul's, Pettah, to be similarly used for the first time on the 1st of September, 1816.

There is a strong tradition that S. Thomas' Church was founded by the Apostle himself. The Portuguese had a Church built here in memory of its founder (see Queyroz). It is said that S. Thomas the Apostle preached to the people from the height overlooking the harbour, on which site the present Church was built, and that the name of the locality "San Thome Pitiya" (S. Thomas' Hill) is a testimony to that fact. But as Dr. Paul Pieris has pointed out in his paper on *The Inscriptions at St. Thomas's Church*, "San Thome, the Apostle of the East, has degenerated to *Gintupitiya*, through *San Tum* to *Gin Tum*, thence the fall to *Gintu* is but natural, and what is *Gintoo* but the Portuguese *Gentio*, heathen? And so the local philologist with easy lore has dragged the name of the locality from the lofty origin of the converting Apostle, to that of the unconverted Gentile. *Facilis descensus Averno.*"

Governor Brownrigg encouraged the building of new Churches, and when it was felt that the time was ripe for the Anglican members of the Tamil congregation, worshipping in S. Peter's, Fort, to have a Church of their own, he called upon the members of the congregation in question to attend a special service where he himself would be present, to satisfy himself as to the desirability and necessity of a separate place of worship for them.

It was a memorable Sunday afternoon. Memorable for many reasons, not the least of which is the mention of Christian David for the first time. A certified copy of the Government Gazette of 9th February, 1814, signed by the Government Archivist in 1915, Mr. R. G. Anthonisz, appears in the Centenary Volume of S. Thomas' Church, and reads as follows:—

"On Sunday evening last . . . the Rev. Christian David, Malabar preacher of Jaffna, performed Divine Service and preached a sermon at the Church in Fort. . . ."

¹See article on *The English in Ceylon* in the *National Monthly*.

“ His Excellency the Governor, the Hon'ble the Chief Justice, the Rt. Hon. Viscount Molesworth and the Hon. and Rev. T. J. Twisleton with their respective families, the Rev. Mr. Bisset, the Sinhalese and Malabar preachers of Colombo, and a numerous congregation . . . were present . . . Mr. David, formerly a pupil of the venerable Schwartz, preached with such unaffected and impressive gesture . . . that even his hearers who were unacquainted with the Tamil language felt the persuasion of the propriety and force of his delivery. The profound attention of the Malabar brethren, and the contrasted appearance of European and Asiatic Christians joining together in the public worship of their Maker, formed a scene of most striking and gratifying effect.”

Needless to say, the Governor granted the request of the “Malabar” (now known as Colombo Chetties) Christians, and on Sunday evening the 16th July, 1815, at 7 o'clock, Divine Service was performed in the new Church of S. Thomas. In the presence of a distinguished gathering, which included the Governor and Lady Brownrigg and Sir Alexander and Lady Johnston, the Service was opened with a prayer specially composed for the occasion, offered by the Rev. Mr. Bisset; the sermon was preached by the Rev. Mr. Twisleton.

The Ecclesiastical Establishment in 1815-16, included :-

The Hon. and Rev. T. J. Twisleton	} Colonial Chaplains
The Rev. George Bisset	
The Rev. J.M. S. Glenie	

Proponents or preachers of the Gospel included the following:—

Andrew Armour, Christian David, Johannes Perera, John Isaac Perera, W. M. Franciscus, W. M. Malleappa, Brian Rebeira, Peter Pandithasekara and Frederick David. (Extract from the Ceylon Calendar and Almanac).

These Proponents were given the courtesy title of Reverend, but they were not in Holy Orders. Chief among these was Christian David. This celebrated Evangelist was, as we have seen, a disciple of the illustrious Schwartz, Apostle and Courtier, who, it is interesting to note, had visited Ceylon and had been impressed by the



Silver Gilt Communion Service and Altar Vessels.
Presented to S. Peter's Church, Fort, by King George III



Altar Vessels. Presented to S. Thomas' Church, Gintupitiya Street
by Sir Robert Brownrigg, Governor

condition of Christianity in this land. He wrote: "I have reason to think that the seed of the word sown at Colombo has been productive in some instances of real and lasting good." The Baptismal Register of S. Thomas' Church bears record to the fact that several children have been baptized with the Christian name of Schwartsz.¹ It was C. F. Schwartsz who met Charles Grant, the Scottish Highlander, in 1773, and kindled in the young Civil Servant's heart the missionary fire. It was Grant who was responsible for sending out Henry Martyn to India, and who was one of the prime movers in the formation of the Church Missionary Society. Christian David came to Ceylon in 1801, and began work in Jaffna. He served long and faithfully in many parts of the Diocese, and the records of his correspondence, preserved in the church archives at Bishop's House, give interesting sidelights of the career of this unwearied servant of God. Archdeacon Twisleton called him a "benevolent and truly Christian man, about whom very excellent things are spoken." His son became a Minister of the Gospel, and his grandson was Incumbent of S. James', Kothena, in 1915. He is first spoken of as a Preacher of the Gospel, and this is a most honourable and appropriate title for him. Successive bishops speak in the highest terms of his powers as a preacher. He was most desirous to be ordained as a priest of the Church of England and had refused Lutheran Orders, but in his disappointment he asked Bishop Middleton that he might have even that consolation. He was, however, overjoyed when Bishop Heber sent him to Bishop's College, Calcutta, for training, and later, ordained him, the first Indian ever to be admitted to Holy Orders in the Church of England. It is said that when S. Thomas' Church was passing through a critical period, his "good advice and urbanity of manners" (to quote Twisleton again) saved the parish from chaos.

Closely connected with the early history of S. Paul's Church, Pettah was that remarkable man Andrew Armour—teacher, catechist, proponent, deacon and priest. He was invited over from Madras in 1800, and appointed Headmaster of the Colombo Seminary and afterwards Interpreter to the Supreme Court. At the suggestion of Twisleton, he gave up this lucrative secular profession to become first, Headmaster

¹See p. 18 of *Centenary Memorial of St. Thomas' Church*.

of the Garrison School for Caffres at 200 Rix dollars a month, afterwards, being appointed Proponent, at a salary of 400 Rix dollars.¹

Armour was a man of "active piety," born and bred in Methodism but with a keen sympathy for the Church of England. He knew Tamil and Sinhalese, and ministered in both languages. In 1812, he was appointed Proponent, and licensed to preach in Sinhalese and Portuguese. Under the superintendence of the Hon. and Rev. T. J. Twisleton, he became pastoral catechist to the Anglicans in Colombo, who then as we shall see later, worshipped in Wolvendaal Church, till S. Paul's Church was built for their use in 1816. Prior to the building of this new church, Anglican baptisms and marriages took place in Wolvendaal Church, and Andrew Armour was the officiating minister, although he was not yet in orders. From 1814, he added Moratuwa to his field of labours and was ardent in preaching, teaching, baptizing and visiting. "If life is reckoned not by years but by labours," says the writer of the *Jubilee Memorials of Holy Emmanuel, Moratuwa*, "then Mr. Armour lived long."

A notice in the Government Gazette of August, 1815, shows that the authorities were alive to the need for extension.

It runs as follows:—

"A subscription; for the building of a place of worship in the Pettah, where Divine Service will be performed according to the Liturgy of the Church of England, in the Sinhalese and Portuguese languages. The want of such a building has been long-felt and desired, and is particularly calculated for that part of the Dutch, and those of Dutch extraction, whose familiar language is the Portuguese. A part of the projected building will be appropriated to the use of a neglected body of people called slaves, and of those freed from slavery. The Sinhalese of all ranks will also have a place of worship in this building, highly convenient." In 1816, it was announced that the building was ready and that the first service—not the Consecration Service which took place later—would take place on the 1st of September and that the sermon would be preached by the Rev. George Bisset. The Service was conducted

¹See *Andrew Armour* by L. E. Blazé, p. 5.

by Dr. Twisleton who read an appropriate prayer of dedication for worship.

In June 1821, Mr. Armour was admitted to Holy Orders at the first Ordination Service held in Ceylon, at S. Peter's, Fort. Four years later on the 21st September, 1825, he was admitted to the priesthood by Bishop Heber. His appointment to serve in the new church in the Pettah is natural. "From the pages of the Register, filled with the closely-written lines which record the names of those he baptised, mostly Portuguese and Sinhalese, there seems to breathe the spirit of quiet devotion and selfless labour of which these baptisms were the fruit. The names are the symbols and witnesses of much more than appears. One traces with growing interest the simple signature "A. Armour," grow into "A. Armour, Assistant Colonial Chaplain," and thence into "A. Armour, Colonial Chaplain," in the clear firm handwriting that never changed. On the 30th November, 1828, Mr. Armour died and was buried in the Wolvendaal cemetery."¹

But the Sinhalese Episcopalians could not forget their attachment to the Wolvendaal Church. By a private arrangement with the Consistory, they reverted to worship in that church, until there arose that long and bitter controversy which only ended after an appeal to the Privy Council. (See note on Wolvendaal Controversy in Appendix).

These two men, Armour and David, were among those who welcomed the Bishop of Calcutta on his first visit to this outpost of his far-flung Diocese. For Bishop Middleton was a faithful steward who wore himself out by his extensive missionary journeys throughout his spiritual kingdom. Led by the spirit of God, he came to Ceylon in 1817, to be charmed by the beauties of its scenery, and the possibilities of its complete conversion. Canon McLeod Campbell, General Secretary to the Missionary Council of the Church Assembly, reminded us in an address to the Ceylon Association of the C.M.S. that Bishop Middleton was happiest in his visit to Ceylon. "Here people talked of religion with as little reserve as in England. Schools were established, churches were built, books were distributed and converts made, and all without a syllable being uttered about alarming the natives"—a reference to the

¹Beven, p. 18. *Short History of S. Paul's Church.*

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difficulties the Bishop had experienced in India. He felt and urged that Ceylon should have her own Bishop. But the authorities at home thought otherwise. Their reply was the elevation of the Hon. and Rev. T. J. Twisleton to the post of Archdeacon of Colombo, on the 12th April, 1818.

Bishop Middleton visited Ceylon a second time, in 1821, in the time of Sir Edward Barnes, who had succeeded Brownrigg as Governor of Ceylon. The Bishop arrived in Colombo on the 26th April, and held a visitation of the clergy at S. Peter's, Fort. This was followed by a Confirmation Service on the 28th, when one hundred persons were confirmed. But there was other work still to be done. There were two churches awaiting consecration—the Fort Church, which had been used for service since 1804, and the Church of S. Paul the Apostle, Pettah, the scene of the labours of Andrew Armour, described earlier.

The following notice in the Government Gazette announced the forthcoming events:—

“Notice is hereby given that the Lord Bishop of Calcutta proposes to consecrate the Fort Church and burying ground on the S. Esplanade on Tuesday next the 22nd, and likewise the Pettah Church and churchyard on Friday next the 25th instant. Divine Service in each case will commence at the respective churches at 10 o'clock in the morning.

By order of the Bishop,

J. J. STAPLES,
Registrar.”

19th May, 1821.

A further interesting notice appears in the issue of 2nd June:

“An Ordination was held by the Lord Bishop of Calcutta in St. Peter's Church on Sunday last, when Mr. Andrew Armour was admitted into Holy Orders as Deacon.”

It was perhaps this Ordination that encouraged Christian David to believe that he himself would be ordained by Bishop Middleton, a hope and desire which had sustained him throughout his arduous duties. But alas! he was doomed to disappointment. As Dr. Eyre Chatterton says: “Bishop Middleton's powers were in some respects strangely limited. He was unable to ordain a native of India or even an East Indian” (p. 217 of *History of Church of England in India*). Still less was he able to ordain Christian David, dearly as he would have

wished to do so. Mr. David voices his sorrow in a letter dated 14th June, 1821, to the Bishop, who must have sincerely sympathized with him, as he had the highest respect for this zealous Evangelist. In a letter to the Archdeacon, which was passed on to Mr. David, he speaks of the methods that should be employed with new converts: “I should say that the Bible, whole and unexplained, without being our first gift to him (the idolater), should be our last. I believe that preaching ought to precede everything; men are brought to listen before they can be brought to read, it is the first effort of the intellect.”

When Dr. Claudius Buchanan, companion of Henry Martyn and Vice-Provost of the College of Fort William in Bengal, visited Ceylon in 1806, he had suggested the desirability of translating the Bible into Sinhalese, and considered Sir A. Johnston, the Chief Justice, to be the fittest person to supervise the work, as that gentleman had caused Bishop Porteus' *Evidences of Christianity* to be translated into Sinhalese for distribution among the people. The New Testament and part of the Old Testament had been printed in Sinhalese under the auspices of the Dutch Government. When the Colombo Auxiliary Bible Society was established, it undertook the task and entrusted it to William Tolfrey, who however died in 1817, with his work unfinished. Others carried on the good work, notably the Rev. A. Armour, the Rev. J. Chater, the Rev. B. Clough, Gate Mudaliyar Don Abraham de Thomas, P. Pandithesekera, Proponent, and George Nadoris de Silva, Mudaliyar. Later Mr. C. E. Layard, of the Ceylon Civil Service, was added to their number. The New Testament in one volume of 800 pages was completed in 1817, and the Old Testament in three volumes was published in 1823. This was the first translation of the entire Sacred Volume into the Sinhalese language.¹

Bishop Middleton died in 1823 and was succeeded by Reginald Heber, the poet missionary to the East. Shortly after the death of Archdeacon Twisleton, Bishop Heber visited Ceylon. There is a story current that the Bishop wrote his famous hymn “From Greenland's Icy Mountains” which contains the lines:—

“Where every prospect pleases
And only man is vile.”

¹Page 21 of *Ceylon Churchman*, January, 1942.

as a result of being deceived on his arrival in Ceylon by a dishonest gem merchant. That this story is not true is proved by the fact that the poem in question was written years before he came out to India or Ceylon, and before he had any thought of a missionary Bishopric. It was Whit Sunday in the year 1819. His father-in-law, the Dean of St. Asaph, had arranged to preach a missionary sermon on that day, and the previous night, he asked Heber to write something for them to sing in the morning. "From Greenland's Icy Mountains" was the result. As Middleton had been a supporter of the S.P.G., so Reginald Heber was a warm friend of the Church Missionary Society. The C.M.S. had from its earliest days cast longing eyes on Ceylon. In 1813, two missionaries, Norton and Greenwood, had been commissioned for this land, but circumstances forced them to alter their field of labours—Norton to Madras and Greenwood to Calcutta. It was not till 1817, that four clergymen were despatched to Ceylon. In their "marching orders" we find this injunction: "There are two objects which you will ever keep before you as forming the great design of your labours—the renewal of true Christianity in the hearts of the natives who at present only nominally profess it, and the conversion of the heathen, the followers of Buddha and Brahma."¹

Bishop Heber's first visit was to Galle, and he was met on arrival by the Senior Colonial Chaplain (Mr. Glenie), Mr. Mayor, one of the C.M.S. Missionaries, and Mr. Layard, the Judge of Galle. Mrs. Heber, in her journal, mentions also the Mudaliyar of Galle, who with his family, were Christians. "He is a most respectable man, in face and figure, resembling Louis XVIII, to whom his sons also bear a strong likeness. The old man wears a handsome gold medal, given him for meritorious conduct." The road to Colombo was decorated with *gok-kola* in the traditional way, with awnings festooned with palm branches.

In the following month the Bishop held his visitation at S. Peter's, Fort, among those present being the C.M.S. Missionaries. Mrs. Heber writes: "I think there are few sights more impressive than that of a Bishop addressing his clergy from the Altar; and on this occasion it was rendered peculiarly

¹History of the Church of England in Ceylon by C. H. Christie David, p. 11.

interesting by there being two regularly ordained native priests among the number, Mr. de Saram and Christian David, both Colonial Chaplains. The former had had an English education and was entered, I believe, at Cambridge."

Those of us who desire to see our Churches built in oriental design, would be interested to read that at the time of Bishop Heber's visit, the Church in Kandy was situated in the audience hall of King Sri Wickrama Rajasinghe, and it is on this model that the late Canon L. J. Gaster, of revered memory, designed that beautiful gem of Sinhalese architecture, Trinity College Chapel.

In 1825, on the 25th of September, the Bishop consecrated the Church at Baddegama, the first C.M.S. place of worship in Ceylon to be consecrated, (other churches were dedicated). In the Church was the grave of their first convert Daniel, who had died seven months before. "His loss to the mission was irreparable, but his death may do more than ever his life could have done. His brother, who was committed by him to the missionaries, says that since that time he never doubted about Christianity: the death bed of Daniel convinced him of its truth."¹ "The Bishop earnestly sought for a way by which the schools could be restored and developed, and in an address to the clergy, he gave wise counsel about the holding of united missionary conferences, which he thought should be confined to missionaries only, with their families and . . . devout laymen. The other clergy of the Archdeaconry will find, I conceive, a sufficient bond of union and source of mutual comfort and advice, in the clerical meeting." (*Ibid* p. 283). He describes the Church Missionaries in this Island as patterns of what missionaries ought to be, "zealous, discreet, orderly and most active." In a letter to Archdeacon Barnes of Calcutta, just before he returned to India, he wrote:—

"I have passed a very interesting month in Ceylon, but never in my life, to the best of my recollection, a more laborious one. I really think that there are better hopes of an abundant and early harvest of Christianity, while at the same time, there are more objects connected with the dissemination and establishment

¹Page 289 of Bishop Heber's Life.

which call for the immediate and almost continuous attention of a Bishop than are to be found in all India besides."

The episcopate of Bishop James, who succeeded Heber, was tragically short. (Unlike his predecessor's, his consecration sermon was published at the order of the Archbishop of Canterbury). He therefore had no time to visit this Island during the seven months that he laboured in India. But Bishop Turner who followed him, lived long enough to see Ceylon. On the 15th October, 1830, he sailed from Calcutta on a visitation tour, and having spent Christmas at Bombay, landed in Colombo on February 17th, 1831. He held a memorable confirmation in S. Paul's Church, Pettah. One hundred and forty-nine candidates, Portuguese, Sinhalese and Tamil, were presented. No less than seventy-eight of this number were from the C.M.S. Mission Station at Kotte, and one of the pioneer missionaries of the Society, who had won the approbation of Heber, read the prayer for the Sinhalese candidates. Strange to relate, Bishop Turner was not satisfied with the condition of Christianity in Ceylon.¹

It was now obvious that the burden of the whole Diocese of Calcutta was too much for one Bishop. Accordingly the Diocese was divided in 1835, and Ceylon was attached to the new Diocese of Madras, of which Archdeacon Corrie became the first Bishop. Bishop Corrie was succeeded by George Trevor Spencer, a descendant of the Duke of Marlborough. He visited Ceylon and delivered an important charge to the clergy.² He consecrated S. Thomas' Church, Gintupitiya,³ Christ Church, Dehiwela, and S. Stephen's Church, Trincomalie. The correspondence of the Rev. Christian David with the Bishop of Madras gives us an insight into the condition of the Church during this period. In a letter dated at Bangalore, 13th March, 1840, Bishop Trevor Spencer gives his impressions of Ceylon, and issues directions to the clergy through the Archdeacon, about the conduct of Church Services. Among other things, he says: "The Bishop can by no means sanction the

¹See *History of the Church of England in India*, p. 153.

²See *History of the Church in Ceylon* by Christie David.

³Formerly a Dutch Reading Room.

omission or alteration of any part of the morning or evening services, which must be strictly adhered to, as it is prescribed in the book of Common Prayer."

In the hot season, he found a prevalent practice of alternating the Litany with the Communion Service. The Bishop does not prohibit this, pending a reply from the Archbishop of Canterbury.

"The Holy Communion is to be celebrated in every Church or Chapel at least twelve times in the year, inclusive of Christmas, Easter Sunday and Whit Sunday."

"House to house visiting is strongly urged upon the Clergy."

A few years later, it was felt that the time had at last arrived for the Church in Ceylon to have her own Bishop. In the forty-four years that had elapsed since the British occupation, the work had so developed that the Church in England recognized the necessity for the appointment of a Bishop of Colombo. Thus in the year 1845, one hundred years ago, the Diocese of Colombo was born.

CHAPTER III.

Missionary Methods

THOSE who arrived in Ceylon from abroad would have noticed three clear forms of missionary work which were to be found everywhere. There was first the missionary efforts of the Portuguese which were clearly Roman Catholic Missions. These missionaries started missions in the maritime provinces, and the existence to this day of the line of churches along the West and South coasts indicates that in those places the Portuguese missionaries had carried on a zealous propaganda and might well point with pride to the results of their efforts. The path was not clear to them, and there are many instances of the persecution which had to be faced by the members of the Roman missions. Among them there was for some time the great missionary, Francis Xavier, and it could not but be due to his influence that the Roman Catholics refused to surrender or to cease in their efforts to spread the Gospel.

It may be regarded as an undoubted historical fact that in the northern part of the Island, which was perhaps the scene of their most successful labours, there existed, in those early days, something like 500 Roman Catholic Churches. It might seem to some almost impossible that this figure should be correct, and yet a careful inspection of the existing records will explain how it came to pass that so abundant a harvest of souls was reaped by those who worked under the inspiration of the fiery spirit of Xavier. The late Sir William Twynam took much pains to collect all the evidence he could with regard to Roman Catholic Missions in the Northern Province, and he has embodied them in a ledger, the evidence of which cannot be gainsaid.

It was the custom of those Roman missionaries, if they found a small gathering of Christians, to build for them a little chapel of cadjan and to place in it an altar with the necessary altar furniture, to dedicate the chapel, and to see that at least on the great festivals, Mass was celebrated and the festival fittingly observed. If this little chapel ceased to be used, as the small congregation drifted elsewhere, the building was taken

down and the materials destroyed; but if, on the other hand, the congregation grew in numbers, the little chapel was gradually enlarged and there rose in its place a stately church.

In the ledger referred to, Sir W. Twynam was careful to enter the names of all these 500 chapels, which, in the course of a century, sprang up in the Northern Province; he had a record of each, the number to whom it ministered, the festivals that were observed annually, the name of the Saint to whom the chapel was dedicated, the largest congregation on record at the great festivals. If this plan was carefully followed out, the method might have very well had a result which to ordinary persons may appear fictitious. It is much to be desired that this volume should be placed in the hands of the church owing to its historic interest, and may not the church at large come to adopt the method of these Roman Catholic missionaries, which solved so successfully the problems felt by every missionary church as to how to supply growing congregations with the schools and churches needed to keep alive the spirit of Christianity?

The Roman Catholic missionaries adopted preaching and visiting almost entirely as the means for spreading the Gospel. There was not, so far as we know, any unfair pressure brought to bear on the converts to spread the faith, or anything in the nature of persecution. Whatever successes attended the efforts of the Roman Catholic missionaries can only be placed to the credit of the faith which they professed and the life they lived.

It is said that during the persecution which followed the arrival of the Dutch in Ceylon, the Roman Catholics were forced to take shelter in the hollow trees of the forest, and one which is invested with peculiar sanctity is a tree at Madhu, which was converted into a shrine where they could celebrate the Mass undetected. Here is a proof of the permanence of the influence of the Roman Church on its converts.

When we pass from the Portuguese era to the Dutch era we cannot but be struck with the complete change of method. The Christianity which the Dutch preached had behind it a history which must not be ignored if we would grasp correctly the true situation. Dutch Christianity bears the title of "The Dutch Reformed Church." It reminds us that those who held that creed were persons who knew what persecution meant

and were perhaps painfully familiar with it. The origin of the Dutch Reformed Church may easily be traced. At the time of the Inquisition the most vigorous assaults made by the Roman Church were directed almost entirely against those who espoused what they called the Protestant Faith, in preference to the Faith which called itself Catholic. To the Protestant section belonged the congregations who were followers of the various Lutheran sects in Europe. Their faith took the form of Presbyterianism, differing largely from Scotch Presbyterianism, finding in this reformed Presbyterianism what their spirits seemed to need most. History records how those who could not face the cruelties of the Inquisition left their country and sought peace to their souls in different parts of Europe and travelled far and wide, sometimes to the New World or to distant Colonies, and it so happened that in their search for a home where they could practise their own Faith undisturbed, some of them found themselves in Ceylon. The Dutch Reformed Church, therefore, is the representative in the Colonies of that church which had in its own land professed its Faith and fearlessly maintained its beliefs. It is just possible that the remembrance of all the wrongs which the Protestants had suffered at the hands of the Roman Catholics in their own far-off home inspired them to hold fast to their old Faith in their new home, and perhaps to give a wide berth to that creed of which they had such unhappy memories. So Catholicism and Protestantism found themselves face to face, neither of them, we fancy, inclined to hold out the hand of friendship to the other.

The methods adopted by the Dutch in propagating their creed were entirely different from those of the Roman Catholics. They were anxious not to inflict persecution on the natives of the country to which they had come; perhaps they felt, since they found themselves in such pleasant surroundings, that they should do all they could to win the regard of the inhabitants of the Island. But there is no doubt that the Dutch, although they entered Ceylon for purposes of trade, were sufficiently earnest about their religion to secure that the natives of the Island should be brought up in the Faith they themselves valued. Hence they adopted the system which seemed to them to fulfil exactly the religious aim which they

had in view. As we look at it from this distance of time, their action seems wholly unjustifiable. They practically held out to the heathen inhabitants of Ceylon certain privileges as a reward for their adoption of the Christian religion, or, to put it more bluntly, they were invited to abandon their own religion in return for their being given posts or advantages in the services of the Government. This action on the part of the Dutch was not only an indication of their desire to employ in the Government service those who professed the Christian faith, in the hope that they would prove to be persons of loyalty and honesty and integrity; it was rather a settled policy of universal application that none should hold office under Government who did not profess the Christian religion. It does not appear that they were anxious to secure a nation definitely converted to Christianity and admitted them to Baptism after careful preparation; they were content with a profession of Christianity which was purely an outward profession, and did not carry with it any guarantee of the sincerity of the converts or any heart-felt conversion from one religion to another.

This policy was practised on such a large scale, and was attended by so few safeguards, that the majority of natives felt they were quite at liberty to practise their own heathen religion in private, provided that they lived and worked under the guise of Christians. As may be expected, a conversion arrived at by such means was worth little, with the result that when the British took charge of Ceylon and the inhabitants of the Island realised that no such demand was made on them by their new masters, they fearlessly reverted to their own religion. This fact is worth mentioning as it altered the character of the field in which the British missionaries, when they arrived, were obliged to work. When they set about preaching the Gospel it was with the feeling that the land on which they had to sow the seed was a tract which had already been sown with tares. A double task was before them, to stamp out that cheap and spurious form of religion which had been practised for over a century before they could set about sowing the seed. A nation which had been taught to regard religion as something to be practised purely for the purposes of personal gain would prove to be so demoralised as to be more difficult to influence from a religious standpoint than one which had never

professed any religion at all. (For a different interpretation of Dutch missionary methods the reader is directed to the Appendix of this book.)

In the reports sent by missionaries in the field to those at Headquarters, it frequently appears that special difficulty arose from the fact that those whom they approached with the Gospel were not Buddhists presented for the first time with Christianity, but nominal Christians faced for the first time with the call to accept genuine Christianity. On the arrival of the British, we are informed that there were more than 300,000 Christians in Ceylon. The majority of this large number were found to be purely nominal Christians, with the result that a far larger number lapsed into their former heathenism than those that could be regarded as entitled to the name they had been persuaded to accept.

In considering the results of missionary efforts succeeding the arrival of the British, it is important to remember that the missionaries were faced with a situation which does not appear in most mission fields, and to make allowance for this fact. The study of missionary methods is of fairly recent origin. When the Gospel was first preached it was preached out of doors, and the crowds who gathered came chiefly out of curiosity to hear this new thing which was being promulgated in the world. Our Lord himself adopted this method, which is commonly known as "Outdoor Preaching." Such a method may seem to be specially suited to missions in the East, as it is among Eastern nations that it is customary for crowds to listen out of doors to some preacher or lecturer who proclaims that he has something of value to tell them. That method has been tried in missions to India and the East with considerable success, but it has been found that it is not suitable to all nations alike and that its influence varies considerably. Many of us recall how in early days out-door preaching was common in most places where crowds assembled, but that it is rarely found in towns to-day.

The reason would appear to be that the temper of an Eastern crowd is uncertain, and that they are wont to express their dissatisfaction or disapproval in a tangible form by heckling the preacher, or interrupting him, and if that did not answer the purpose, by stoning him. Hence it is that

wherever out-door preaching has been practised, it is not unusual to find one or two policemen on the outskirts of the crowd, who are expected to see that there is no disorder or unseemly behaviour. It has been felt by many that in the world to-day out-door preaching is largely discredited. From the very facts of the case it would appear that this is not unlikely. The majority of those who listen to an out-door preacher have to stand, and when they feel tired move away, and all that they can gather of what has fallen from the preacher's lips is a few snatches of what he is slowly endeavouring to build up, and the nett result of what they have gleaned is negligible. This may seem a bold statement when we consider that the Gospel at its first preaching was subject to these very conditions, and yet affected thousands of lives. May it not be that to this method, adopted by Our Lord himself, there does attach a special importance in value, and that to those whose simple faith makes them adopt it there is guaranteed a reward?

The tendency of modern times, in so far as it belittles the Ministry of Preaching, threatens a serious loss to the church. We rightly have great theological teachers inveigh against it. The reason for this ought to be carefully considered. There is a certain character attached to a word uttered by the human voice. It awakens suddenly an energy that is sleeping. It strikes into consciousness what was latent and unconscious, and it makes the hearer suddenly aware of three great facts, by arousing what has been called the *I-thou* relationship. Two men confront each other, one speaks to the other, the words he utters, the message he gives, the criticism he offers, the warning he utters—all these affect the word which passes from him to his hearer. It tells the hearer that the speaker is conscious of his presence; that he addresses him; that he has sufficient interest in him to address him; that he regards him as a person to be trusted, to whom therefore he commits a trust, and so on. All these elements are suddenly awakened when one man addresses another, when "heart speaks to heart."

Now it should be carefully noted that all these facts invest the word which has passed from *I* to *thou*. The word itself now bears a fuller meaning, it rouses thoughts which had been slumbering. It invests the utterance with a certain solemnity

and dignity, and if the speaker be a preacher, that is, a commissioned bearer of great tidings, all these considerations affect enormously the word he utters as it proceeds from him and knocks at the door of his hearer's heart. The reality of this may be easily tested by an attempt to grasp the result of other methods of reaching the human heart and giving expression to what is waiting to be revealed. For instance, the voice on the gramophone is not a human voice but something slumbering in an instrument. It causes no thrill, it imparts no divine message, it is simply a sound, it may be a sweet sound or a harsh, but it is mere sound, lacking in life and soul. Again, music is a way of expression by which the composer speaks to the human heart. He produces sounds either simple or with rich elaboration which convey a message to the hearer, but he uses for the message an instrument clanging and loud, or soft and sweet, producing a tune by a careful manipulation of the notes, and yet, that music with all its richness and power can never produce the same effect as is produced when one human heart speaks direct to another and awakens a response.

These instances are sufficient to assure us that from the very nature of the case, the *I-thou* relationship, when it is awakened, is the most powerful form of expression in the world. If all the teachers in the world spoke thus, the message they utter, as it makes its way, will waken thoughts and ideas and experiences of joy and sadness which enrich permanently the universe. Hence it is well that we should go back to the spoken word, even when spoken out in the streets, for there is no mightier thing than this power of the living word, spoken by the living voice, direct to living hearts.

CHAPTER IV.

The Archdeacons of Colombo and Jaffna

IT is not in Ceylon only that vague ideas exist as to the precise functions of an Archdeacon. Even in the House of Commons some years ago, no less a person than the Chancellor of the Exchequer, in reply to a question, had to confess his ignorance on the subject, and after consulting various authorities, had to be satisfied with the somewhat cryptic definition that "an Archdeacon is an ecclesiastical officer who performs archidiaconal functions." Since that time a good deal has been done to make the position clearer, and the duties of an Archdeacon are now set out with great detail in the Constitution of the Church of India, Burma and Ceylon. Briefly stated, his principal duty is to assist the Bishop in the general oversight of the clergy and the congregations in his Archdeaconry, and so relieve the Bishop from the temporal duties of his office that he may devote himself to pastoral, evangelistic and other spiritual work.

That the functions of the Archidiaconal office were not always wisely exercised the following incident will show. There was a period in the history of the Church when the power of the Archdeacons gradually rose to such a pitch that they became a terror to all the clergy in their dioceses. On a certain occasion the assembled clergy at a Diocesan meeting placed on the agenda for discussion the subject, "Can an Archdeacon be saved"? A long discussion seemed to have failed to end satisfactorily, so no resolution was passed. On a later occasion, when a meeting of clergy took place, the senior priest was placed in the chair, and he began thus: "Brethren, I would remind you that it cannot but be a matter of grave concern to a large number of us in this hall that the question as to what is to be the ultimate fate of our venerable brethren still remains a matter of uncertainty."

CREATION OF ARCHDEACONRY

In Ceylon there was the curious anomaly of our having an Archdeacon before we had a Bishop. This was due to the fact that on the 2nd May, 1814, the British territories in the East

Indies were constituted by an Act of Parliament, a Bishop's See, called the Bishopric of Calcutta. In 1818 Ceylon was added to this Diocese, with an Archdeacon appointed by the Crown and not by the Bishop of Calcutta, as was the case with the other Archdeacons in the Diocese. The Letters Patent appointing the first Archdeacon, the Hon'ble and Venerable Thomas James Twisleton, D.D., ran as follows: "Whereas no sufficient provision has been made for the supply of persons duly ordained to officiate as Ministers of the United Church of England and Ireland, within the said Territories, and there is no competent authority for the care and direction of ecclesiastical affairs, and our aforesaid subjects are deprived of some offices prescribed by the Liturgy and usage of the Church as aforesaid, by reason that there is no Bishop or Archdeacon residing or exercising jurisdiction and canonical functions within the same:

"For remedy of the said inconvenience and defects, we have determined to constitute within the aforesaid Territories an Archdeaconry subject during our pleasure to the jurisdiction, spiritual and ecclesiastical, of the Bishop of Calcutta for the time being. And we do hereby erect, found, and constitute one Archdeaconry in and over the British Territories within the said Island of Ceylon, to be styled the Archdeaconry of Colombo, such Archdeaconry to be subject and subordinate during our pleasure to the jurisdiction of the said Bishop of Calcutta as aforesaid. The Archdeacon is to be instituted by the Bishop of Calcutta and shall within this Archdeaconry be assisting the Bishop of Calcutta in the exercise of his episcopal jurisdiction and functions, according to the duty of an Archdeacon by the Ecclesiastical Laws of the Realm of England. The Archdeacon shall be commissary of the Bishop and his successors, and shall exercise jurisdiction in all matters according to the duty and function of a commissary, and during a vacancy of the Archdeaconry the duties shall be performed by some discreet minister in priest's orders, who shall be nominated by the Governor of Ceylon."

The following further extract from the Letters Patent creating the Archdeaconry may be of interest:—

"Moreover, we will and grant by these presents that the said Archdeacon be a body corporate and do ordain, make and establish him to be a perpetual corporation and to have per-

petual succession and that he and his successors be for ever hereafter called and known by the name of Archdeacon of Colombo and that he and his successors by the name aforesaid shall be able capable in the law and have full power to purchase have take and hold and enjoy such manors, lands, rents, commands annuities and hereditaments of what nature and kind soever in fee and in perpetuity or for term of life or years, as by grant or license from our said Governor he or they shall at any time be accustomed to take hold or enjoy and also all manner of goods, chattels, etc., and things personal whatsoever extent nature or value soever that he and his successors by and under the said name may prosecute, claim, plead and be impleaded, defend and be defended, refund and be refunded, answer and be answered in all manner of courts of us our Asirs elsewhere in and upon all and singular, causes, actions, acts, writs and demands real and personal and mixed as well temporal as spiritual and in all other things causes and matters whatsoever."

The position of the Archdeacon in relation to the Bishop of Calcutta underwent a change when, in 1835, Ceylon became a part of the newly formed Diocese of Madras, and again in 1845 when Ceylon was made a separate Diocese.

THE FIRST ARCHDEACON

As already stated, the Hon'ble and Venerable T. J. Twisleton was the first Archdeacon of Colombo, but this was not his first appointment here. He arrived in Ceylon in February, 1804, to take up the appointment of Chaplain to the Government in succession to the Rev. James Cordiner. The second son of the Right Hon'ble Thomas, eleventh Lord Saye and Sele, he was born on the 28th September, 1770; and married, at the age of 18, Charlotte Ann, the daughter of John Wattell, by whom he had five children. His second marriage was with Ann, the daughter of Benjamin Ashe, by whom he had a son, Frederick, who became thirteenth Baron of Saye and Sele, and seven other children. The eldest daughter married William Gisborne, of the Ceylon Civil Service.

Dr. Twisleton resided in a house situated on the site of the old Royal College, described by Mrs. Heber as "most comfortable, provided and furnished by Government on the borders

of a large lake, but commanding a fine open view of the sea." His duties as Government Chaplain could not have been very arduous, as the organization of the Church was then in its infancy. He was, therefore, able to undertake work outside his proper sphere of duties, and a year after his arrival he was appointed First Member and President of the Court of Justices of the Peace, and Sitting Magistrate for the Town, Fort, and District of Colombo. In those early days justice was not always governed by settled and strict codes of law, but was administered according to more or less patriarchal methods. Dr. Twisleton was selected for judicial office, not because of any legal qualifications he possessed, but on account of his academical attainments, which pre-supposed a judicial temperament. That he fully justified his selection is borne out by the tribute paid to him at his death, when it was said that "he executed for many years the laborious office of Sitting Magistrate of Colombo with the greatest assiduity and to the general advantage of the people."

As regards the ecclesiastical side of Dr. Twisleton's work, his main duties centred in S. Peter's in the Fort, but he did not confine himself to these narrow limits. In common with the missionaries of other denominations, he was anxious to extend the sphere of Christian influence, and took the lead in organising preaching tours. The following is one of many tributes paid to him by the Rev. R. Spence Hardy of the Wesleyan Mission:—"Not contented with carrying the truth to the villages in the immediate vicinity of Colombo, the missionaries made efforts to instruct the people in more distant places. The commencement of this mode of doing good work was at the instance of Dr. Twisleton, who repeatedly took Mr. Harvard and Mr. Clough in his own carriage to places twenty or thirty miles distant. The time of their absence from Colombo was spent in preaching in the native schools to large congregations." Mr. Spence Hardy adds the interesting financial detail that all the expenses of these excursions were defrayed by Dr. Twisleton. A more enduring piece of work was the founding of S. Paul's, Pettah, in 1816, for which Dr. Twisleton was largely responsible.

The institution of Dr. Twisleton as Archdeacon of Colombo by the Rev. George Bisset, Colonial Chaplain, acting

as Commissary for the Bishop of Calcutta, took place in S. Peter's, Fort, on the 18th September, 1818, and the new Archdeacon read himself in the following day. It was apparently thought that it would be inconsistent with his newly acquired dignity to continue to discharge magisterial functions, so he resigned his appointment as Sitting Magistrate, Colombo, but according to Mr. J. P. Lewis, "he became a pluralist again when he was instituted (while in Ceylon) to the valuable rectory of Bradwell *cum* Addlestrop in Gloucestershire," the duties of which, even if laborious, like those of the former office, were capable of being performed, like the ceremony of institution, by proxy."

The duties of Archdeacon necessitated a good deal of travelling, which entailed much hardship in those early days when the means of communication were very primitive. While on a tour of inspection in August, 1824, Dr. Twisleton paid a visit to his daughter, Mrs. Gisborne, in the Tangalle District, intending from there to go on to Trincomalee. While travelling in the Hambantota District, he was seized with a violent attack of fever. He was hurriedly taken to Hambantota by Mr. Morgan, Hospital Assistant to the Forces, and died there on the 15th of August, in the fifty-fourth year of his age. His remains were interred in Tangalle, while a tablet to his memory was erected in S. Peter's, Fort. It records that "in Dr. Twisleton, the scholar and the gentleman were combined, to which he added the social and domestic virtues. He possessed unbounded benevolence of heart and disposition, and charity in its most comprehensive sense. That his numerous good and amiable qualities may not be buried in oblivion, and that his name may live in the remembrance of the many whom he assisted and befriended, this tablet is erected by his affectionate wife and children."

If Dr. Twisleton was inclined to be narrow-minded in some matters, he was also capable of taking a liberal view in others. In his relations with other denominations he was much in advance of his age and was an ardent apostle of Reunion, though the term had not the same significance then as it has now. For years he regularly attended the English service at the Pettah Wesleyan Chapel with his family, and though somewhat more under restraint when appointed to the office of

Archdeacon, he was still a frequent attendant at Wesleyan places of worship. The last sermon he heard before his death was in the Wesleyan Chapel in Galle. He was a man of generous instincts. One of the Wesleyan Missionaries of his day writes: "Dr. Twisleton's friendship was truly singular, not only while we were at his house but after our departure. Mrs. Twisleton kindly sent with us a plentiful supply of everything necessary for our journey, together with many other articles, which have saved us a considerable expense in furnishing our house." To this the Rev. W. M. Harvard adds the following tribute: "The disinterested benevolence of this honourable and generous clergyman forms a prominent feature in the early history of this mission."

THE SECOND ARCHDEACON

On the death of Archdeacon Twisleton, the Rev. James Moncrieff Sutherland Glenie was appointed to act for him, but it was not until 1828 that he was formally installed as Archdeacon. There is no record as to when he arrived in the Island. He was one of the first three Colonial Chaplains, the others being Dr. Twisleton and the Rev. G. Bisset. Mr. Glenie was Colonial Chaplain, Jaffna, in 1815, having also to officiate at Trincomalie, Batticaloa and other stations. The earlier years of his service were uneventful and gave no hint of the strange career which was to follow. So it is not surprising that we hear very little of him until his appointment as Archdeacon, beyond the fact that he preached the sermon at the Consecration of S. Paul's Church, Pettah, on the 25th May, 1821. That he had intellectual tastes we know, for he was a committee member of the Ceylon Literary Society established in 1820.

The institution of Mr. Glenie as Archdeacon released a considerable amount of pent-up feeling that one of his colleagues had nursed against him. The Rev. Benjamin Bailey, Chaplain of S. Peter's, Fort, was an aspirant for the office to which Mr. Glenie had been appointed. He was a profound scholar, whose intellectual gifts were deservedly immortalised by Mrs. Fletcher (Miss Jewsbury) in her poem "The Eden of the Eastern Wave," which she wrote during a visit to Ceylon, when she was the guest of Mr. Bailey. A man of quick

temper, Mr. Bailey, in his disappointment at having been superseded, descended to personal recrimination. According to A. M. Ferguson, "Chaplain Bailey's loud scoldings of Archdeacon Glenie in the vestry of S. Peter's Church before they conducted service were a public scandal. Archdeacon Glenie bore with what he probably felt he deserved, for he was notoriously devoted to such secular pursuits as coffee planting."

When the Central School Commission was established in 1834, Mr. Glenie, by virtue of his appointment as Archdeacon, became President, the other members being the Treasurer, the Auditor-General, the Government Agent, Colombo, and the clergy resident in Colombo. Their duty was to superintend the school establishment generally, and to submit to the Governor the measures they thought it expedient to adopt for the establishment of schools and the extension of education. The Rev. Joseph Marsh, who was acting Colonial Chaplain at S. Paul's Church, Colombo, was appointed Secretary. Very soon dissension began to rear its head. The Archdeacon and the other clerical members could not act harmoniously, and a newspaper of the day admirably hit off the situation in the following couplet:—

"With the clergy as usual it's 'war to the knife,'
A general diffusion of malice and strife."

Archdeacon Glenie privately made certain charges against Mr. Marsh, a man according to general testimony, of mild and humble disposition. The Governor intervened, and the Commission, in the Archdeacon's absence, passed a resolution to the effect that it was satisfied that Mr. Marsh was perfectly qualified for the office of Master of the Colombo Academy. The Governor, in appointing the Commission, had not defined the duties of the Archdeacon as "King's Visitor." Friction now began with regard to the accounts, which were dealt with by the Archdeacon, and the Commission asked the Government to place the control of the school accounts on a proper footing.

In order to mark his displeasure at these proceedings, Mr. Glenie absented himself from several meetings of the Commission. He then suddenly made his appearance at one of them, and complained that notices of meetings had not been sent to him. Marsh's explanation was held by the meeting

to be unsatisfactory, whereupon he offered to resign and his resignation was accepted. For a time the Archdeacon and his son, the Rev. S. O. Glenie, remained in control, but the monthly meetings were sparsely attended, and at length could not be held regularly for want of a quorum.

Glenie's excessive speculation in land aroused much public criticism. In 1841 he purchased 1,976 acres of land in the Nuwara Eliya District at five shillings an acre. He spent so much of his time in developing this, to the detriment of his ecclesiastical duties, that the matter was brought to the notice of the Secretary of State, who reprimanded him and ordered him not to leave his station. But the cultivation of the soil had a stronger appeal for him than the spread of the Gospel, and he retired in 1843 to devote his time to agricultural pursuits. His materialistic outlook on life naturally did not meet with the approval of the more sober-minded men of his day. His severest critic was Dr. C. Elliott, the Editor of the "Observer," who wrote: "He (Mr. Glenie) continues to carry on his operations of coffee planting personally at his well-known estate at Pusilawa. In the Newra Ellia District alone the Venerable Archdeacon possesses land to the extent of 1,976 acres. We would suggest that such of his friends as believe that the venerable gentleman has perpetrated by design a single good or praiseworthy act, do immediately subscribe for a piece of plate to be presented to him, but whether they decide that the said piece of plate shall be a copper plate, a German silver plate, or a common crockery dinner plate, will be to us neither here nor there."

Mr. Glenie did not live long to enjoy the delights of coffee planting. He died of dysentery at Pussellawa on the 24th August, 1847, at the age of 64. The name Glenie is perpetuated by a street in Slave Island, where the Archdeacon is believed to have resided.

THE THIRD ARCHDEACON

We have seen that on the retirement of Dr. Twisleton, the claims of the Rev. Benjamin Bailey to succeed him as Archdeacon of Colombo were passed over in favour of the Rev. J. M. S. Glenie, but they could no longer continue to be ignored. Born at Thomas' Abbey, Cambridgeshire, on the 5th

June, 1791, Bailey was entered at Magdalen Hall, Oxford, on the 19th October 1816, and spent a bookish life at the University, reading for the Ministry. At the end of 1817 he held a Curacy near Carlisle, where he met the Gleigs, the family of the Bishop of Stirling. Two years later he married one of the Miss Gleigs, much to the annoyance of the poet Keats, who thought Bailey was pledged to one of the daughters of John Hamilton Reynolds, brother-in-law of Tom Hood, the poet. In the same year Bailey became Vicar of Dallington in Northamptonshire. In 1827 he was at Townsfield in Scotland.

Appointed to the Ecclesiastical Establishment of Ceylon in 1829, Bailey became Senior Colonial Chaplain in 1832, and Archdeacon of Colombo in 1847—the year he obtained his degree of Doctor of Divinity. A man of very decided views, who would not lightly brook opposition, he attracted more notice by the petty quarrels and disputes in which he was involved than by his deep scholarship. In his early days he was able to claim the friendship of Wordsworth, Shelley, and as already stated, of Keats, and it is not therefore surprising that he should himself woo the muse. He wrote some sonnets in 1827, one of them being "On a portrait of Wordsworth." In 1835 he had printed at the Wesleyan Mission Press a small pamphlet containing verses by Serjeant Rough, Senior Puisne Justice of Ceylon, and four sonnets and two small pieces by himself. His poetry was not thought much of by local critics, and this annoyed him.

Bailey did not find much favour as Colonial Chaplain. He was a High Churchman, and Mrs. Stewart Mackenzie, the wife of the Governor, preferred to attend the evangelical services conducted by Mr. Gogerly of the Wesleyan Mission, and Mr. Daniel of the Baptist Mission. It is said that on one occasion she brought the Governor to hear Mr. Daniel preach at the Pettah Baptist Chapel, "to the intense and publicly expressed horror of the Chaplain of S. Peter's." The Archdeacon is also said to have had a difference of opinion with Bishop Chapman, and to have acted in such a manner as to leave the Bishop no alternative but to represent matters to the Secretary of State, with the result that Bailey was ordered to make an apology or retire without a pension. The Archdeacon accepted the former alternative with no good grace.

An implacable enemy, Bailey allowed this feud to affect even the social relations of the members of his family. His son, John Bailey, who was Principal Assistant Colonial Secretary, had married a daughter of Sir Henry Ward, the Governor, and he and his wife were often at Queen's House—indeed, they resided there. Whenever Bishop Chapman came into a room in which Mr. and Mrs. Bailey happened to be, they both rose and left. But if he was inclined to be petty, the Archdeacon could on occasion rise to great heights in a righteous cause. It is said that he had the rare courage to forbid his family attending receptions at Queen's House lest they should meet a lady there of questionable reputation.

The unfavourable impression which Bailey had earlier created in the Colonial Office in London was destined to have far-reaching consequences. The connection of the Ceylon Government with Buddhism had excited the strong disapproval of many Civil Servants. In 1847 this connection was officially severed by Lord Torrington under orders from England, but in the early 'fifties Sir George Anderson tried to revive it. There was a storm of indignation, and Archdeacon Bailey wrote a series of articles to the Press. The Governor was enraged and reported the Archdeacon as insubordinate, in that he, being a paid servant of Government, had written opposing a Government measure. Without being given an opportunity of explaining his conduct, the Archdeacon was called upon to retire. He did so on the 1st September, 1852, on a pension of £280, and on the fourth of that month he sailed for England from Galle.

His pension is said to have represented to the Archdeacon a bare pittance, which is not surprising, considering that he had drawn a salary of £2,000 a year. He endeavoured in England to obtain redress, but the effect of this unjust treatment on a man of his age and sensitive feelings was to bring on a painful illness, which closed his sufferings six months after his return. He died on the 25th June, 1853. A tablet erected by his friends to his memory in S. Peter's, Fort, speaks of "his sincere piety, his high literary attainments, and the uncompromising truthfulness and sincerity of his character."

Bailey's friendship with the poet Keats, among others, has been mentioned. Keats was Bailey's guest at Magdalen

Hall in September, 1817, and there he wrote the third book of "Endymion." In the Poet's letters there are frequent references to Bailey. "I shall ever feel grateful for having made known to me so real a fellow as Bailey." "I pray that if, after my death, any of my labours should be worth saving, they may have so 'honest a chronicler' as Bailey. Out of this, his enthusiasm in his own pursuit and for all good things is of an exalted kind—worthy a more healthful frame and an unbroken spirit." For Bailey evidently sacrificed his health to his books. There is also a reference to Bailey's handwriting: "Bailey writes so abominable a hand, to give his letter a fair reading requires a little time."

It was only to be expected that a man so full of learning as Bailey should have preached sermons of outstanding merit. One such at least has come down to us. He preached the sermon at an Ordination held in S. Peter's Fort, on the 30th November, 1839, by the Bishop of Madras, taking for his text 2 Timothy II: 15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." The two candidates for the priesthood were the Rev. J. C. Arndt and the Rev. J. J. Ondatjie. Dr. Bailey seems to have been quite pleased with the sermon himself, as he afterwards issued it in printed form, with copious notes running into 108 pages. In his preface addressed to the Bishop he modestly says that "the approbation with which Your Lordship honoured this sermon has stamped upon it a value to which of itself it has no title."

THE FOURTH ARCHDEACON

Although Archdeacon Bailey retired in 1852, the vacancy was not filled until two years later, when the Rev. John Alexander Mathias was inducted to the office on the 21st September, 1854, on the occasion of the consecration of Christ Church Cathedral. It is surprising what little information there is concerning him when it is remembered that he held the office for nearly seven years. After the tempestuous career of Bailey, it must have been a relief to all concerned to have as his successor one who shunned publicity and was content to perform his duties unobtrusively but none the less efficiently. He seems to have come out direct from England, for his name is not found

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among the members of the Ecclesiastical Department prior to the date of his appointment as Archdeacon. He did not identify himself closely with any particular branch of the Church's work, but he took a general interest in all matters appertaining to his office, on resigning which, owing to a mental breakdown, he returned to England in 1861.

THE FIFTH ARCHDEACON

The Rev. John Wise came out in 1846 as an itinerating clergyman for the planting districts. The first mention of him is in connection with Bishop Chapman's proposal to start a school for European boys in Nuwara Eliya. Mr. Wise was put in charge of the school, with an English matron who had come out with Bishop Chapman to Ceylon, to assist him. But there was clearly no demand for such an institution at that time, as it was only able to attract three pupils, so at the end of six months it was given up, much to the Bishop's disappointment. But Mr. Wise was responsible for a more enduring piece of work, as it was through his efforts that Holy Trinity Church, Nuwara Eliya, was built. The little Church at Ramboda, now in disuse, was built by Captain Fisher and opened when Mr. Wise was in charge of the Nuwara Eliya District.

In 1852 Mr. Wise was transferred to Kandy as Colonial Chaplain of S. Paul's, and there he started and carried on for some years in his own house the Kandy Industrial School, until it was able to move into quarters of its own. He and the Rev. S. W. Dias were installed by Bishop Chapman as Honorary Canons of Christ Church Cathedral, and the former was appointed Archdeacon in 1861. He took part in a controversy on the doctrine of Transubstantiation which arose from an essay published by Frederick Jayatilleke, a College student, but apart from this, his career was as uneventful as that of his predecessor. He acted as Commissary when the Bishop left the Island, instead of Archdeacon Mathias, who was suffering from a mental affliction, and two years later ill-health compelled him to retire to England, where he was given preferment by his friend, Lord de Ramsey. He died at Huntingdon, his native town, on the 11th January, 1899.

THE SIXTH ARCHDEACON

The Rev. Edward Mooyaart was the eldest of the three surviving sons of James Nicholas Mooyaart, whose father, Gualterus Mooyaart, was Hoofd Administrateur of Jaffna under the Dutch. He was probably born in Ceylon but received his education in England, where he graduated. He married at Notting Hill, London, Mercy Jane Stevens. On his return he was first employed as a missionary under the S.P.G. and then held various appointments as Colonial Chaplain in Nuwara Eliya, Trincomalie, Galle and Kandy, among other places. It is likely that he was appointed to the last-named place on the departure of Archdeacon Wise, and succeeded him in the Archdeaconry on the 5th August, 1864. Two of his brothers also joined the Ministry in England, one of them after serving sixteen years in the Ceylon Civil Service. On his retirement about the year 1870 he returned to England, where he died on the 26th April, 1875.

THE SEVENTH ARCHDEACON

Here we have the somewhat rare instance of father and son holding the same office of Archdeacon at different times. We have seen that Archdeacon J. M. S. Glenie had a son, S. O. Glenie, in Ceylon, who also was in the Ministry. He was sent at an early age to England for his education, and returned in 1834 after graduating as a Master of Arts and taking Holy Orders. He was appointed as an Assistant Chaplain in Colombo and two years later was promoted Colonial Chaplain in charge of S. Paul's, Colombo. He combined clerical and journalistic functions, becoming the Editor of a newspaper called *The Ceylon Chronicle*, which, however, had a very brief existence. He established two schools, one for boys and the other for girls, which he conducted, as he claimed, on the "Prussian principle," which he had studied during a residence in Germany, the distinguishing feature of which was tolerance in religious matters. A recent writer somewhat caustically remarks that his autocratic methods and lack of humour rather suggests that he may have imbibed something more of Prussianism than its system of education.

Glenie was appointed to Trincomalie in 1840 in succession to the Rev. J. P. Horsford. He was an energetic if somewhat hasty man, and sometimes allowed his zeal to outrun his discretion. In 1843 he acted as Chaplain of Kandy and agitated for the building of a Church and Vicarage there. He was reappointed to Trincomalie where he remained till 1847, and then acted for the Senior Colonial Chaplain of S. Peter's, Fort. He next went on leave and returned to Trincomalie, where he remained for nineteen years. His health now began to fail and he went on leave in 1870. On his return he was appointed to act for Mooyaart as Chaplain at Kandy. On Mooyaart's retirement, Glenie succeeded him as Archdeacon, an office which he held for about two years. He returned to England after a service of over 37 years in Ceylon, the greater part of which had been spent in Trincomalie.

THE EIGHTH ARCHDEACON

The Dutch in Ceylon supplied another Archdeacon in the person of George Justus Schrader, LL.D., the first, as we have already seen, being Archdeacon Mooyaart. The new Archdeacon was the son of George Justus Schrader by his marriage with Magdalene Elizabeth Arndt. He early showed an aptitude for learning, and was sent by his parents to England. He received his education at King's College, London, of which he was Worsley Scholar, and Sidney Sussex, Cambridge. He took a First in Civil Law, and later on his return to Ceylon he received his Doctorate. In 1855 he held the office of Colonial Chaplain, Kandyan Provinces, Archdeacon Wise being Colonial Chaplain at Kandy. In 1859 he was at Pussellawa. Three years later we find him in charge of Trinity Church, Colombo. He was later transferred to Galle, and it was during his Chaplaincy that All Saints' Church was built.

In the early part of his career he did much good work in Kandy among the soldiers. The wife of one is reported to have said: "The ne'er a bit of ill-luck have I had since he crossed my door." He left his mark as a great preacher, a faithful priest, and a scholar of high gifts and attainments. He published a poem in 1852 on the Arctic Expeditions, and several of his sermons were printed in Ceylon. At the time of his death in 1875 he was acting as Bishop's Commissary. He



The Ven.
George Justus Schrader,
L.L.D.



The Ven.
Walter Edmund
Matthew, M. A.

left a son who intended to read for Holy Orders but died before he could be ordained. Archdeacon Schrader is credited with having introduced Watch-night Services into the Anglican Church.

No higher praise could have been bestowed on Archdeacon Schrader than to be compared with his great successor, Archdeacon Matthew, with whom he had many points in common. According to the testimony of one who was in a position to judge, "both were leaders of men, both were intensely beloved by their friends, both were charitable to a fault, both were consumed by a burning zeal for God and His Church, both were in the vanguard of the Catholic movement in Ceylon," and to crown all this, both built Churches where worship could be offered "in the beauty of Holiness."

THE NINTH ARCHDEACON

It was in the fitness of things that Archdeacon Schrader should have been succeeded by one possessing, in addition to his other qualities, the same attributes of initiative and drive that he himself possessed. The Rev. Walter Edmund Matthew, M.A., came out to Ceylon with Bishop Copleston in 1875. He married on the 18th November, 1875, at Christ Church, S. Pancras, Ada Mary, daughter of William Thomson, C.E., of S. Helen's, Lancashire, so that his departure for Ceylon must have been soon after his marriage. As he was only 27 years old when he arrived here, and was made Archdeacon shortly afterwards, it was a tribute to his powers that he should have been appointed at so early an age to an office calling for some experience of parochial work. It was a bold step taken by the Bishop, but it was more than justified by the Archdeacon's subsequent career.

Archdeacon Matthew spent the first ten years of his ministry in Ceylon as Colonial Chaplain in charge of S. Paul's, Kandy. A man of outstanding ability, he was endowed by nature with those gifts which enable a man to fulfil the solemn duties attaching to the Christian Ministry. With great keenness he set himself to carry out the ideas which stirred the mind of the Bishop. Possessed of a fine physique and tireless energy, Archdeacon Matthew knew how to fill others with the desire to spend and be spent in the service of the Church. He was altogether an

attractive personality, a good preacher, and a devout Parish Priest. The fruits of his work in Kandy are to be seen in the enlargement of the Church and its adornment.

Transferred to Colombo in 1886 to be in charge of the Churches in Colombo South, which included Galkissa, Milagiriya, Thimbirigasyaya, and Polwatte, Archdeacon Matthew at once saw the possibility of developing the little Chapel of S. Thomas at Polwatte into a more effective unit by providing for English as well as Sinhalese services. The Chapel was greatly improved by the extension of its west end, the addition of windows, and increased seating accommodation. It was proposed to call the new foundation "The Church of the Good Shepherd," and it is said that Archdeacon Matthew himself favoured the name at first, but eventually his decision was in favour of S. Michael and All Angels. The work he did at S. Michael's cannot be better summed up than in the words of the writer of *The Story of St. Michael's, Polwatte*: "In the short space of two years he built a new Church, imported an organ, complete with organist, from England, opened a choir school, and started regular services throughout the week, including a daily celebration of the Holy Communion (for many years S. Michael's was the only Church in Ceylon to have a "daily celebration" and it has possessed the privilege without a break since the time of its foundation)."

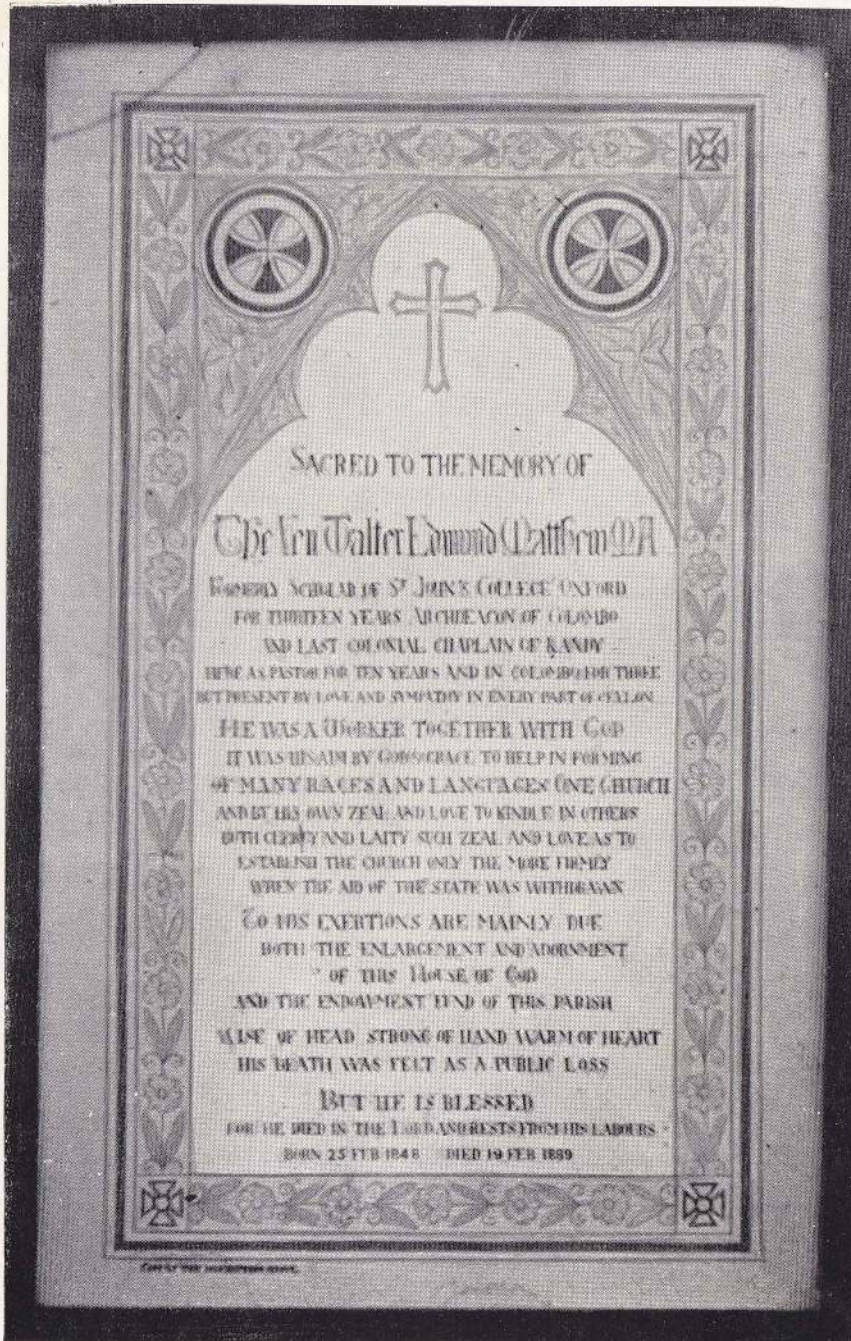
In the midst of these arduous labours Archdeacon Matthew's health began to fail, and though at times much racked by pain, he bravely fulfilled his numerous engagements. At last the time came when he could no longer disguise the fact that he was ill, and he wrote to a friend that he "felt so thoroughly ill that he must go home directly he could move." The Bishop and Mrs. Copleston were at this time staying for a short while at the Dimbula Parsonage, and this gave the Archdeacon the opportunity of enjoying a change of climate. He accordingly stayed with them for some days, taking services in the two Dimbula Churches. On the 13th February, 1889, he was taken seriously ill and symptoms of blood poisoning set in. He received the best possible medical treatment, but the disease was too far advanced, and he passed peacefully away on the 19th February.

His remains were brought to Kandy and interred in the Mahaiyawa Cemetery. Crowds followed the procession, and there was one feature which bore significant witness to the extent of the influence of his life. At the end of the procession were numbers of the poor of Kandy, while immediately behind the bier, walking all the way from the Church to the cemetery, with bare head, was the Governor of the Island, Sir Arthur Gordon. Later, there was a brass tablet placed in S. Paul's, Kandy, to the memory of Archdeacon Matthew, composed by the Bishop, bearing the following inscription:—

“ SACRED TO THE MEMORY OF
THE VEN. WALTER EDMUND MATTHEW, M.A.

Formerly scholar of S. John's College, Oxford.
For thirteen years Archdeacon of Colombo.
And last Colonial Chaplain of Kandy.
Here as Pastor for ten years and in Colombo for three.
But present in love and sympathy in every part of Ceylon,
He was a worker together with God.
It was his aim with God's grace to help in forming
Of many races and languages one Church.
And by his own zeal and love to kindle in others
Both Clergy and Laity such zeal and love as to
Establish the Church only more firmly.
When the aid of the State was withdrawn,
To his exertions are mainly due
Both the enlargement and the adornment
Of this House of God,
And the Endowment Fund of this Parish.
Wise of head, strong of hand, warm of heart,
His death was felt as a public loss.
But he is blessed
For he died in the Lord, and rests from his labours.
Born 26th February, 1848. Died 19th February, 1889.”

In the Mahaiyawa Cemetery the inscription on his tombstone is in English, Sinhalese, Tamil, and Portuguese, these being the four languages in which the Services were held at S. Paul's, Kandy. At S. Michael's his memory is preserved by the Matthew Memorial Parish Room, built in 1893, at the



Mural Tablet to the memory of Archdeacon Matthew in
S. PAUL'S CHURCH, KANDY.

expense of Miss Caroline Moore and other friends in England, "mostly poor people belonging to Christ Church, Albany Street, who had known and loved him."

The fruits of Archdeacon Matthew's ministry may even now be seen in Parishes in all parts of the Diocese. There are distant Parishes which could not be properly administered in the days when cycles and carriages were rare, trains few, and motor vehicles unknown. But if anyone visiting such a Parish found in it some layman active in the service of the Church and enquired who he was, he would be certain to have the reply that he was one of the disciples of Archdeacon Matthew. Everywhere he left behind him a band of workers, and formed for them a Guild known as the Churchworkers' Union, which exists to this day.

THE TENTH ARCHDEACON

On the death of Archdeacon Matthew, Bishop R. S. Copleston made a bold departure from precedent in appointing to that office, not one with long experience of parochial work, but one who had displayed great administrative ability as the head of one of the principal educational institutions in the Island. The Rev. Edward Francis Miller, M.A., had served as a Master in three Public Schools in England before coming out as Warden of S. Thomas' College in 1878. His predecessor, Warden Bacon, had done much to improve the status of the College, and it was left to Warden Miller to build on that foundation. This he did with a degree of energy and ability that has not been surpassed. To him belongs the credit of introducing the English Public School spirit into the College. We are told that "the development of the boarding establishment gave scope for realising the idea of Uppingham life in S. Thomas' College by the pupil and imitator of Edward Thring of pious memory."

After ten years of strenuous work at S. Thomas' College, Warden Miller felt he had earned a holiday. He therefore went on leave to England, and it was during his absence that the Archdeaconry of Colombo fell vacant. He was offered and accepted the appointment, and was installed as Archdeacon on his return to Ceylon in October, 1889. He brought to his new duties the same zeal and ability which had won for

him such high success as Warden, but he only held the office for two years—a period not long enough to enable a judgment to be pronounced on Bishop Copleston's experiment. For reasons of health he resigned his dual office and returned to England in September, 1891, amid universal expressions of regret. He continued to labour in England and died at a ripe old age.

THE ELEVENTH ARCHDEACON

The choice of a successor to Archdeacon Miller fell on the Rev. Charles Twynning Boyd, M.A., who had come out to Ceylon in the latter part of 1879. On his way here he was nearly wrecked in the Bay of Biscay, and his ship had to put back to Plymouth for repairs. He was the son of the Archdeacon of Craven, in the Diocese of Ripon, and was educated at Rugby and University College, Oxford. He was a prominent sportsman at Oxford, and was awarded the Medal of the Royal Humane Society for saving human life. Curiously enough, some years later, while bathing in the sea at Negombo, he was himself rescued from drowning by a soldier who was with him. Another side of his University life is shewn in his membership of "the Quadrilateral," a society of four closely intimate friends, undergraduates of Oxford, the other three being R. T. Raikes, Creighton, afterwards Bishop, and W. H. Foster.

Mr. Boyd's first appointment was as Colonial Chaplain of Holy Trinity Church, Colombo, and in the following year, on the resignation of the Rev. W. F. Kelly, he was transferred to S. Peter's, Fort, where he remained as Senior Colonial Chaplain as well as Chaplain to the European soldiers in Colombo, until his retirement in 1901. In addition to these duties, he was in joint charge of S. Michael's, Polwatte, with Archdeacon Matthew, and in 1891 he superadded to these the office of Archdeacon. As he never acquired a vernacular language, his ministrations as a Parish Priest were restricted to English people or those who knew that language. But on becoming Archdeacon he at once interested himself in Diocesan affairs. When appointed Commissary in the Bishop's absence on a year's leave, he succeeded in visiting every centre of work in the Diocese, thus contradicting the prevalent notion that he hardly ever left Colombo, and cared nothing for Church people who were not English.

In the Synod he took a distinct though not an active part, but having to preside at its Session during the absence of the Bishop, he did so without any opening address, but with a fine old-world courtesy and bonhomie which disarmed opposition. Although personally he had no love for meetings, he was always ready to take the Chair, if asked, at prize-givings, etc., when he would utter sentiments often marked by quaint humour and self-depreciation, as when he once told the children present that he hardly ever won a prize at school, and that he could not spell ! With similar modesty he seldom alluded to his athletic powers as a youth. He preferred the society of laymen to that of his brother clergy, but he was courteous to all.

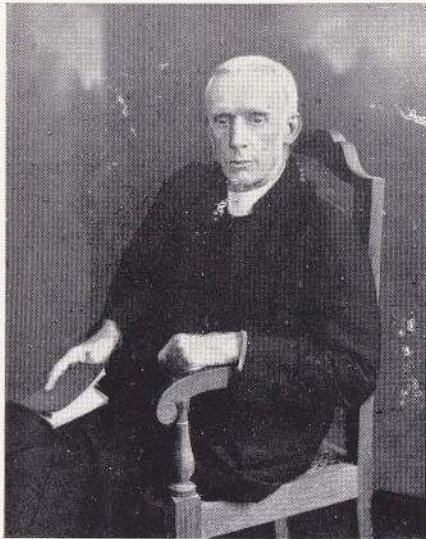
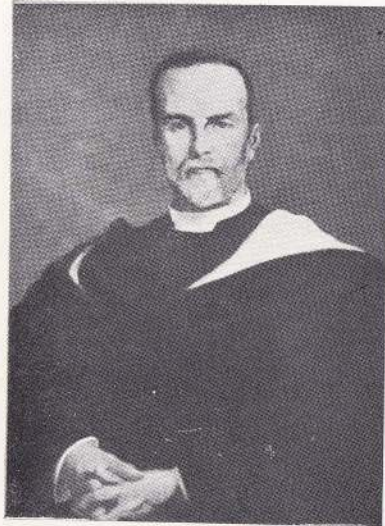
Owing to failing health, Archdeacon Boyd retired in 1901, but his affection for the Island was so strong that he returned in 1903 and took temporary charge of S. Peter's, Fort. His health again gave way and he was compelled to leave for England, only to return two years later to spend a short holiday in Nuwara Eliya. His later years were spent in suffering, and he died at Fiveways, Camberley, in May, 1914, aged 72 years. It should be mentioned that while in Ceylon he served as Honorary Chaplain to the Volunteers, with whom, as also with the soldiers, he was very popular. Boyd Place, in Kollupitiya, where he resided, was named after him.¹

THE TWELFTH ARCHDEACON

The next to fill the office, and to hold it for the unprecedentedly long period of twenty-three years, with credit to himself and benefit to the Church, was the Rev. Frederick Henry de Winton, M.A. Himself the son of an Archdeacon, he was educated at Uppingham School under the Rev. Edward Thring, and was a contemporary of Archdeacon Miller. During his school days, he was noted for his "plodding" and conscientious work—a trait which marked all his life. From Uppingham he won an Exhibition at Balliol College, Oxford, and graduated with a First Class in Moderations and a Second Class in Greats. He was elected in 1876 Leoline Fellow of Jesus College, Oxford, and was ordained Deacon in the same year and Priest in 1877. The holder of the Leoline

¹He was the author of the well-known Communicants' Manual *Helps to Worship*.

The Ven.
Edward Francis Miller, M. A.



The Ven.
Francis Henry de
Winton, M. A.

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Fellowship was required to spend seven years in the Mission field. Archdeacon de Winton came out during the Episcopate of Bishop R. S. Copleston, and spent, not seven years, but nearly seven times seven years in Ceylon.

Mr. de Winton's first appointments were as Chaplain to the Bishop, and Incumbent of S. Mark's, Badulla. He subsequently served in various parts of the Island. His extremely ascetic habits brought on a serious illness and necessitated his going on furlough. On his return he took charge of S. John's, Kalutara, until 1891, when it was felt that he could be of greater service to the Diocese if he moved into Colombo, and he was appointed to the charge of S. Matthew's, Dematagoda, which he held for 32 years. For an even longer period he was Examining Chaplain to the Bishop, and did notable work in raising the standard of the Ordination Examinations. He was Diocesan Inspector of Church Schools from 1893 to 1911, and Editor of the *Ceylon Diocesan Gazette* from 1889 to 1890, and of the *Ceylon Churchman* from 1894 to 1899, acting also as its Treasurer.

Appointed Archdeacon in 1902, he gave his great gifts without stint to the service of the Church in this wider sphere of work. "It was fortunate," said Bishop E. A. Copleston, whose episcopacy was nearly contemporaneous with the Archdeacon's tenure of office, "that de Winton should have been able to hold his Fellowship for so long, and thus devote all his life to the welfare of the Diocese without ever, to any great extent, depending upon its financial resources; and no one could have done more honour to the College of which he was a Fellow than he did during the forty-six years of service in Ceylon, which he had come to look upon as his home. Un-sparing of himself, he lived through those years in the simplest way, while hospitable and thoughtful for others. Utterly guileless, he had a simple child-like heart which quickly won the affection of children. Certain little unconventional ways and fads might at first put off those who did not know him, but they were but a foil to the reality of the man in his saintly life, and while we smiled at them, they perhaps endeared him the more."

On his retirement, after acting several times as Bishop's Commissary and twice as Metropolitan's Commissary, the title

of Archdeacon Emeritus was conferred on him and he returned to England; but the roots of his life were so firmly fixed here that he revisited the Island in the year 1929 at the age of 77 and received a warm welcome. He was then in feeble health, and his death took place on the 27th April, 1932, after his return to England.

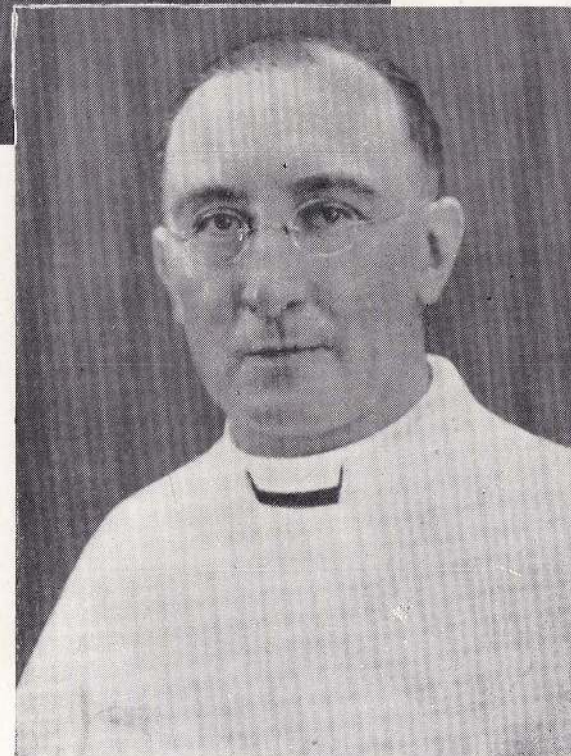
THE THIRTEENTH ARCHDEACON

Up to this time, all those who had been selected for the office of Archdeacon, with the possible exception of Archdeacon Mathias, had had previous service in Ceylon. A departure from this practice was now made, and the Rev. Guy Vernon Smith, M.A., was appointed direct from England. At the time of his appointment he was Rector of Hackney in the Diocese of London. He was Bishop Carpenter-Garnier's contemporary at Winchester College and at Oxford. They took their degree in the same year, having obtained the same Class in the same School. After having been called to the Bar, Vernon Smith was ordained Deacon in 1906 and Priest the following year. He served his first Curacy at Romford, then in the Diocese of S. Alban's (now in the later-formed Diocese of Chelmsford), but before three years he moved to London. After two years as Chaplain of Oxford House in Bethnal Green, he succeeded Canon Gillson as domestic Chaplain to the Bishop of London, a position which he held for seven years, during four of which he acted as Chaplain to the Forces, being awarded the Military Cross in 1917. After the War he did important work as Secretary to the Services Candidates Committee, and was then appointed Rector of the large East End Parish of S. John-at-Hackney. This important cure he resigned on coming to Ceylon.

The Rev. Guy Vernon Smith was installed as Archdeacon in Christ Church Cathedral on the 9th November, 1925, the Rev. F. Lorenz Beven being installed as Archdeacon of Jaffna the same day. The former combined the duties of Archdeacon and Chaplain of S. Peter's, Fort. Uniting a singular charm of manner to a thorough grasp of the duties appertaining to his office, he soon won the regard and affection of all with whom he came in contact. But he was not destined to leave his mark on any particular branch of the Church's work, for shortly



The Ven.
Guy Vernon
Smith, M. A.



The Ven. Noel C.
Christopherson, M.A.

after he had completed three years in Ceylon, he received the appointment of Bishop of Willesden. On his departure he was presented by the Diocese with a Pectoral Cross in appreciation of his services. Higher preferment was in store for him, for in 1940 he was appointed Bishop of Leicester.

THE FOURTEENTH ARCHDEACON

Once again the Diocese of Colombo looked to England for its Archdeacon, and the Rev. Noel Charles Christopherson, M.A., Vicar of S. John's, Dulwich, in the Diocese of Southwark, was appointed to the vacant office. Educated at Uppingham and S. John's College, Oxford, Christopherson was ordained Deacon in 1913 and Priest the following year. After serving a Curacy in South London, he was for a time Chaplain to the Bishop of Newcastle, and in 1916 was appointed Chaplain to the Forces. In this capacity he was mentioned in despatches and received the Military Cross. On the termination of the War he was appointed Curate of S. John's, Dulwich, an office which he held for four years, and then became Vicar.

His installation as Archdeacon of Colombo took place in Christ Church Cathedral on the 16th June, 1929. Like his immediate predecessor, he did not identify himself with any particular branch of Church work, except perhaps the Denepitiya Medical Mission and the School for the Deaf and Blind, but he brought to his duties as Archdeacon and Chaplain of S. Peter's, Fort, the same spirit of service which had always characterized the holders of these offices, and which earned for him the Bishop's tribute that he had always given him "valuable assistance with ungrudging generosity." He acted as Bishop's Commissary in 1933 and went on short leave in 1934. Shortly afterwards he was offered and accepted the Incumbency of Eltham, Kent, as he desired, for family reasons, to be in England. On his departure he was presented by the Diocese with an ola book containing a message of farewell. In 1943 he was appointed Dean of Peterborough.

THE FIFTEENTH ARCHDEACON OF COLOMBO

AND

FIRST ARCHDEACON OF JAFFNA

The question of creating a second Archdeaconry had forced itself on the attention of Bishop Carpenter-Garnier soon after

his arrival in the island, and he appointed a Committee to go into the financial implications involved. The Committee made a favourable report and the proposal was duly brought up before the Standing Committee and received their cordial approval. For purposes of administration the Diocese was divided into two Archdeaconries—Colombo and Jaffna. The Archdeaconry of Colombo was to comprise the Western, Central, Southern, Uva, and Sabaragamuwa Provinces. The remaining Provinces, viz., Northern, Eastern, North-Western, and North-Central, were to form the new Archdeaconry of Jaffna. These limits have since been modified to meet changing conditions.

The following extract from the Bishop's monthly letter appearing in the issue of the *Ceylon Churchman* for the month of July, 1925, shews the considerations which guided him in his selection of a Priest to fill the office of Archdeacon of Jaffna for the first time. The Bishop said: "From the first moment that a second Archdeacon was considered, I was anxious that the charge of it should be given to one born and bred in Ceylon. Soon after I arrived in the Island I was advised that there were those in the ranks of the Ceylonese Clergy who were well fitted to fill the most responsible posts in the Diocese. Accordingly I felt there was no need for me to look outside Ceylon for the second Archdeacon. I am happy to be able to tell you that the Rev. F. L. Beven, Vicar of S. Paul's, Pettah, has consented to act in that capacity." The Rev. F. Lorenz Beven, M.A., was ordained Deacon in 1895 on his return to the Island after taking his degree at Christ's College, Cambridge, and was appointed Assistant Curate at S. Paul's, Kandy, under the Rev. (afterwards Bishop) E. A. Copleston. After six years' work there, he was appointed Vicar of Christ Church, Kurunegala, and in 1912, he succeeded the Rev. O. J. C. Beven at S. Paul's, Pettah. On being appointed Archdeacon of Jaffna in 1925, he made Kurunegala his headquarters, and combined the duties of Archdeacon and Parish Priest, assisted by the Rev. O. J. C. Beven, who had then recently retired.

The resignation of Archdeacon Christopherson in 1935 raised the question of the principle to be adopted in filling this office, and in appointing Archdeacon Beven to it, Bishop



The Ven.
F. Lorenz Beven, M. A.



The Ven.
A. J. Kendall Baker, M. A.

Carpenter-Garnier laid down the following principle in clear and unmistakable terms: "It might be argued on the one hand that since the normal rule in the past has been to appoint as Archdeacon of Colombo a son of the Home Church of England, therefore the custom ought to be continued; on the other hand, that since now a son of the Church of Ceylon has been appointed, therefore all future appointments ought to be confined to those born and brought up in this Island. I cannot myself be bound by any such arguments, and for myself and my successors I hold the Bishop of Colombo free to call to his help as Archdeacon, the Priest, of whatever nationality, who in the judgment of the Bishop will best fill the post."

Archdeacon Beven was installed in Christ Church Cathedral on the 11th March, 1935, and after 10 years of fruitful service as Archdeacon of Colombo he retired on the 1st July, 1945, for reasons of health. He acted thrice as Bishop's Commissary and once as Metropolitan's Commissary during the vacancy of the See. On his retirement the title of Archdeacon Emeritus was conferred on him by the Bishop, and the Standing Committee presented him with an inscribed silver salver, "as a token of affection and gratitude for his ministry."

THE SIXTEENTH ARCHDEACON OF COLOMBO

The selection of the Rev. A. J. Kendall Baker, M.A., to fill the office of Archdeacon of Colombo in succession to the Ven. F. Lorenz Beven met with universal approval. The new Archdeacon had had a varied career before coming to Ceylon in 1937. Educated at S. Peter's College, Adelaide, South Australia, the Rev. Kendall Baker entered at the University of Adelaide at the age of 17 and took his B.A. degree three years later, in 1914. He then joined the Australian Imperial Force and fought in the Great War in France, going through the ranks and ultimately obtaining a Commission in the Infantry. On being demobilized he went to Oxford and entered Keble College, where he read in the Honours School of Theology, which was specially arranged for men who had fought in the war. Taking his B.A. degree in 1921, he entered Wells Theological College in Somerset, and was ordained in 1922 in Winchester Cathedral by Bishop Edward Talbot.

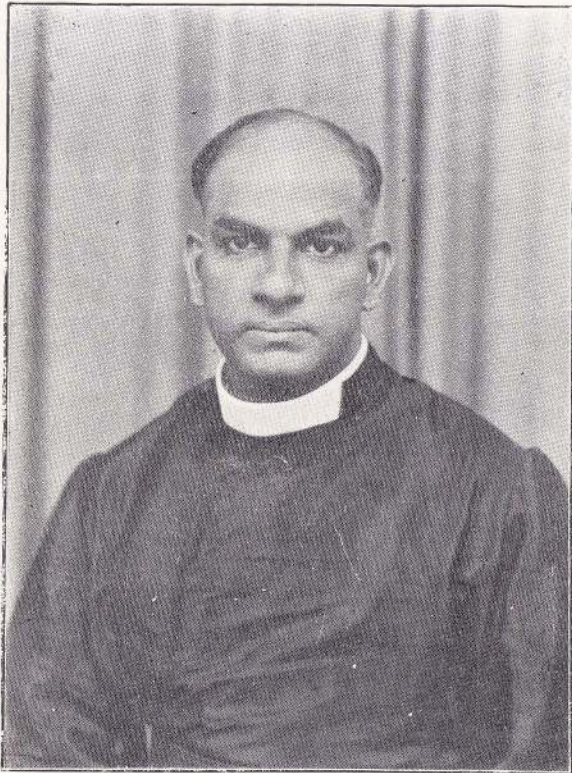
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The Rev. Kendall Baker served his first Curacy in Portsmouth, and after two years returned to Australia and "went bush" as it is described there, working in a Bush Brotherhood mainly among sheep farmers, wheat farmers, and railway men. In 1934 he became Rector of a parish in Adelaide, and while there he received an invitation from Bishop Carpenter-Garnier to come to Ceylon as Vicar of S. Peter's, Fort, and Principal of the Divinity School.

Archdeacon Kendall Baker can claim the distinction of having been at three Universities, for in addition to the two already mentioned, he was sent to Trinity College, Cambridge, during the War to be trained for his Commission. Unlike most of his predecessors, the Archdeacon has excelled in the field of Sport. He holds the record of the University of Adelaide in Rifle Shooting, and was awarded a Blue. He was a marksman in the Army, and was a sniper in France for a period. He did a fair amount of Rowing both at Adelaide and Oxford, and rowed in the Keble Eight in the Torpids and the Summer Eights. He was installed as Archdeacon of Colombo on the 4th July, 1945.

THE SECOND ARCHDEACON OF JAFFNA

Ordained Priest in 1925, the Rev. Eric Horace Denyer, M.A., came out to assist at S. Michael's, Polwatte. After some years there, he was appointed Incumbent of Holy Trinity Church, Colombo, and on the 1st May, 1935, he assumed temporary charge of S. Peter's, Fort. He had earlier been appointed Secretary of the Diocese in succession to the Rev. L. J. Gaster, and as he was also Principal of the Divinity School, he combined in his person three separate and distinct offices. It was as Secretary of the Diocese that he displayed those qualities of energy and initiative which marked him out as well fitted for the office of Archdeacon of Jaffna. He was installed in the Cathedral on the 2nd February, 1937, and took up his residence at Anuradhapura, being instituted Incumbent of S. Andrew's. He brought to the discharge of his new duties the same zeal which he had shewn in his former offices, and it was with a feeling of deep regret that the Diocese heard in April, 1940, that the state of the finances rendered it impossible

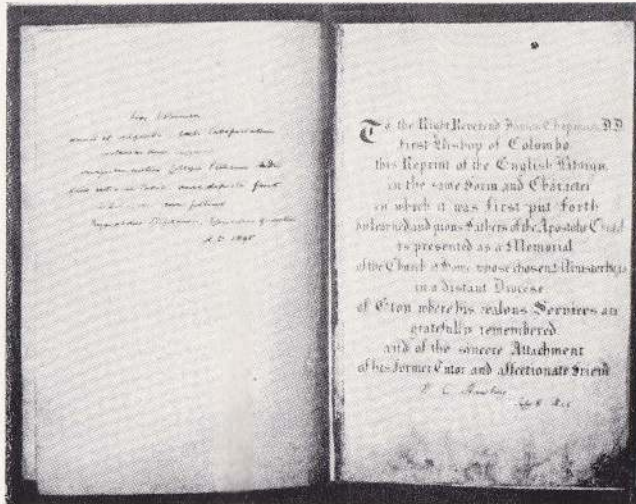


The Ven'ble
J. A. R.
Navaretnam,
Archdeacon
of Jaffna

for the stipend of the second Archdeacon to be met. Mr. Denyer left Ceylon shortly afterwards and secured an appointment as Naval Chaplain, R.N.V.R., and was later appointed Vicar of S. John's, Newington, Hull, in the Diocese of York and subsequently Rector of S. Olave's, York.

THE THIRD ARCHDEACON OF JAFFNA

It was not until almost the end of 1941 that the finances improved sufficiently to permit of an appointment being made to the Archdeaconry of Jaffna. The Rev. John Abraham Richard Navaretnam, who was selected for the office, had done good work since his admission to the Priesthood, both in Colombo and Jaffna, and his appointment was a recognition of the important position occupied by the Church in the North of the Island. He was installed in the Cathedral on the 15th October, 1941, and took up his residence in Jaffna.



PRAYER BOOK OF EDWARD VI
Presented to Bishop James Chapman on his appointment to the
See of Colombo, by E. C. Hawtrey

CHAPTER V.

The Bishops of Colombo
Bishop James Chapman, 1845-1861

THE Church of England in Ceylon had, as we have read, been part of the See of Calcutta from 1816, with an Archdeacon of Colombo, to direct its affairs. In 1837, on the creation of the See of Madras, Ceylon formed part of that Diocese and continued to be so till 1845, when the retirement of Archdeacon Glenie was thought to be a favourable opportunity for the creation of the See of Colombo, the Archdeacon's salary from the Colonial Government, with the deduction of one-fifth for his pension during his lifetime, being diverted to pay the Bishop's salary.

The first Bishop of Colombo was James Chapman. He was born at Wandsworth in 1799 where his father had for many years kept a school. James Chapman entered Eton as a Foundationer, and early in his school days showed a strength of character without which no boy could have passed unscathed through an English Public School in those times. It was said of him by one of his contemporaries that "his school life was a pattern in evil days." He worked and played like any normal, healthy boy, won prizes and was a member of the Eton Eleven for one year, if not more. He won a Scholarship to King's College, Cambridge, and at the end of his University course, during which he devoted himself to the study of Divinity, was appointed a master of Eton in 1821. In 1823 he was ordained Deacon by the Bishop of Ely. During the 12 years of his life at Eton he devoted himself to bettering the conditions of the boys, and his influence on them and the improvement in the tone of the school is recalled in after years by more than one of his pupils.

In 1835 Chapman was offered the living of DuntonWylett, which was in the gift of the College, and feeling a strong call to devote himself to the work of a Parish Priest, he accepted it unhesitatingly. Shortly after this he married Frances Keate, the second daughter of the Headmaster of Eton, and Ceylon



The Right Rev. James Chapman, D.D.
1845 — 1861

To Face Page 68

owes not a little to Mrs. Chapman, who helped her husband wholeheartedly in his work as Bishop and used all her gifts ungrudgingly in the service of the Diocese. Her knowledge of Architecture and her skill as an artist enabled her to supply simple plans for some of the small planting Churches, and it is to her that Ceylon very largely owes the beginnings of women's education.

In 1844 James Chapman was a candidate for the Head-mastership of Harrow, but ten days after that appointment had gone to Dr. Vaughan, he was offered the Bishopric of Colombo and accepted it, in 1845. In writing to his brother-in-law, the Rev. E. Coleridge, pending the confirmation of the appointment, he says that he hears that everything will have to be done in Ceylon—the provision of a Cathedral, Bishop's residence, College, School and Library,—but “to spend and be spent in our work is our greatest and best privilege.” He goes on to say that he does not feel that he will be justified in spending or giving much at home, and that he would be obliged to reduce, after the first year, a certain sum which he had promised to subscribe to a Missionary College, and to stipulate that what he did subscribe should be devoted to the education of a student from Ceylon. He says that in future his first duty will be to his Diocese. “The Bishop must take the lead in everything, in subscribing as well as soliciting, in spending and being spent.” This spirit of dedicated service, of utter selflessness and of an ardent longing to win every soul for God, is the keynote of Bishop Chapman's life in Ceylon, and although we owe to him the entire organisation of our Diocese, our Cathedral, the Divinity School, S. Thomas' College and the beginning of women's education, greater than all these and the many blessings they have brought the Church of Ceylon, is the spirit of burning love and utter devotion to the glory of God that gave him the strength to work for Ceylon and its people for 15 years.

The months from January to July, between his appointment and his sailing for Ceylon, were spent in raising funds for the new Diocese, and gathering together a band of helpers to accompany him to Ceylon. On the eve of his sailing he was invited to attend a meeting at East Horndon at which he was presented with a set of Communion plate for use in the Cathedral he was to build. (This was in use till in Bishop

R. S. Copleston's time it was unfortunately stolen. Warden Miller, who was at S. Thomas' College at the time, replaced it by a set which was his gift to the Cathedral and which is still in use).

Bishop Chapman, with three other Bishops, was consecrated at Lambeth Palace by Archbishop Howley, on May 4th, 1845, and sailed for Ceylon on July 21st with a party of 13 helpers on the *S.S. Malabar*. It is interesting to learn that among those who attended the Service of Farewell at Portsmouth Parish Church, was Archdeacon (afterwards Cardinal) Manning. During the voyage the Bishop held two Services daily and spent much of his time among the men of the 25th Regiment, who formed part of the ship's crew, as well as in studying Sinhalese with his Chaplain, the Rev. R. Fortescue. The *Malabar* arrived in Colombo harbour on the evening of November 1st, and the party was welcomed on the Jetty by a vast crowd representative of the many races that inhabited Ceylon. The Bishop's first act was to drive to S. Peter's Church, Fort, where he held a Service of thanksgiving for his safe voyage and arrival in his Diocese.

The Bishop's house was not completed, but Kew House, by the lake, had been kindly lent for the use of the Bishop and his party. Shortly after his arrival, Bishop Chapman was installed at S. Peter's Church, by the Bishop of Madras, who left Colombo soon after, having probably visited Ceylon for the purpose of welcoming the new Bishop and installing him in the diocese, which had so far been part of the See of Madras.

Bishop Chapman allowed a few days to elapse before taking up the question of the building of the Cathedral with the Government. A site for it and a residence for the Bishop was offered him in Cinnamon Gardens, but he considered it too far from the town and the residential part of Colombo to be suitable. It is prophetic that he speaks of Mount Lavinia as being a suitable place for the Boys' School he wished to start, and mentions that the old house there could be had for £2,500, and that it could, by the expenditure of another £500, be equipped as a school. Education was, he felt, the great "work of which he must" lay the foundation on which others might build hereafter, and a well-trained native Ministry

must be the hope of the Colony, the real stay, under God, of the Church here."

The only Clergy in Ceylon at that time were five Colonial Chaplains, provided by Government and stationed in the principal towns, and C.M.S. Clergy in Kandy, Cotta, Baddegama and Jaffna. Early in 1846 the Bishop made a tour which included Nuwara Eliya and the coffee-planting districts. The immediate result of this was the starting of the up-country planting Chaplaincies, which were maintained partly by grants from the S.P.G. and partly by subscriptions raised among the Planters. The first of these Chaplaincies was for the districts of Gampola, Pussellawa and Kotmale, and for lack of a priest, the Bishop released his own Chaplain, the Rev. R. Fortescue, to be the first Planting Chaplain.

The first Ordination the Bishop held was in June, 1846, and after it he writes home of the crying need for more Clergy. "Without men and without means to support them the work of God and the Church cannot be done." The Bishop was at this time anxious to secure a revised translation of the Bible as he found there were three versions in use in the Diocese—the high Sinhalese, the colloquial and the C.M.S. translation. There was a conference held and there appears to have been some difficulty in reaching a satisfactory settlement. The C.M.S. stuck to the need for the colloquial Sinhalese version and the Bishop to that of the Bible Society. The Bishop, although unwillingly, had to agree to the retention of the two: but on the question of Liturgy he insisted that there should in future be only one version, authorised by him, for use, for at three Confirmations he had seen three different versions of the Service, and felt that on this point he must use his authority.

As early as 1846 the Bishop had officiated in both Tamil and Portuguese, having taken down the whole Service in each case in Roman characters from the munshi who read it to him.

The Bishop found that the senior Colonial Chaplains who had been unused to Episcopal control were inclined to enter into controversies and resent interference, and that they had become careless in the discharge of their duties, but amid these discouragements and difficulties, there were always a few

staunch friends who stood by him, and mention is made particularly of the Rev. Samuel Dias, on whom, as an upright Christian gentleman and an accomplished Oriental Scholar, the Bishop could always depend for loyalty and help. He was later promoted to the Sinhalese Chaplaincy of Colombo and made a Canon of the Cathedral, and always held a high place in the ranks of the Clergy of the Diocese.

On the 7th July, 1846, Bishop Chapman left Colombo on his first visitation of the Northern and Eastern Provinces. He and Mrs. Chapman sailed with Mr. Carr, the Chief Justice, and his wife, in the Government Steamer *Seaforth* which had been placed at their disposal. They disembarked at Point Pedro and travelled through Nellore to Jaffna, where the Bishop conducted the Assize Service with which the Sessions of the Supreme Court opened. Everywhere the Bishop was grieved by the evidences of heathenism, whereas there was very little sign of Christianity, and not one village Church to witness to the fact that Ceylon had been held by the British for nearly 50 years. On his way back to Jaffna he visited Chundikuli, the principal feature of which was the training centre for Catechists and schoolmasters. He says the Wesleyans and American Missions were working very earnestly, but it humbled him to think how very much more was being done by others than by us. He mentions that the Dutch instituted 32 Parishes in the Northern Peninsula, building a Church, a Manse and a School in each: some were in ruins, others used for secular purposes, in others we were allowed to conduct our Services, having no Churches of our own and being there merely on sufferance, by courtesy. He felt this was definite witness against us and writes: "Were British rule to become, in the changes brought about in the providence of God from year to year, a fact of history to-morrow, no visible impress would be seen of our faith in the whole face of the land." He discourages criticism of the Dutch and says that after 50 years of British rule no Church has been built to compare with those built by the Dutch, ruins of which are to be seen in rural districts and specimens in the chief military stations. The Bishop visited the Schools of the American Mission which had been established in Ceylon in 1816 at Manipay and Jaffna, and in about a dozen other stations in the district. The

Institute at Batticotta is mentioned as the principal American School for boys. It had a Laboratory and a training Institute for teachers and while full of admiration for the work of the Americans, he says he was humbled to find the ground entirely preoccupied by others. Except for the C.M.S. the entire district was without a single English Priest, or a single consecrated Church, nor was there the likelihood of one. At the Oodooville Girls' School he was told that Sir Richard Ottley, the then Chief Justice, had given the girls necklaces in order to bribe them to attend the School, so great was the prejudice against education for women. . . . The Bishop held an Ordination on July 26th, the candidates being the Rev. J. O'Neill, who was ordained to the Priesthood, and Mr. A. D. Gordon to the Diaconate. There was one Tamil Catechist whom the Bishop had reluctantly to reject as his papers, which he had been allowed to write in Tamil, and which had been translated for the Bishop by Mr. Pargiter, the C.M.S. Priest at Chundikuli, were entirely unsatisfactory. "Our native Catechists," he writes, "require better training. It is a wrong system altogether and I trust in time to work its reformation." On his return to Colombo, the Bishop arranged that his Chaplain should hold a Catechists' Class every week with this end in view.

The Bishop and his party left Point Pedro on the 30th July and arrived at Trincomalie on the 31st. Here the Bishop entered the first Consecrated Church since he left Colombo, and was much encouraged by the earnestness of the Chaplain, the Rev. S. O. Glenie, and the state of the Church. He held two Confirmations, in English and Tamil, and visited the Schools with the Chaplain. At the Garrison School he found there was a Class for Soldiers and a lending Library. He left Trincomalie on August 6th, having been entertained that afternoon on *H.M.S. Fox*. The party arrived at Batticaloa on August 7th, and as it was the first visit of a Bishop or a Chief Justice, they received a welcome from a thronging multitude of natives and were entertained by the Government Agent, Mr. Atherton. The government had assigned a dilapidated old building to be used as a Church, and it was in the charge of an unsatisfactory Catechist as there was no resident Priest. The Bishop arranged for Mr. Glenie from Trincomalie to visit

Batticaloa once a quarter to take Services and prepare candidates for Confirmation. He held a Confirmation and visited the families of most of the Christians in the district, who he says were all Wesleyans, although not from choice, there being no Church or Priest available for them at Batticaloa. The Bishop and party left Batticaloa on the 10th and called at Trincomalie and Point Pedro on the way to Calpenty, where they received a very warm welcome. It being the first visit of an English Bishop and Chief Justice, they were led in procession on their arrival. Here the Bishop found an unfinished Church, which was being built on the site of an old Roman Church, by the Rev. J. Nicholas, who had been sent for his training to Bishop's College, Calcutta, from Ceylon. He speaks warmly of the Priest. He held a Confirmation Service and visited all the members of his Congregation. From Calpenty the Bishop went on to Puttalam, where a site for a Church had been promised by Government; and to Chilaw, where he found an interesting colony of Weaver Christians who had come and settled there from India. Mr. Nicholas was visiting both these stations and the Bishop expresses the hope that he may be instrumental in reclaiming them, as they had almost relapsed into heathenism.

The Bishop returned to Colombo on the 20th August after seven weeks' tour and writes of the warmth of the welcome he received everywhere. He says: "Almost all the northern and eastern parts of my Diocese are now known to me, some with increase of comfort, others with more of humiliation. . . . Only in one place, Trincomalie, did I find the Church holding its proper position in influence and activity. In all our seven weeks' absence, we crossed the threshold of *one* Consecrated Church. Dissent or heathenism are paramount everywhere: the Church in some places, Batticaloa, for instance, hardly has a being."

Towards the end of 1846 there was an outbreak of cholera in several places in Ceylon. It was particularly bad in Kandy, and the Bishop, feeling that the strain on the Chaplain there must be great, went to Kandy accompanied by Mrs. Chapman, and took his part in visiting and cheering those stricken with the disease, especially the soldiers stationed there. When the worst was over they went on to Nuwara Eliya and visited

some up-country stations, returning to Kandy for a Service of thanksgiving for the removal of the scourge.

In January, 1847, the Bishop held his primary visitation at S. Peter's Church, Fort. Kew House, which he had occupied up to this time, was required for the General, so the Bishop bought a small property at Mutwal where he contemplated building the Institution for the training of native Clergy and teachers, and the College Chapel, which would also serve as a Cathedral. In 1848 the Metropolitan was on a visit to Ceylon. He says in his Charge: "In the Diocese of Colombo I found everything inspired with new life by the labours of my brother, the excellent Bishop. I was rejoiced to see this compact and manageable Diocese: and to find that Christianity was taught in the Government Schools. The erection of a suitable Cathedral would be an appropriate addition to the other appliances of this new and promising Diocese, the present Church being most inconvenient and unsuitable."

The Bishop had suggested to Government that the sum of £300 per annum, which was being spent on the education of young men from Ceylon at Bishop's College, Calcutta, should be devoted to the support of Divinity Students at a Theological College in Colombo, under the supervision of the Bishop. As this suggestion was not adopted, he wrote to the S.P.G. urging the pressing need in Ceylon for a College for boys and a Training Institute for native Clergy, asking its help, and offering to pay £200 per annum himself towards the salary of a Principal for such an Institute. This appeal to the S.P.G. met with such encouraging response, that by the end of 1849 the buildings of the College were begun and the foundation stone was laid on S. Thomas' Day.

The plans for the College Chapel were entrusted to Captain Pickering, an Officer in the Royal Artillery, who had been stationed in Ceylon at the time of the Bishop's arrival, owing both to his willingness to help in all Church affairs, and also his special knowledge of the site and climatic conditions of Colombo.

Having been asked by the Bishop of London, the late Governor of Mauritius, and the S.P.G. to visit that Island, the Bishop applied to the Secretary of State for permission of absence from his Diocese for this purpose. This was readily

granted, but pending the necessary arrangements, and it not being advisable to sail till the season of hurricanes was over, at the end of May, the Bishop decided to settle his family in Nuwara Eliya for the period of his absence, and to make a tour of the less frequented parts of the Diocese in the meantime. He inspected the Church in Nuwara Eliya, which was being built under the supervision of Major Brunker and Corporal Moore, of the 15th Regiment, and left for Badulla on February 22nd on horseback, taking with him a spare pony and coolies carrying his baggage. His first stopping place was Wilson's Bungalow, then a Resthouse, and after a night's rest he proceeded on his journey, riding all day with a halt for food and a rest at mid-day at Attampitiya and reaching Badulla in the evening. He held Service in the Court house on the 24th morning. It was attended by many officials and coffee planters of the district. On the 25th he visited the schools, at one of which there was a class of 25 Malay Soldiers, who were anxious to learn English from a regiment stationed in the district. A meeting was held that day to consider the building of a Church, at which Rambotta Dissawe suggested that, although the original scheme had been to build a Church in memory of Major Rogers, a much-respected resident of the town, who had been killed by lightning, a school should be built instead, there being great need of one in Badulla. The Bishop reminded those present that since the original suggestion had been to build a Church, and subscriptions for this purpose had been solicited in all parts of Ceylon, it was absolutely necessary that the memorial to Major Rogers should take the form of a Church, but he pointed out that that did not preclude them from building a school as well. A Building Committee was immediately formed and much interest and willingness was shown by all present.

Provided by the Government Agent with a guide and luggage carriers who had preceded him, the Bishop himself left Badulla late that evening for Batticaloa, spending the first night at Taldeniya in an open shed. Rising at 5 a.m. the next morning, he took a dose of quinine and a glass of port wine, and was on his way before dawn. His descriptions of the jungle, the trees and creepers which attracted his attention; the rivers across which he had to swim his pony; the beauty of the

scenery from the hill-tops; all show his keen appreciation of nature and the realisation he had, all through his solitary wanderings, of God's nearness and goodness. His unfailing patience and good humour with the coolies and the appreciation of the efforts of the headmen to arrange for his comfort, his anxiety to learn something of the people in the villages, their interests and condition of life, are clearly shown in his account of the journey, and throw light on his simple and kindly nature, telling one more about his saintliness of character than anything that has been written of him by others.

Booboola (Bibile?), Paddycoombera, Alliagodda, were stopping places, and at the last named the Government Agent had instructed the headman to have some Veddas from the settled areas to meet the Bishop, who had seen something of this work on his first visit to Batticaloa, and was interested in it.

By some mistake the Veddas were not there, and fearing that to wait for them would prevent his arriving at Batticaloa for Sunday's Services, the Bishop pressed on. On March 1st, having made the usual early start, he tells of a meeting with three elephants. Fortunately they crashed through the jungle and only crossed the travellers' path and disappeared into the jungle again, but they broke up the party, separating him from his coolies, although no harm was done to anyone. On his arrival that evening at Batticaloa, the Bishop was met by Mr. Atherton and two Catechists, and was glad to be rowed the last three miles up the river in the Government Agent's boat, after nine days in the saddle. He spent 10 days at Batticaloa visiting schools, and holding Services on two Sundays, when he confirmed 40 candidates. He left full of hope that with the willing co-operation of the Government Agent the scheme for building a Church would be carried through successfully, and the necessary money raised among the residents of the town and the planters of the district.

Leaving Batticaloa on March 11th, the Bishop had five days trying and difficult travel through low-lying swampy country, crossing swollen rivers with difficulty and feeling far from well, but he never let this stand in the way of the opportunities it gave him for meeting the inhabitants of the villages nor failed to show an interest in their lives and doings. He speaks often of the kindness and hospitality of the headmen

and the arrangements they made for his comfort whenever possible. Having reached Cottiar, he embarked on a boat to cross the Bay of Trincomalie, arriving at that town on March 16th. The next day he held two Services and confirmed 51 candidates, and spent three days there visiting the Schools, etc. He writes warmly of Mr. Mooyart, the acting Chaplain, and his interest in the Schools. On the morning of the 20th the Bishop left Trincomalie, and travelling by way of Kantalai, Alut-Nuwara, Gal-Oya, Habarane, Dambool and Nalande, arrived at Matale on the 23rd. Finding that his letter to the Government Agent informing him of his intended arrival had not reached him, owing to his absence from the Station for two weeks, and knowing that for lack of notice there would be no Congregation the next day, the Bishop determined to push on the 17 miles to Kandy and help with the Services there. He writes of a very happy meeting with the Rev. H. Von Dadelszen, just returned from home leave: and with the newly appointed Civil Commissioner of the Seychelles, at the house of the Chief Justice, whose guest he was.

The Bishop returned to Colombo on March 26th for Easter, and after a week of numerous engagements, he again left for Ratnapura on the 6th April, where he took two Services and held a Confirmation. He left on the 9th for Pelmadulla, Balangoda, Alut-Nuwara and Kalupahana, and had to be carried across the rapid and rocky current of Bilool-Oya. The streams and rivers were all in flood, and in many places the Bishop and his coolies had to dry their clothes before a fire and sleep all together in an open shed, or in a native hut: but he says that everywhere hospitality and help and kindness were his lot. He is full of praise for the cheerfulness and willingness of his coolies and finds much to be thankful for and to admire in the character of the people. He makes no mention of the inconveniences of travel in such conditions, nor the weariness and depression which must have weighed on him heavily at times.

He arrived at Wilson's Bungalow on the evening of Saturday, the 13th, and as all his men were tired and his pony too, he left them all to rest there and walked the remaining 12 miles to Nuwara Eliya, so as to be with his family for Sunday. The humble thankfulness with which he writes of the joy of that meeting, and God's goodness in having kept him safe through

the perils of the past two months, is very beautiful. He was greatly cheered by the progress in the building of the Church during his absence, and felt confident that the roof would be completed before the arrival of the Monsoon.

The Bishop spent a few weeks resting with his family before starting on his voyage to Mauritius and the Seychelles. He left Colombo for Galle on May 25th, and having assisted at the Services there on the 26th and presided at a meeting of the Church Association, he sailed on the 29th on the *Briton's Queen*, the Mail Schooner which had been placed at his disposal by the Governor of Mauritius. The voyage was a very rough one and the boat did not arrive at Port Louis till June 15th, where the Bishop was met by the A.D.C. to the Governor, the Colonial Secretary, and the Rev. A. Denny, the Senior Chaplain, with all the Clergy of the Island except one who was absent on duty. He was the guest of Sir George and Lady Anderson at Government House, and spent about seven weeks on the Island travelling about and seeing all he could of the people and the work of the Clergy. The Bishop found the climate of Mauritius more invigorating than that of Ceylon, and took advantage of that fact to pack into the seven weeks all the work he could. He consecrated three Churches, held a visitation of the Clergy and advised them about their work, inspected the Schools and visited all the Anglican families in every part of the Island. He entered with enthusiasm into the scheme of building two more Churches, one at Mahebourg where there was a Regiment stationed, and where a site had already been obtained, and the plans for which were submitted for his approval: and another at Pamplemousses, for which a site was offered before the Bishop left Mauritius, no doubt as a result of the enthusiasm and sympathy which he showed for the scheme. The Bishop obtained the consent of the Governor of Mauritius to visit the Seychelles, and the Steamer *Limehouse* having been placed at his disposal for that purpose and his return voyage to Ceylon, he sailed from Port Louis on August 8th, to the great regret of all the Anglican Community, to whom he had endeared himself during his short stay by his willingness to place himself entirely at their service, to help and advise, to encourage and cheer, never sparing himself. His visit must have been a great

inspiration to the Clergy who, since their appointment to work in Mauritius, had never had a visit from a Bishop, and felt very keenly the lack of control and support during their many years of service. Such was the Bishop's humility, that in describing a farewell meeting he was invited to attend prior to his leaving, he says he was so unprepared for the warmth of feeling expressed, that he was quite at a loss to answer them adequately and felt so overcome that he could say very little. Several boat-loads of friends accompanied him to the steamer, and the Clergy all stayed with him on board till the time of sailing. He writes: "This could not have arisen from any personal feeling towards myself: and I record it only to show how deeply-seated in the hearts and affection of her distant children is the Church of their fatherland."

The Bishop felt very keenly the failure of the British Government to do anything for the Church of England in Mauritius, while supporting the Roman Church and increasing the number of its Priests. The Island had been conquered in 1810, but it was 10 years before a Chaplain was appointed to work there, and 12 years more before a second was appointed, and in 1850 there were still only two Colonial Chaplains in Mauritius. In every place he had visited the Bishop had been struck by the keenness of both men and women to help with the Services and the work of the Church. Many of them had offered to lend their drawing rooms for Services where a Church was not available, and everywhere he had met with the utmost warmth and willingness to co-operate with him and adopt his suggestions. In his report to the Governor, which he was asked to submit before he sailed, he recommended very strongly that four more assistant Chaplains be sent out immediately, and that Mauritius be made into a separate See with its own Bishop.

The Bishop could spend only two days at the Seychelles, and while there he was the guest of the Chaplain so as to have all the time possible for intercourse with him, and help and advise him in his work. This Chaplain had been appointed in 1842 and 1,200 persons had been baptised, but there was still no Church on the Islands. He had collected £100 for the purpose, the S.P.G. had subscribed another £100, and the new Civil Commissioner, Mr. Keate, had brought with him

£300, so it was hoped, with the help of the Government, to build a Church without further delay. There were two Schools which the Bishop visited, and he confirmed 66 candidates, with Evensong the evening before as a Service of Preparation. He was glad to find the people anxious to benefit by his help and advice, and was told that they had expressed the desire for an Evening Service with an address three times a week, and this the Chaplain held in one of the rooms of a private house. The Bishop was much struck by the beauty of the scenery and particularly mentions the remarkable Cocos de Mer, the speciality of the Islands, of which he brought some plants to Ceylon hoping they might thrive here. (There is a specimen of this tree at the Heneratgoda Gardens today and it may be one of those the Bishop imported).

The Bishop reached Galle after an absence of three months from his Diocese, and shortly after he got back, Mrs. Chapman and their children left for England. He threw himself with enthusiasm into the work of S. Thomas' College which was opened in February, 1851, and at the end of the first week there were 45 pupils. The Warden who had been sent out from England was so unsuited for the post that the Bishop was obliged to send him back, and do the work of Warden and most of the teaching himself, in addition to all his Diocesan work. Although he did this, as all else with cheerfulness, he felt the strain of it, but he also felt that to neglect the school at the outset would be to risk the success of the scheme for education, which was so important a part of his plan for Ceylon. In addition to the teaching in School, he devoted three evenings a week instructing the Divinity Students of whom he had three, and it is no wonder that soon after the arrival of the Rev. Cyril Wood to take up the duties of Warden at the end of 1851 the Bishop had a breakdown, and had perforce to let himself be nursed back to health. Mr. Wood, with his wife, (the sister of Sir Roundell Palmer, afterwards Lord Selbourne), arrived in Ceylon full of enthusiasm, and entered heart and soul into the work of the College. Mr. Wood worked so hard that soon the Bishop began to fear for his health, and in 1852, secured Mr. Bamforth as his assistant from England. Mr. Wood was helped in every way by his wife. She assisted in the domestic life of the School, supervising the

running of the boarding for the boys, and herself taught in a school for girls she had started in the neighbourhood. In 1852 her health broke down completely and she was obliged to leave Ceylon much to the regret of all who knew her.

The actual architect of the Cathedral was a well-known Tractarian Gothic Revival architect named R. C. Carpenter. Captain Pickering must have been in touch with him as local agent and collaborator. In 1852 the plans for the Cathedral having been received from Captain Pickering, the building was started with Corporal Moore, of the 15th Regiment, as chief architect and supervisor. He had also supervised the building of Holy Trinity Church, Nuwara Eliya, under Major Brunker, which Church was consecrated on S. Matthias' Day, 1852. The Foundation stone was laid on June, 15th, the Jubilee day of the Foundation of the S.P.G. "with much solemnity and rejoicing." The Bishop watched the building with the keenest interest, and was much relieved that he had the valuable services of Corporal Moore to direct its progress in his absences on tour. The Cathedral was consecrated on S. Matthew's Day, 1854, and the Bishop was installed there immediately after its Consecration in the presence of an overflowing Congregation. This was followed by a breakfast in the College Hall and a service in Sinhalese. On the two following Sundays there were Services in Portuguese and Tamil with an Ordination and a Confirmation, so that, as the Bishop writes: "each nationality and each of the Church's Holy Ordinances had a place in the opening Services of the Cathedral."

Early in 1853 the Bishop journeyed through the jungle to Badulla and Batticaloa and was so much fatigued by it that he writes, on his return to Nuwara Eliya, that he would never undertake the trip again, except by sea. On his way there he consecrated S. Paul's Church, Kandy, which gave him much joy.

In 1853 the Bishop writes of being in frequent communication with a Buddhist Priest from the neighbouring Temple at Kotanchina, describing him as a very intelligent man, learned in languages and science. After many conversations and much instruction the Bishop was satisfied of his earnestness, and mentions the baptism of this man by the name of James, and of his being appointed a Lay Reader.

On his return to Colombo early in 1853, the Bishop was much grieved to find that Mr. Wood had broken down under the strain of the work of the College, and was obliged to return to England immediately on doctor's orders. This necessitated the Bishop's again undertaking the duties of Warden, in spite of his own failing health, work which he carried on till August of that year; when the Rev. Joseph Baly arrived to fill the post of Warden. Mrs. Chapman had returned to Ceylon and in 1854 the Bishop applied to be allowed to leave in 1855. Early that year Mrs. Chapman and he travelled to Saffragam and Ratnapura, and later chartered a steamer of 48 tons and visited all the chief coast towns by sea, in spite of the prevalence of Small-pox and Cholera, which necessitated his visits in the Jaffna area being curtailed. The return voyage was a great trial, the weather being unpropitious, the food running short, and the Bishop being very seriously ill with fever and dysentery. He had hoped to be in Colombo for Holy Week, but did not arrive till just before Easter Day, and was so weak and ill that he fainted at the one Service he insisted on attending at the Cathedral. The doctors strongly advised that he should leave for England without delay, an order which the Bishop felt he could obey with a fairly light heart, for he had accomplished so much in the first 10 years of his Episcopate, visited every part of his Diocese, and seen work started and Churches established in the more important districts, that he felt he could be spared for a time and embark on a well-deserved holiday. Mrs. Chapman and he sailed from Galle early in May, and the sea air and the complete rest on board were so beneficial to the Bishop, that he was able to enjoy a short stay in Egypt, and had almost regained his normal health when he arrived at Southampton. He was able to enjoy a few quiet months with his family before he began to work for his Diocese, travelling about preaching and trying to raise funds for the work in Ceylon so dear to his heart. Chief among these was the foundation of Divinity Studentships and a School for high class girls in which Mrs. Chapman was keenly interested, and which was later started largely owing to her efforts. She and her daughter taught in this School for as long as they were in Ceylon, and won the confidence of the parents of girls who would not have entertained such an idea

for their daughters unless the School was under her direct influence.

Shortly before Bishop Chapman returned to Ceylon he sustained a grievous loss by the death of his only son. The Bishop and Mrs. Chapman were paying a visit to the Rev. Cyril and Mrs. Wood when they were summoned to him, and shortly after their arrival he died. What the Bishop writes of this loss is characteristic of his trust in God's will: "In a few short weeks I must have left him practically fatherless, though not friendless. Now, I have given him to God, if not voluntarily, I trust unrepiningly. The removal is safe for him: the chastening may be good for us. It is the Lord. He hath done what seemeth Him good."

The Bishop and Mrs. Chapman sailed in October, 1856, for Ceylon and arrived in Galle at the end of November. He found the College work and that of the Cathedral in a very thriving condition, the library and lecture room of the former having been built in his absence. The long-desired Girls' School was soon opened under the direction of Mrs. Long, who for some years had experience at the C.M.S. Girls' School, Nellore. The School was soon full to capacity, having the 25 pupils Mrs. Chapman had hoped for, so that they had to look out for a larger house for it almost as soon as it was started. The Bishop writes: "The daily attendance of Mrs. Chapman or one of my daughters has already given a character to the school, quite hopeful for good and permanent results."

Early in 1857 the Bishop paid a long visit to Nuwara Eliya and the Coffee districts, and hoped to be able to open four new stations with the money granted him by the S.P.G. This Society had allowed him £200 for such work and he says: "The only sound principle here is to aid and not support missions. I have traversed in the last two months some of the planting districts, and in one we have already raised £150 per annum for the maintenance of the clergyman and nearly £200 towards a little Church."

Bishop Chapman ordained the first of his Divinity Students in Lent, 1857, and another at Trinity that year. He made a tour of the Southern Province the same year, and of the Northern Province early in 1858. In October of that year he thought it advisable to give up the rooms he had so far occupied in

S. Thomas' College, and moved with his family to Elie House. This severance from the College which was so dear to him and the removal from the vicinity of the Cathedral he felt keenly, and he always attended the morning Service there when possible. It seems to have been a difficult time in his life both as regards his work and his domestic ties, and a heavy blow to him was Mrs. Chapman's failure of health which necessitated her return to England in May 1859, on Doctor's orders. Mrs. Chapman had for the fourteen years of her life in Ceylon never spared herself and had been a friend to all with whom she had come in contact. Her kindness and hospitality were unflinching and her cheerfulness and help had been of inestimable value to the Bishop, who writes: "She has left the blessed impress of her hand on almost every part of the Diocese." The voyage home was beneficial, but she was not well enough to return to Ceylon until after the Bishop had decided to resign the See and to go back to England himself.

Mr. Bamforth had resigned his post at S. Thomas' College and asked to be appointed the head of the newly opened S.P.G. Mission at Bouna Vista, near Galle, at the beginning of 1860. The Bishop was disturbed by S. Thomas' College having become greatly secularised and felt its primary object was being lost sight of. He felt that the Missionary character of the School must be reclaimed and that this was of far greater importance than literary attainments. He was determined to restrict the college education to the Divinity Students only, reserving the School alone for purposes of general education. He writes: "Every day convinces me more and more of the necessity of a well-trained native ministry, as the best or only hope of our Church in the East: but unhappily it convinces me too of the extreme caution required in their selection even after that training. The moral qualifications and spiritual devotion to their calling are far more to be considered than intellectual ability and literary attainments."

These anxieties were added to by disputes and difficulties among the Clergy which tried the Bishop greatly. He felt the fatigue of visitations of the North-Western Province and Saffragam so much that he writes in 1860: "Mine is but the strength of a bruised reed. Increasing feebleness of mind, as well as of body, tells its own tale to myself and doubtless to others."

He decided that year to send in his resignation to the Colonial Office and asked to be relieved at an early date, as owing to the ill-health of the Archdeacon, he did not wish for a long vacancy in the See. There was so long a delay, however, that he was obliged to leave the Rev. J. Wise in charge of the Diocese when he sailed in July, 1861.

The last months of the Bishop's life in Ceylon must have been difficult ones with many trials to be borne which his failing health made harder. The last two Churches he consecrated were Holy Emmanuel Church, Moratuwa, and Christ Church, Matale, at the end of 1860. The death of Mrs. Long, the Principal of the Girls' School which Mrs. Chapman had been instrumental in starting, was a great grief, as the school had to be closed for a time. The Bishop and his daughter spent the hot weather of 1861 in Kandy and paid a farewell visit to the Coffee planting districts, after which he returned to Colombo to prepare for his departure. He writes at that time: "If I am able to move about July it will be a great relief to me for I feel unfit for work of all kinds intellectually and spiritually, and only stay as a stop-gap to shorten the interval of a void episcopate."

His last public act was the ordination of two Deacons, and soon he felt that as long as he continued in Ceylon his successor would not be appointed, so he decided to sail for home. One feels that he should have been spared these last months of anxiety and the bitterness of leaving the Diocese he had built up and organised, without a successor to whom he could hand it over. There must have been so much he wanted to tell one who was to take over from him, so many warnings and so much valuable advice to give, that to picture him waiting for such a one for months, ill and tired, and finally giving up all hope of his arrival, and resigning himself to leaving all he loved so well in a state of uncertainty as to its future, is pathetic. One feels that Bishop Chapman deserved more consideration from those in authority and perhaps more appreciation for his self-sacrificing labours. Appreciation is the last thing he would demand, but nevertheless the Church in Ceylon owes to him more than she can ever hope to realise: and the best return we can make for his life so freely spent in our service, would be to try and live up to the ideals

he had for us, and to follow his example of utter selflessness.

One of his successors writes: "In Ceylon I always felt that every stone I laid must be on the foundations he had set strongly in the soil, . . . In short I would say that every substantial possession the Diocese enjoyed was the fruit of the love and the work and the prayer of Bishop Chapman."

N.B.—The spelling of proper names is that used by Bishop Chapman in his journals.

BISHOP PIERS CALVERLY CLAUGHTON

1862—1871

Bishop Chapman's successor was one with a distinguished record at Oxford, where he had been Fellow and Tutor of University College. He afterwards became Rector of Elton. He came of a clerical family, his elder brother being Bishop of St. Albans. Missionary work had a strong attraction for him, and at the age of 45 he accepted the appointment of Bishop of St. Helena, being the first to hold this office. While in England, he had had considerable experience in the Lower House of Convocation, which was to stand him in good stead in his episcopal duties. He spent a very uneventful time in St. Helena, taking his first Confirmation on the 28th March, 1860. He did not find much scope for his missionary zeal there, his work at the Cathedral occupying most of his time.

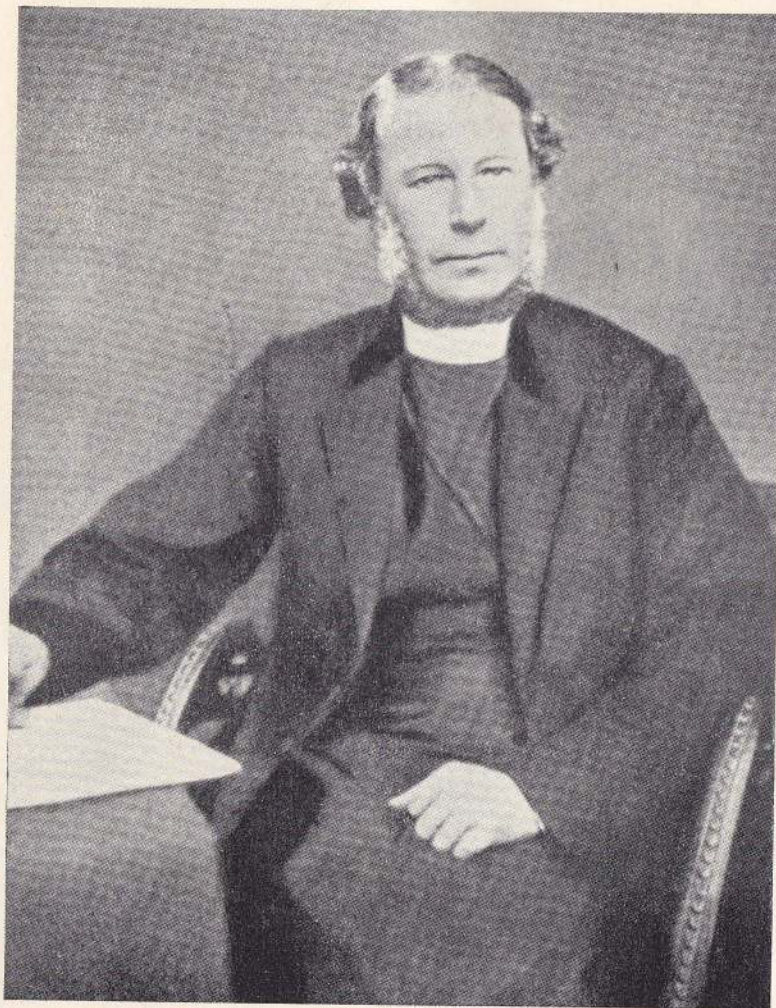
A welcome break in the monotony of life at St. Helena was provided by the visit of the Prince of Wales, on which occasion addresses were presented on behalf of the inhabitants, the Clergy, and the Liberated Africans, the Bishop himself reading the last two. Towards the end of 1860 he paid a short visit to the Cape, and two months later to the Island of Ascension, where he consecrated a Church and baptised as well as confirmed. Shortly after his return to St. Helena he had the misfortune to lose one of his little children. He had previously lost two children when in England, and this further bereavement was a severe blow to him. On the 3rd March, 1862, after an Episcopate of nearly three years, he left St. Helena and reached England on the 29th of the same month.

On receiving his appointment to the See of Colombo, he sailed for Ceylon with his wife and children on the 26th

July, 1862. The voyage occupied nearly three months, and he arrived in Ceylon on the 23rd of October. His first act was to drive to S. Peter's Church, where a Service of Thanksgiving was held. From there he proceeded to Bishop's House in Mutwal. His enthronement took place on All Saints' Day, the 17th anniversary of Bishop Chapman's arrival in Ceylon, those taking part in the ceremony being Archdeacon Wise, Rev. J. Dart (the Bishop's Chaplain), Mr. F. J. de Saram (the Registrar of the Diocese), and about 15 clergy, among whom the Bishop was pleased to see a goodly proportion of Ceylonese. The Bishop preached, taking for his text Eph. IV, 16: "Compacted by that which every joint supplieth." A significant passage occurs in his Diary for this day, which was to be the keynote of his future policy: "A *native ministry* there must be if we are to get the 'nation' to the faith."

Soon after his arrival the Bishop summoned a meeting of the Clergy in the Library of S. Thomas' College for the purpose of obtaining their opinion regarding the best way of spreading the Gospel among the heathen. He himself adopted the practice of addressing assemblages of people wherever he found them, and his first listeners were the fishermen mending their nets on the Mutwal beach. He later extended the scope of his ministrations to groups of coolies working on the roads, to the crowds assembled at Kayman's Gate in the Pettah, and to the labourers employed in the Coffee stores, the numbers varying from 500 to 1,000 at times. At first he spoke by interpretation, but he lost no time in studying Sinhalese, Tamil, and Portuguese, and in due course he was able to take Services in all three languages. He also learnt Pali.

Bishop Claughton travelled extensively, visiting every part of his Diocese, and baptising and confirming wherever he went. He established friendly relations with members of other faiths, meeting Buddhist priests in their temples and holding long conversations with them. At Moratuwa he met the Rev. Robert Spence Hardy, the well-known Wesleyan Missionary, and at his request he attended the Chapel and addressed those assembled. He held views somewhat in advance of his day, and told his hearers that he hoped in time "we might see them receiving Communion at our hands, and only using their own system of discipline and teaching as their mode



The Right Rev. Piers Calverly Claughton, D. D.
1862 — 1871

of building themselves up in faith and holiness, whilst maintaining their membership with the Church." He inaugurated the Diocesan Fund, preaching a sermon on that subject in Nuwara Eliya on the 22nd February, 1863, and took his first Service in Sinhalese in the same Church on Christmas Day, 1864.

The Bishop brought a fresh outlook to bear on the S.P.G. work of the Diocese. At a meeting of the Committee of this body, he proposed (1) to reduce the number of Catechists by substituting ordained persons, where practicable, and where this could not be done for want of funds, by combining two or more Catechists' offices together under one Clergyman; (2) to withdraw the numerous small grants to schools made by the Society; and (3) to provide Missionaries with an income adequate to meet all their legitimate needs. These suggestions were favourably received. The Bishop also appointed Rural Deans, their duties being to inspect Churches, Parsonages, and school buildings, and to report on their condition to the Bishop. The Rev. J. B. H. Bailey was the first Rural Dean and Diocesan Inspector of Schools.

It was during Bishop Cloughton's Episcopate that a controversy arose as to the rights of the Church in England in relation to the daughter Churches in the Colonies. Two or three cases had occurred—notably the Bishop Colenso case—which had brought about a feeling of uncertainty as to the position of the Churches in the Colonies. Bishop Cloughton was anxious to organize his Church in such a way as to leave no doubt in the minds of Churchmen as to what were the doctrines of the Church, and what its relation was to the Mother Church in England. He felt that this could be done by calling together in Synod the clergy and representatives of the laity to discuss what rights the Church possessed, and how they could be exercised. He had no desire to give the Synod any legislative authority: it was to be a purely consultative body. (See Chapter I of Part II).

The year 1867 was a memorable one for the Bishop. He met with a carriage accident while on tour, not the first by any means. While on a voyage from Galle to Batticaloa, the ship in which he was travelling sprang a leak, and just escaped being dashed to pieces on the rocks at Weligama. His brother was

consecrated Bishop of Rochester. His eldest daughter married Christopher Edmund Temple, Deputy Queen's Advocate, and after his death, Sir John Douglas, Colonial Secretary. The first number of the *Ceylon Churchman* (first series) made its appearance, the Bishop noting in his Diary under date 10th July, 1867: "Our first number of the *Ceylon Churchman* came out this evening."

By 1870, when he had been here eight years, the Bishop was quite satisfied with the progress made by the Church. "Christianity," he said, "is fast spreading in the towns. In the villages we still have our Pagans in great numbers, though there are not wanting instances of entire villages coming over to Christianity. Open air preaching has been occasionally attended to. Persons of various creeds listen with striking attention to the message of Salvation. Occasionally some of them come to us for further information on subjects that have been brought before them. This mode of preaching the way of Salvation is carried on in various parts of the Island."

The following year the Diocese was deprived of the services of Bishop Cloughton, who returned to England to take up the duties of Archdeacon of London and Chaplain-General to the Forces. He impressed all whom he met by his wonderful serenity of mind. It was, as one writer puts it, "the serenity of a man who has temper, impulse, passion, well in hand: who is, in the deepest sense of the phrase, his own master: who is not to be surprised into violence, or forced into sulkiness, by unforeseen opposition, or disappointment, or defeat; who looks beyond what is passing to the Alone Unchangeable, and beyond human wills and characters to the All-holy and Controlling."

BISHOP HUGH WILLOUGHBY JERMYN

1871—1875

Bishop Jermyn's tenure of the See of Colombo was the shortest, as Bishop R. S. Copleston's was the longest, but he crowded into less than four brief years an amount of work that would have done credit to twice that length of service. He succeeded one whose chief characteristic was—according to a local writer—"the unruffled temper with which he discussed

subjects on which he felt strongly, listened to opinions from which he altogether dissented, and accepted decisions which he felt it his duty to dispute." Dr. Jermyn introduced a new note into the work of the Chief Diocesan. Being full of missionary zeal, he set himself to develop this branch of the Church's activity which he thought had not received all the attention it deserved. The result was that "the finances of the Church were soon in a sound condition, the local contributions increased fourfold, Chaplaincies were established in the coffee districts, and the Clergy who accepted these appointments, although principally supported by the Planters, were pledged to the acquisition of the native languages, and to do missionary work among labourers who resided on the estates."

Hugh Willoughby Jermyn was ordained Deacon by the Bishop of London in the Chapel Royal, St. James' Palace, in the same year (1844) that Bishop Chapman was consecrated Bishop of Colombo. Two years later he took priest's orders. Thereafter he was employed in the West Indies, as Archdeacon of St. Christopher, and returning to England he held several livings, including that of Vicar of Barking. On the resignation of Bishop Cloughton, who returned to England after an Episcopate of eight years, Dr. Jermyn was selected to succeed him as Bishop of Colombo. His consecration took place in the Chapel of Lambeth Palace, on the Feast of S. Simon and S. Jude, in the year 1871, and he arrived in Ceylon in January, 1872. His personal appearance was in striking contrast to that of his two predecessors in office, who were men of ordinary stature. Dr. Jermyn, on the other hand, was cast in a herculean mould. He wore a flowing beard that literally swept his breast and gave him quite a patriarchal appearance.

At the time of the arrival of Bishop Jermyn, the question of the disestablishment of the Church of England in Ceylon had not taken definite shape, but the idea was present in men's minds. This was given expression to by the monthly magazine called *The Friend*, the organ of the Wesleyan Mission, as it was known at that time. In noticing the arrival of Bishop Jermyn the Editor said: "We retain the conviction expressed in these pages a year ago of the bad policy and injustice of the head of the Anglican Church in Ceylon being an officer of the Government and paid out of the public revenue. Nevertheless,

we sincerely hope that Dr. Jermyn may do as much good and as little harm as is possible to one in his position."

The organization of the Church which Dr. Jermyn found on his arrival was on different lines from what it is at the present day. The majority of the Clergy were State paid, and were styled Colonial Chaplains and Diocesan Chaplains. There were seven of these attached to Colombo Churches and twelve to Outstations, their salaries ranging from £100 (Mannar) to £750 (S. Peter's, Colombo). Among these were J. B. H. Bailey, G. J. (afterwards Archdeacon) Schrader, the Rev. (afterwards Canon) S. W. Dias, and S. D. J. Ondaatje. The Chaplains at Outstations included S. O. Glenie (Kandy), C. A. Koch (Jaffna), and G. H. Gomes (Badulla). There was also a staff of 17 S. P. G. Missionaries and 15 Catechists, 13 of the latter being paid by Government.

The new Bishop threw himself into his duties with a zeal and energy that boded no good for his health. Several deserving works that had languished for want of funds were helped from his private purse, and his sympathy and kindness gave comfort and encouragement to the Missionaries working under difficult conditions in distant stations. As soon as he had acquainted himself with the work of the Diocese in Colombo, he began a systematic tour of the Outstation Parishes. He was accompanied on most of his journeys by his daughter and Miss C. F. Gordon Cumming, author of *Two Happy Years in Ceylon*, one of the Bishop's earliest friends, who had come here on his invitation.

Having to visit the Churches on the West coast, the Bishop, with a view to shewing his guest some of the scenic beauties of the Island, decided to travel in a padda boat, christened for the occasion *The Castle Jermyn*. Miss Gordon Cumming gives a very fascinating account of the voyage. Embarking at the Kelani Ganga, they crossed into the Dutch Canal, and then entered the lake leading to Negombo. Kalpitiya, or Calpentyne, being their objective, they did not break journey at any of the intermediate stations. At Kalpitiya the Bishop held Service, first in English and afterwards in Tamil, in what Miss Gordon Cumming describes as an "exceedingly ugly old Dutch Church." On the return journey they stopped

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The Right Rev. Hugh Willoughby Jermyn, D. D.
1871 — 1875

at Puttalam, where the Bishop consecrated the new Church and held Services in English and Tamil. Nothing seems to have been done at Chilaw, but at Negombo the Bishop held morning and evening Service in the old Dutch Fort.

After some months of continuous work, the Bishop felt the need of a holiday, so he decided to go up-country. He broke journey at Pussellawa and held Services there, afterwards meeting the planters. He then went on to Nuwara Eliya, where he had rented a bungalow for a couple of months. Miss Gordon Cumming, in the course of her rambles, saw the little Church at Ramboda, now no longer in use, "where there was quite a gathering of the planting community to attend a christening." On the expiration of his holiday the Bishop returned to Colombo, much refreshed in body and mind, and settled down to his exacting duties. He had not visited every part of his Diocese, so he planned an extensive tour, which was to cover the Northern and Eastern parts of the Island, with a visit to Polonnaruwa by way of sight-seeing.

The journey was made by road (riding or driving) via Avissawella and Ratnapura, the Bishop's daughter and Miss Gordon Cumming again being of the party. From Ratnapura they travelled by easy stages to Haldumulla, where, to quote the picturesque language of Miss Gordon Cumming, they were "enfolded in general kindness, Miss Jermyn and I in one hospitable home, and the Bishop at another." The Bishop held Sunday Services at the Court House. Reaching Badulla, they found the Church decorated in honour of the Bishop's arrival, and a large number of people assembled, so they had a full congregation at the Services. From here, riding or driving, they went on to Batticaloa, where the Bishop held Services both in English and Tamil. They visited Navatkudah, two miles across the lake, where the Bishop baptised thirty men of the Nallavar caste. From Batticaloa the Bishop went on to Polonnaruwa.

After seeing the sights of the Buried City, the Bishop and party directed their steps towards Trincomalie, but the hardships and privations of the journey had already begun to tell on the Bishop, and he was a sick man when he reached Trincomalie. Here he went through a serious illness, being laid up for one month. When he had recovered sufficiently

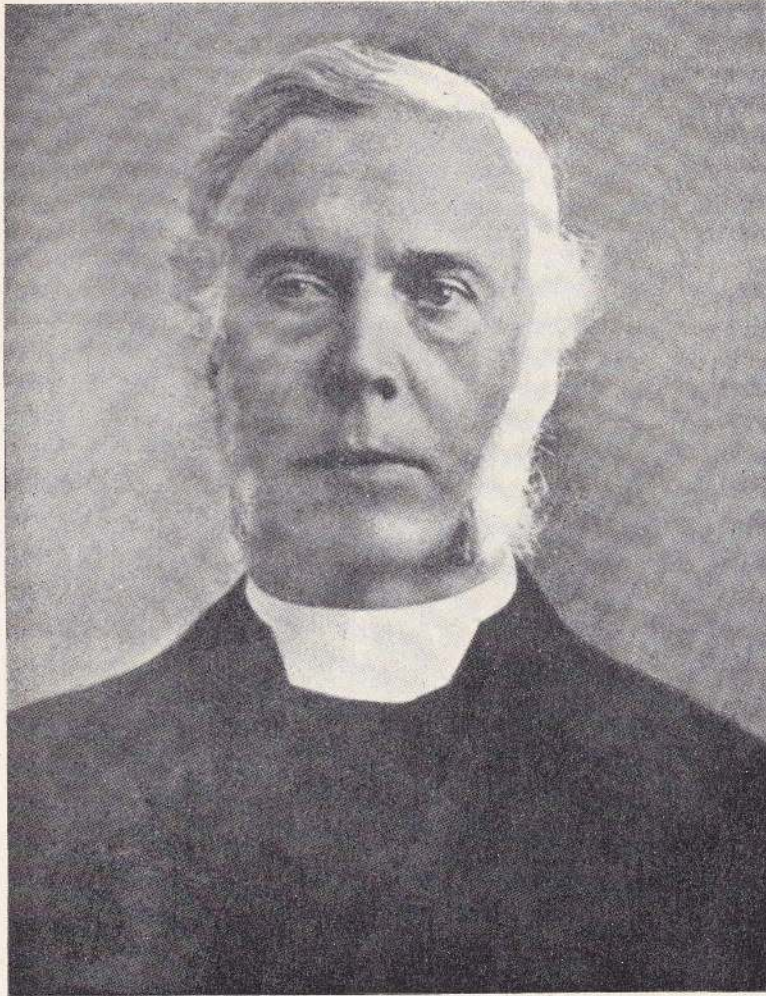
to travel, he left for Colombo by sea. On reaching Galle, he was met by Archdeacon Schrader, who offered him hospitality. He attended Service at All Saints' Church, and paid a visit to the Buona Vista Orphanage. On arrival in Colombo, the Bishop was medically advised to take a trip to Malta to re-establish his health: but his constitution had been too severely undermined for any such treatment to have effect. Repeated attacks of dysentery rendered his longer stay in the Island inadvisable, so very reluctantly the Bishop bowed to the inevitable and resigned the See early in 1875, when he was just beginning to see the fruits of his labours. He died in 1903, after becoming Bishop of Brechin and Primus of the Scottish Episcopal Church.

A Pastoral Letter issued by Bishop Jermyn in 1874 to the Clergy and Laity shews how clearly he grasped the fundamental weaknesses of the Church as it existed in his day, and how unerringly he pointed out the means by which these defects might be overcome. He felt strongly that there was need for greater liberality in almsgiving, and he commended to them the following objects as deserving of support: 1. Missions. 2. Diocesan Funds. 3. Schools. 4. Orphanages. 5. Endowments. 6. S. Thomas' College. These remarks are as applicable at the present day as they were when they were made seventy years ago.

BISHOP REGINALD STEPHEN COPLESTON

1875—1902

Thus far we have covered the ground of three Episcopates. Bishop Chapman was a pioneer, and the work of a pioneer is as a rule slow, steady, and uneventful without any special attraction attaching to it. He had to lay the foundations and he had to lay them well and wisely. He had to go forward bearing in mind the thought that he was working for the future, and that it would lie with others to reap what he had sown. He had to see the vision and to help others to see it, and then to leave it to them to make it a reality. It was hard work with nothing romantic or showy about it, but Bishop Chapman was far too great a man to let responsibilities sit loosely on him because they were not invested with that romance which hel



The Right Rev. Reginald Stephen Copleston, D. D.
1875 — 1902

the soul to act or stir the blood to venture. He toiled for 16 years in this Diocese, then feeling his physical and mental powers failing he was forced to withdraw, leaving it to others to build on the foundations he had laid. Next came Bishop Claughton who worked in the Diocese for eight years, when owing to ill-health he was forced to surrender his charge, leaving behind him a record which was an inspiration to many. His quiet goodness, his humility, and his serenity enabled him to see the best in those who differed from him and to give it recognition. He was succeeded by Bishop Jermyn, of whom it may be said that like his predecessors, he failed to realise the seriousness of tropical ailments, which cannot be ignored or treated lightly, if one hopes to be able to work in the conditions experienced by those who come East for the first time. In the four years he worked in the Diocese, Bishop Jermyn never considered his health or spared himself, and at the end of that time was obliged to resign, having done all that it was humanly possible for one to do whose health was seriously impaired.

This brings us to the fourth Bishop who will be acclaimed as far and away the ablest of them all—Bishop Reginald Stephen Copleston. He had just completed a brilliant course at Oxford when the call came to him to fill the See of Colombo. One drawback lay in his path—he had not reached the canonical age for admission to the Episcopate. He was just short of 30 years of age and he was obliged to wait for a few months, till on December 28th, 1875, he was consecrated in Westminster Abbey. There then began a Ministry, of which it was said at its close, that it was one of the greatest glories of the Eastern Church.

Nature appeared to have poured lavishly on him her greatest gifts. He was tall and well built, without a trace of weakness in his constitution. His very presence seemed to indicate power, and in any great gathering of people the eye that roved over the crowd could not fail to stop to recognise in the tall athletic figure with the fine head (in later years silvery white) a really great man. He had practised the art of speaking at the Oxford Union, and proved himself a polished speaker and an experienced chairman at important meetings. His speeches on public occasions—such as prize-givings, presentations, farewell

gatherings—were so far above the ordinary that it used to be said that Bishop Copleston at his best was always the best possible. He found time in the midst of his various duties to study Oriental Languages with a view to writing a book on Buddhism, and he surprised his tutors with his quickness in grasping the real significance of literary problems, which often cross the scholar's path and leave him hopelessly puzzled or outwitted. In the languages of this country Bishop R. S. Copleston was well versed and spoke fluently in Sinhalese, Tamil, and Indo-Portuguese. His greatness as a linguist was recognised by those with whom he worked on the revision of the Prayer Book in Sinhalese. It is interesting to know that after one such meeting, as he was returning home, he was asked how the revision was proceeding. The Bishop replied: "I must admit that I never attend any of these meetings without becoming more and more convinced that it is impossible to improve on Canon Dias' version of the Prayer Book."

Soon after his arrival in the Diocese the Bishop was faced with a serious financial problem occasioned by the withdrawal of Ecclesiastical subsidies. The matter had been debated in the House of Lords, and there the Archbishop of Canterbury (Tait) took the line that the subsidies should not be withdrawn, as an Ecclesiastical Establishment was necessary in a British Colony. Bishop Copleston took the opposite view. He did not wish it to be thought that Funds raised for ordinary purposes or for public uses were being employed for the maintenance, in a heathen country, of a religion which its peoples did not profess. It was far better, he said, that we should gracefully offer to surrender what we had been privileged to use for a time, than to try to cling to it as long as we could. We should, he thought, do far better without the money, and our relinquishing it would create a good impression among non-Christians. He, however, asked to be allowed to make a suggestion. It would weigh with undue severity on the Church if it were suddenly deprived of this source of income with no notice whatever. He therefore suggested that a five years' period be adopted, during which the payment of the Clergy and other ecclesiastical agents should continue as before, but that it should cease with the retirement of those at present receiving State aid. In the case of those who died before the five-year period ended, the

amount which would have been paid to the person, had he lived, should be paid in a lump sum to form the nucleus of an endowment fund for the parish he had served. This suggestion was adopted and was felt to be a wise and statesman-like act. The Bishop was right. The Church has never regretted the surrender, and the claim made by him to the laity to see that the clergy should not be reduced to want or poverty as a result of this action, was met with a generous response, and has secured for all time the financial soundness of the Diocese.

The Bishop contributed generously to Diocesan Funds himself, and by a powerful appeal increased the contributions to the Funds of the Church. So successful has been the operation of the Diocesan Fund that there has never been any protest against the surrender of State Aid as having been thoughtless or precipitate. It has become a fairly general rule in the Diocese that all members of the Church should recognise and act on the obligation to make two contributions to Church Funds, one being for the needs of the Diocese and the other to meet the needs of his own Parish. So wisely has this Fund been administered (it has always been under the control of the Standing Committee of the Diocese), that its administration has had the effect of linking all members of the Church closely to each other as fellow-workers in a common cause. There has never been any suspicion of preferential treatment on the part of the management of the Fund towards favoured members of the Church. It is interesting to note the wonderful improvement in the subscriptions to this Fund. The first time we find a record of the amount collected is in 1887 when for the year 1886-1887 a sum of Rs. 6,476 was collected.

In 1901 Rs. 12,090 was collected

„ 1921 „ 27,253 „ „

„ 1941 „ 68,084 „ „

It was during the Episcopate of Bishop R. S. Copleston that the Fund was started for the Endowment of the See of Colombo, an account of which appears in another Chapter. To both these Funds the Bishop contributed generously himself, and their success is due no less to his generosity than to his wise guidance.

Bishop R. S. Copleston, when he returned to Ceylon from England in 1881, brought his bride with him. She was the

daughter of the Archbishop of Dublin, Dr. Trench. As one would expect, the union was a suitable one. We have referred to Bishop Copleston's high qualifications as a scholar and his association with those who had won distinction in the world of letters. On her side Mrs. Copleston could give evidence of a similar distinction belonging to her family. Dr. Trench was the author of many theological books, some of which have come to be regarded as classics. His two volumes of *Notes on the Miracles of Our Lord*, and the companion volume, *Notes on the Parables of Our Lord*, are known to scholars all the world over, and have been a boon to struggling students in every age. He also compiled a book on Synonyms which has been recognised as the final authority on the subject, while the book *The Study of English* has saved many a scholar from inadvertent blundering. He was a master of style and helped those who were still toiling to achieve success in the world of letters. It may be imagined how powerful was the influence on the lives of the members of a family brought up in an atmosphere of so much learning and culture.

Mrs. Copleston filled the place in the Bishop's home which her high position demanded, and all who knew her can testify to the graciousness and charm which distinguished her whole life. First in Colombo and later in Calcutta, she maintained with dignity and simplicity the role she had to play in society. But that was not all. Amid her many social activities she found time to visit the sick and poor, and one calls to mind two cases in particular. One was a poor girl who was stricken with tuberculosis in a Colombo slum. Mrs. Copleston paid this girl a visit every week and spent an hour or more reading to and chatting with her. The other was that of a sewing-maid who had worked for Mrs. Copleston while she was in Colombo. Thirty-five years after she had left Ceylon, that woman told the writer that she was still receiving a pension from Mrs. Copleston, who never failed to write to her at Christmas.

Mrs. Copleston remained at Putney where she and the Metropolitan had spent the last years of his life until her death in 1943, and all visitors from Ceylon were made welcome in their home. She was always keenly interested in the people of Ceylon, the sons and daughters of people she had known

here, and in the Clergy and the work of the Diocese and its Missionary work in particular. She lived to be 98 and her clear intellect and keen memory caused all who knew her to wonder.

In spite of the amount of time and energy spent in the organisation of the Diocese, financial and otherwise, the Bishop never allowed such matters as administration to interfere with the pastoral oversight of his flock, or with his care for spiritual things. To meet him and converse with him always created a sense, not merely of his greatness and ability, but of his spiritual fulness. There was one direction in which this appeared in a remarkable fashion. It was in the Confirmations he administered. Here the Bishop seemed to be at his best. The teaching he gave was always carefully worded and sound, yet he never seemed to soar above the heads of the youngest candidates. He would be listened to with an attention which showed that the intelligence of his hearers was not being unduly strained in their attempt to follow what he said. With all his learning his delightful simplicity never forsook him. Those who had been confirmed by him never missed the opportunity of attending his Confirmations. The oldest of them might be often found in the congregation at a Confirmation, listening intently to teaching which had been perhaps the turning point of their lives in years long past.

It was fortunate for the Bishop that a subject which had long engrossed his thought and attention, and which he longed to see established in the Diocese, was found to be in full operation before he left Ceylon. It was given to him to see the fruits of his labours here before he was called to higher and more responsible services. He had often spoken of the need of Synodical government in the Church and had introduced the subject more than once into his addresses, and at the moment of his leaving for India to take up duties as Metropolitan in 1902, he was cheered to see that it was already beginning to bear fruit. When he was in India, presiding at the Councils of the Church, there were decisions to be made and directions to be issued which needed the skill and wisdom which he, more than anyone else in the Church of India, could supply. There were in the Church in India at that time men suited for the task of legislation, men like Bishop Palmer of Bombay,

Bishop Waller of Madras, Bishop Lefroy of Lahore and Bishop Western. These were men of first-rate ability, but none of them would deny that it was due to the intellectual ability of the Metropolitan that the great changes were brought about which finally led to the freedom of the Church of India, Burma and Ceylon from all State control. The Metropolitan must have felt after many years of strenuous labour that the time had arrived for him to commit to younger hands those duties, the performance of which had been a very severe tax even on a constitution so strong as his. It must have been therefore a relief to him to retire from his office. In spite of his translation to the See of Calcutta he always maintained his interest in his former See.

There is one incident in the Episcopate of Bishop R. S. Copleston which we feel calls for some remark, even though those who were closely engaged in dealing with it have expressed the opinion that it were far better plunged into oblivion and forgotten. A historian in the course of his researches into the past cannot but find at times that incidents crop up of an unpleasant character which he feels had best be overlooked on the ground that they are not worth recording; or it may be that considerations of expediency or of Christian charity prompt him to such a course. The recital of such incidents may bring into prominence matters which, if left alone, might fade into the past and eventually be regarded as though they had never been; but such a course, though recommended by caution and fine feeling, may give a wholly false impression of the truth. There are unpleasant things which yet have a determining influence in the truthful portrayal of a character, and there are shadows in a life which must be given a rightful place in the narrative, and which impart a sense of strength, not weakness. *Magna est veritas et prevalebit.* Cromwell's demand for a portrait which was so true to life that it gave their rightful place to the very blotches that disfigured his features, has much to recommend it. He would rather, in the interests of truth, be set forth as a rough soldier than as an Adonis. In a strong character we can trust the lights to make their true contribution to the shadows without being obliterated in the process. In the incident in question, the controversy with the

C. M. S., there are certain facts which justify a regard for unadorned truth.

Here are some of them:—

Firstly, we must make full allowance for the spirit of the times. It cannot but strike the careful reader that before the characters in the drama had the time to get to know each other well, with that knowledge which is thorough and complete, there were in the air adverse currents of which many were not aware, and which would sometimes throw across the field of vision a distorting effect, a circumstance which might alter the character of the whole. The effects of fierce controversy which had shaken England during the opening years of the 19th century were still there. They were sometimes clearly heard, at other times they indicated their presence by a sharpened sense of the numinous. The Oxford movement had not died out and its influence was still active and abroad. A young man arrives on the scene, but the scene is not familiar to him. It is charged through and through with ideas to which he can lay no great claim, for here in the Island to which he has come as its Bishop, are able earnest men to whom the very name of Oxford is taboo. Are not these the men who sent many of England's finest sons packing off to Rome? Quite unconsciously the young Bishop must have felt that there was some alien influence abroad. There were already in Ceylon honoured representatives of the great Evangelical movement, who were leading the Church along the path of Missionary venture, and had already to their credit a goodly flock of those whom they had redeemed from the ranks of heathenism. There stood the champions of personal holiness, counting in their ranks members of the great Missionary Society—the C.M.S.—and beside them were the adherents of John Wesley, whose outlook and Missionary ideals were so like their own. It is impossible to say at this distance of time whether the arrival of the young Bishop did or did not create a flutter, as they welcomed the new-comer, so rich in the natural and spiritual gifts belonging to his high office. He represented the best that Oxford could furnish. Would he carry all before him? Was he of the temper which, now that the opportunity had been presented to him, would show that he was as clearly conscious of the call to determine that the ideal he should

set before him was not only to win the heathen to Christ, but to see that the Christianity he was bringing them included the very organisation which the Oxford movement had done much to revive—that it included a Sacramental system looked to as being an inalienable handmaid of the Christian Faith? Be that as it may, the suggestion was made that there was (it may be from purely accidental causes) a disturbance in the atmosphere in the direction of too great an attachment to the ceremonial part of religion.

It is a mistake to consider isolated details of the incident, and to regard them as casting a slur which was bound to affect the goodness and the greatness which otherwise marked the Bishop's character. The incident has been rightly considered as revealing a serious defect in his character, but it must not be forgotten that it is not a rare defect or one which would leave an indelible mark on his administration. A student of Church history will find no difficulty in seeing frequent parallels to it. Conflicts between Religious Superiors and their Bishops are not uncommon in the history of the Church, and we find a tendency for them in all ages where Religious Houses flourished. Indeed, so frequently was this the case that many good people wondered whether the advantages to be drawn from the existence of Religious Orders in the Church outweighed their disadvantages, and it is a strange fact that during this disturbance in the Church, owing to the existence in it of the great Society known as the Church Missionary Society, there seemed to arise a close parallel to the strife engendered in the Society of Jesus, when the head of the Jesuit Society claimed that his authority over that Society was supreme, and would brook no interference from the head of the greater Society. His mistake was that the Church of Rome was a universal Church, while the Society of Jesus was only a part of it and therefore sectional. The C.M.S. was a powerful institution. From the time of its arrival in the Island it set itself to plant everywhere the Kingdom of God. The few Missionaries who comprised it grew gradually into a powerful and coherent body. They were left to carry on their work in the way their Superintendent thought best. The Church had not been sufficiently organised to direct their efforts, so they organised themselves. That their organisation was not on all fours with that

of the larger body, the Church of Christ, from whom they were sprung did not seem to them a matter of very great importance. They seemed to be getting on well without it, and that was quite enough to justify in their eyes the soundness of their methods. They did not offer a hearty welcome to the organised Church when it planted itself in the Island and began to expand in all directions. You may even say that the C.M.S. regarded the whole institution with a certain amount of suspicion and were inclined to cold-shoulder it. It feared that its days of independence were over, and that its only hope of salvation was that its members should hold fast together and see that their liberties were not curtailed, nor their rights threatened.

With the new Bishop, who arrived with his commanding presence, his profound scholarship, his intellectual eminence, and, alas! his apparent connection with the Oxford School, they feared that it would be difficult to arrive at any harmonious method of working. They were not mistaken. Bishop R. S. Copleston was far too great a man to let things drift just to avoid unpleasantness. This Missionary Society was a part of the Church of England and the Bishop knew only too well what were the rights inherent in an Anglican Bishop. He felt that where the rules and regulations of the Church had been ignored they must be given the recognition that was due to them. He was perfectly correct when he decided that what was wrong must be put right: if he blundered it was not in the view he took of his rights and responsibilities, but in the speed with which he sought to put things right. If he was blame-worthy, it was simply on the ground that with all the ardour of youth and consciousness of power, he sought to introduce widespread reforms. He realised that as head of the Diocese he was personally responsible for the good character of those whom he licensed to teach and to preach in the Church. The attack which he made was not a personal attack on the members of the Society. He recognised that they were sound, good men, and the fault he found was not with them but with the principles of the institution to which they belonged. He claimed the power to control the location of the Clergy: to move men from an office they were unfit to hold; to direct the ritual of the Cathedral and to see that none held office, whether as Priest.

or Catechist or other agent, without his direct appointment. It is a remarkable fact that in the course of the long and painful struggle between the Bishop and the C.M.S. there was nothing said by the Bishop reflecting unfavourably on the life and character of its members; and that on the other hand, none of them did anything to indicate a lack of regard for their Bishop. Bishop Copleston knew his mind. This does not mean that he was a heartless autocrat who would silence objectors and refuse to listen to reason. The contrary was the fact. There is an illuminating passage in this controversy where the Bishop listened patiently to an objector, who openly told him that the Bishop's views regarding the sacrificial aspect of the Eucharist and the Eastward position were both so clearly heretical that he would refuse to be present at the Cathedral when the Bishop was the celebrant. Here is another instance of the Bishop's generosity. At a conference to which the Bishop summoned all his Clergy, the C.M.S. element indicated their disapproval of the Bishop to the extent of refusing to be present if he were to adopt the Eastward position in celebrating. The Bishop's response to this was that he invited one of the C.M.S. Clergy to be the celebrant, and himself taking a place in the Congregation, received the Blessed Sacrament from the hands of that Priest.

Feeling that a serious situation had arisen, the Bishop wrote to the Committee of the C.M.S. in London putting two proposals before it which he felt would help towards the solution of the problem with which he was faced:

- (1) That the matter be referred to the Metropolitan for his decision.
- (2) That it be referred to the Archbishop of Canterbury.

The Committee instructed its Secretary to reply that it could not accept the first of these proposals, inasmuch as they would not feel justified in foregoing the right of appeal to the Archbishop of Canterbury which the Letters Patent of the Bishop of Calcutta gave them. The Bishop had, pending this reply, gone to Calcutta to consult the Metropolitan, who had advised him to lose no time in going to London to see the Archbishop of Canterbury. The Archbishop had already expressed his desire to associate himself in the matter with the Archbishop of York, and the Bishops of London, Durham

and Winchester, so Bishop R. S. Copleston left for England without delay.

There is no need to work one's way through all the questions which had arisen and which had to be solved, but the upshot of it all was a letter from the Committee of the C.M.S. stating that they were willing to accept the decisions arrived at by the Archbishops and Bishops, and a statement from the Bishop of Colombo that though he was not bound by the decisions made at Lambeth, he was willing to accept them and would have regard to them in the future. It cannot but be felt that the decision arrived at was invaluable. It laid down the rules by which the Church was to be guided in future, with the admission that those rules were part of the Doctrine and Discipline of the Church of England. This was a decision eminently worth having. We quote a letter from Bishop R. S. Copleston to the *Guardian* of April 28th, 1880:—

“ Sir,

I should be much obliged if you will give publicity to the following letter which I have addressed to His Grace the Archbishop of Canterbury. It will be a cause of thanksgiving to all your readers to learn that the solution of our difficulties, satisfactory both to the C.M.S. and as I hope to the clergy and laity, has been attained. The details of our arrangements would not interest the Church at large and are still in part provisional; but their general character may be thus indicated. The rights of the Society, its *quasi* patrons and the independence of each Missionary within his own area of work will be duly recognised on the one hand, and on the other the areas of work will be more distinctly defined than hitherto and will be subject to principles accepted between us in regard to License, Episcopal supervision and Diocesan co-operation.

I take the opportunity of asking for the prayers of the Church for us all that the goodwill now restored may not again be interrupted, and for myself in particular, that I may be enabled to resume my work with more wisdom, humility and a deeper spirit of prayer.

R. S. COLOMBO,

Brighton, April 26, 1880.”

It would be difficult to end on a finer note than that.

BISHOP ERNEST ARTHUR COPLESTON

1903—1924

When the See fell vacant by the translation of Bishop R. S. Copleston to the Bishopric of Calcutta in 1902, an important question arose in the Church, 'How was a successor to the late Bishop to be provided?' Our Constitution contains a Chapter on "The Election of Bishops." In it there is provision made for three different ways in which the See might be filled. First, the whole Church met in Diocesan Council, should proceed to elect a Bishop, whether from those working in the Diocese, or from outside it. Second, to entrust the election to the Metropolitan of the Province. Third, to leave the nomination to the five senior Bishops in the Church of England. The Church was so much impressed with a sense of responsibility and of the possibility of her making a wrong choice, that after some discussion the Diocesan Council decided to entrust the nomination to the Bishops aforesaid. There was then a long delay; not once or twice the Diocese of Colombo had to remind them that it was suffering from the disability to go forward in its activities owing to the long delay in securing the guidance of a suitable Bishop. Finally, there came the news from England that the five Bishops chosen to make the nomination felt that the best person to fill the post was the Rev. E. A. Copleston, the brother of the Metropolitan. It might be fairly said that the sense of disappointment felt throughout the Diocese was by no means due to the lack of any regard for the Rev. E. A. Copleston, and the excellent work he had rendered as a Parish Priest in Moratuwa and Kandy for 19 years, or to any suspicion of his unfitness for the post which had been held by so great a personality as the Bishop who had just left it. It appears to be the fact that what created a sense of disappointment was that, after being kept waiting for so long, the least that could be expected was that some person of special eminence in the English Church was about to be sent to us. No one felt more than the Rev. E. A. Copleston the responsibility of the task to which he was called. He was conscious of the general disappointment, and girded himself for the work that lay before him in simple and humble reliance on Him who had called



The Right Rev. Ernest Arthur Copleston, D. D.

1903 — 1924

him to undertake it. It soon appeared that the new Bishop's experience as a Parish Priest for so many years would give him a special fitness for the Pastoral work which the new post offered him. It could not be said of him, as it is so often said of newly appointed Bishops, that they might have been all the better for experience in parish work as Parish Priests.

The Episcopacy of Bishop E. A. Copleston was largely without incident. He was content to carry forward zealously what his greater brother had started and guided for many years with singular wisdom and courage. It is remarkable that he was the first Bishop whom the C.M.S. invited to preside at their annual Conference. His zeal in the cause of missions was great, and he would miss no opportunity of doing what he could to advance their cause. Two laymen were once discussing the new Bishop. One remarked that his sermons were not up to much. There came the reply, more apt than the speaker imagined, "Why, his whole life is a sermon."

The Bishop set before his flock the power of simplicity in life and the readiness to endure hardship in the cause of Christ. His strict asceticism enabled him to give largely where money was needed and the cause demanded it, and one of his first acts after his retirement to England in 1924, was to communicate to the Standing Committee of the Diocese his desire to refund a considerable portion of the pension awarded him, and that refund was repeated year after year till his death. An attempt was made to have a memorial to the Bishop in his old Parish, in Kandy. Launched at an unfortunate time, it did not meet with sufficient response to carry out the purpose which was in view, to build a Chapel and Vicarage in connection with the Hostel for Anglican students in the Ceylon University. The site has been purchased but there has been no building undertaken, nor is it likely that it will be undertaken for some time. Such a Memorial is long overdue and it is hoped that for the honour of the Church the faithful and earnest work done by Bishop E. A. Copleston will meet with more adequate recognition.

Bishop E. A. Copleston was particular in rendering an account of any Parish Fund committed to his care, showing his sense of the sacredness of anything connected with the Church, even if people were perfectly willing to let pass the

niceties of finance on the ground "that it was only a minor matter of expenditure and not worth worrying about." The care with which he husbanded the funds for which he was in any sense responsible had two great advantages. First, he was to all his Clergy an object-lesson as to the importance of the management of Church funds owing to their sacred character; and he even went to the extent of asserting that he thoroughly enjoyed smoothing out the intricacies of some complicated Church account. Secondly, this particular attention which he paid to money matters proved definitely to all the Clergy the value of his system, for the amount which he was able to contribute from his own private funds to the work of the Church amply illustrated the wisdom of his method. At the time of his Consecration the amount held by the Colonial Bishopric Endowment Fund and which was then transferred to the care of the Incorporated Trustees was £22,943.15.3, and during the whole of his Episcopate, Dr. Copleston increased the capital of this Fund, by not drawing the full income from it, so that at the date of his retirement it stood at the sum of Rs. 723,587.29.

Dr. Copleston took a very keen interest in the welfare of Church Schools, and indeed with the whole question of the value of Christian education as an evangelising force. His lively interest in this question was exhibited by his concern for the welfare of students attending the new University, and his determination that opportunities should be supplied them for religious worship. The Government had originally proposed that Hostels should be provided for the different denominations, and offered to denominations willing to supply part of the cost, a like sum to enable them to be completed. This offer was afterwards withdrawn, much to the disappointment of managers of denominational schools; but the determination and persistence with which the Bishop fought for this advantage for our students is still remembered, and hence we feel the propriety of erecting for him a memorial which would supply to the Diocese what he had fought so bravely to secure. It must not be forgotten that it was during his Episcopate that S. Thomas' College was moved to Mt. Lavinia, and in the intricate details that accompanied that move the Bishop took the keenest personal interest. It is

largely to him that we owe it that the College was able to steer its way past all the difficulties it encountered: and to take its place immediately among those educational institutions of which it is regarded as the leader.

It had long been felt that the work of the Sisters of S. Margaret's had not fulfilled completely the aim they had in view, which was to provide the possibility of a Religious life for the women of Ceylon. While the work of S. Margaret's showed a vigorous growth in those directions to which its attention had been turned, there was one branch of work which seemed as though it would be the better for having the interest of the public drawn to it. It was to Bishop E. A. Copleston that the Church owes the foundation of the Order of the Sacred Redeemer. This institution was started in 1920 and is now a well established religious body, doing useful work.

It was Bishop E. A. Copleston who summoned the public to the big meeting held in 1910 to consider the question of a New Cathedral for the Diocese. Elsewhere will be found the steps which were taken to launch this project and an account of that meeting.

In 1889 the Rev. E. A. Copleston married Miss Evelyn Fox-Strangways. She was a stranger to the East and it must have been a difficult task to adapt herself to the life of this country, entering on the change as she did, in middle life. She nobly undertook the work to which she felt she had been called, and all she did was marked by an extreme modesty, a desire to be of service to others, and to fulfil to the utmost the duties which await the wife of a Parish Priest. Mrs. Copleston had no fondness for Society, but that did not mean that she neglected her social obligations. She was a perfect hostess, as those knew well who had the privilege of being entertained at the Vicarage in Kandy, where Mrs. Copleston supervised every detail that could add to the comfort of her-guests.

One of the most remarkable features in Mrs. Copleston's character was the sympathy she evinced in all her dealings with the poor and unfortunate. She gave a personal interview to any applicant for help, never dismissing any with a coin sent by a servant. She seemed to delight in the privilege of being allowed to bestow on the poor the help for which they looked to her.

Mrs. Copleston had only a small circle of friends, but they were people who had a real affection for her and whose companionship brought her real joy. She was an invalid during the last year of her life in Ceylon, and spent some months at Bandarawela in the care of a nurse till the Bishop could arrange to take her home, where she died not long after.

BISHOP MARK RODOLPH CARPENTER-GARNIER

1924—1938

We are committed to the task of recording, which is to us a high privilege, what was the impression made by Bishop Carpenter-Garnier on the Diocese which he served so faithfully. What we reproduce below is the impression made on one who knew him well and of what he was and of the incalculable blessings enjoyed by the Diocese during his ministry of 14 years. That impression, completely justified when it was uttered, still holds good, unless we could imagine that his work since he retired has bestowed on him a further title to our grateful regard. This is why in the short biographies of the Bishops of Colombo which are appearing in these pages there is no need in the case of Bishop Carpenter-Garnier to create a fresh memorial. It should be enough for us to state here what he was when we knew him 8 years ago; what we believe he still is; changing if he changes at all, only in reaching greater heights in the fulfilment of his ministry.

The day which commemorates the Nativity of S. John the Baptist will live long in the memory of the Diocese as the day which saw the Consecration of Mark Carpenter-Garnier in S. Paul's Cathedral, London, as Bishop of Colombo, and the day on which, 14 years later, he resigned the See.

It was the privilege of a few members of the Diocese to be present at the Consecration, the rest had to wait till his arrival in Colombo, in the following October, to see the new Bishop. There is still fresh in our minds the welcome accorded to him on Galle Face, when different parishes passed with their banners in long procession before him and led the way to Bishop's House, where beneath the banyan tree at the further end of the lawn, we crowded round him to hear the first words he had to speak to us. One phrase he used was singularly



The Right Rev. Mark Rodolph Carpenter-Garnier. D.D.
1924—1938

happy: "I feel I have reached Home." The ministry among us had begun. It was a violent change from the ministries he had fulfilled elsewhere. At All Saints', Margaret Street, he served in a Church where worship was always linked with Saints' beauty and reverence and dignity, and on festivals, with splendour and the best that music and art could do to kindle devotion. Thence he was moved to the quieter atmosphere of Pusey House, where under the inspiring and sanctifying influence which derives from the memory of the great leader of the Oxford Movement, he gave himself to the work of deepening the religious life of University Students. It was when there that he received the call to undertake the manifold and varied activities of a Colonial Bishopric.

The new Bishop set himself to learn by experience the way to handle his new responsibilities. He brought to bear on the life of the Diocese a nature which was above all else intensely spiritual, and its influence soon began to be felt. He set himself to place before the clergy his own high ideal of the priestly office and to provide for them the means of rising to it. He started annual Retreats with the opportunity they gave to go apart for a while and recover the vision of God, which was apt to be lost in the strain and stress of an active parish life. He invited his clergy year by year to "Schools" at which problems of the priestly office were discussed and practical guidance given, after full discussion, as to how they should be met. He instituted regular Synods at which he took counsel with his clergy on important questions regarding doctrine and discipline, and the best methods to be used in presenting the Gospel to non-Christians of different religions. He felt keenly his responsibility for the lay members of his flock, and taught the value of personal contact with them on the part of the clergy, and himself took an active part in ministering to the spiritual needs of those who sought direction, whether in town parishes or in places where Churches were few and ministrations rare. In all these he was at his best. He was in a congenial atmosphere. He was at home and happy in the exercise of powers which had been strengthened and perfected by habitual use.

In one direction Bishop Carpenter-Garnier felt a distinct call to embark on fresh work. Parochial Missions had

hitherto been very rare in this Diocese, but the Congregations had been given the opportunity of experiencing what a Parochial Mission meant when there came out in 1922 the well-organised body known as the "Mission of Help" led by Dr. Theodore Woods, then Bishop of Peterborough.

There were none left outside its range and many experienced a real spiritual awakening, and the result of this Mission was felt to be so beneficial, that Bishop Carpenter-Garnier in 1928, having had time to realise the needs of this Diocese, felt it was time to have another Parochial Mission. He appealed to the Community of the Resurrection to send out one of their number to conduct a series of Missions. The Father Superior readily responded to the invitation, and his choice fell on no less a Missioner than Fr. Timothy Rees, with his unique experience of such Missions and his readiness to adapt himself to all the varied elements to be found in the congregations to which he ministered. He had as his assistant the Rev. Montague Dale. They arrived in Colombo on the Feast of the Epiphany, 1929, and four Missions were held. They were in S. Michael's Church, Polwatte, with S. Paul's, Kynsey Road: S. Paul's, Kandy: S. Paul's, Milagiriya, with Christ Church, Galkissa: and All Saints', Galle. These Missions lasted till March, 19th. Fr. Rees spent Holy Week and Easter Day in Nuwara Eliya conducting the Services there, before he returned to England.

The far-reaching effects of Fr. Rees' spiritual influence on his listeners cannot be over-estimated, and many are to this day thankful to him for all he gave to the Diocese. His lasting interest in it may be realised when it is remembered that visitors to England and Wales from Ceylon have always received a warm welcome from him, and were made to feel that the bond of union with them created by the Mission has not been severed.

But the life of a Bishop in Ceylon called for Bishop Carpenter-Garnier's attention in other directions. There was the call to administrative work, the absorption in details of finance, the problem of finding the funds necessary for carrying out reforms in one direction and another: the urgent need of supplying the spiritual wants of scattered members of his flock, and the sense of being thwarted in this desire by insufficient

resources; the devotion and thought in listening to and settling differences that arise between pastor and people, or between members of the same parish: the call to deal with conflicting claims and interests of different races and nationalities and classes and castes within the Church, without wounding the susceptibilities of any or exposing oneself to the charge of imperfect sympathy or of bias; the call to fill vacancies in parishes, giving full weight to the personal wishes of the clergy concerned, to the rights the laity claimed in the matter, and his own carefully considered conviction of what he felt to be the wisest decision; the attendance at Committees, where a number of subjects would come up for discussion which seemed to have little or no spiritual value.

But all these were a part of a Bishop's duties. By one less sensible of his solemn responsibilities an escape might have been found by the delegation of some of these things to other hands, and the restriction of his energies to duties of a more purely spiritual character, where his soul could range with greater freedom and feel at home, but he had far too fine a conscience and far too high a sense of his personal responsibility to take the easier course. The spiritual gifts he possessed in so pre-eminent a degree needed for their free exercise an atmosphere other than that of the endless Committees, where for long hours the discussions ranged over financial problems, or the interpretation of rules, or reforms in the Constitution, or the bewildering intricacies of the Pension Fund. It seemed a thousand pities that he should wear himself out over such things. Or one recalls the hours spent in interviewing parties engaged in some parochial squabble, or the endless correspondence in which he would engage himself in the attempt to deal sympathetically and quietly with the matter in dispute. And yet, even in dealing with such matters, one sensed the presence of that fine spirit that even in the face of bitter recrimination and harsh judgment and sheer discourtesy could maintain an unruffled attitude of sympathy and patience and Christian charity. Even we, who deplored the necessity that required that a great part of his addresses at the Diocesan Council should be taken up with appeals for money, always found something to stimulate and inspire in the wonderful way in which he would lift the

whole subject to a higher level, and treat it as something which was not entirely sordid or secular, but had its place in the spiritual scheme of things and had a right to be considered a part of religion.

If one were to try to sum up the influence of his life and teaching, it would not be untrue to say that it aimed at bringing religion and life into the closest union. The Christian's life could be what it was meant to be only in so far as it was lived in the light of the vision of God. Its highest act was worship. Not worship in the sense of formal services and prayers which were centred on self and went no further than petitions for one's personal needs, but worship which meant the contemplation of God in His majesty and greatness and love, so that influenced by the heavenly vision one returned to the world, and thereafter viewing it in the light of the vision, felt the call to respond to its claims in the right way. Again, the Christian life was not the mere striving, however earnestly, after the imitation of the sinless life enshrined for all time in the Gospel pages, but the life filled with belief in the living Christ, the Christ of to-day, as some one to be experienced, and trusted in, and guided by, and looked to for help and guidance and inspiration and strength in the daily round.

It was in such a life that those who came in contact with Bishop Carpenter-Garnier recognised a spirit as rare as it was beautiful, and felt its influence and traced it to its right source, to a calm, sure sense of the presence of God. It is to that we may trace the sense of quiet strength that marked his life, his abounding hopefulness, his patient perseverance in pursuit of the high aim he set before him, his charm of manner, his friendliness to all, his playful humour. We may, many of us, feel that the Diocese has lost much by his resignation. It were more fitting that it should begin to realise the extent of the blessing it has received in having had in its midst for fourteen years an influence so tender and loving and gracious and strong. Those outside the Diocese, as in India on the occasion of his visits there, and those not of our communion in this Diocese, felt alike the uplifting influence of his presence, and were not slow to record it. We, who were privileged to be in closer touch with him

than they, have yet to realise the greatness of the blessing bestowed on us by the Episcopate of Mark Carpenter-Garnier.

The Ceylon Liturgy is the result of a petition presented to Bishop Mark Carpenter-Garnier on September 21st, 1927, by the Rev. G. S. Amarasekara, on behalf of the Ceylonese Clergy, as the then senior Priest of the Diocese, praying that a Liturgy be drawn up for the use of this Diocese. Two months later the Bishop appointed a Committee consisting of the Rev. Charles Henry (Chairman) and the following Clergy:—P. L. Jansz, G. B. Ekanayake, R. V. Becket de Silva, Lakdasa de Mel, Dr. Isaac Thambyah and James Wirasinha (Secretary). On the death of Charles Henry, the Rev. G. B. Ekanayake was appointed Chairman. The Committee laboured for five years and produced the Ceylon Liturgy.

The first draft was submitted to the Bishop on 21st September, 1931. The Metropolitan was then in Ceylon on a Visitation, and the Liturgy Committee met him, and placed the result of their labours before him. On the advice of the Metropolitan the document was referred to the Consultative Body of the Lambeth Conference. That Body referred it in turn to two of the foremost Liturgical experts of the Church of England for their opinion: *Viz.*, Bishop Frere of Truro and Chancellor Srawley. The first draft was revised in accordance with their recommendations, and on September 13th, 1942, the Diocesan Synod decided to petition the Episcopal Synod, for sanction for its experimental use in this Diocese. The voting at the Synod was 76 for and 5 against. On September 16th the Diocesan Council agreed to the Petition. The voting at the Council was 125 for and 25 against. In January, 1933, the Episcopal Synod gave its sanction for the use of the Liturgy, after making a few modifications. On March 1st, 1933, it was authorised for experimental use in this Diocese.

In 1932, when the Liturgical Committee asked for the experimental use of the Liturgy, it said:—

“We have aimed at preparing an order of Service simple in character, liturgically correct, doctrinally sound, and satisfying to our devotional instincts. . . . We have had no hesitation in taking the Anglican Liturgy

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as the basis of our work We have introduced no feature into the proposed Liturgy for which we cannot find any precedent either in Eastern or Western Liturgies. We have freely borrowed from both Eastern and Western sources At the same time it will be seen that we have not sought to break away from the Anglican tradition, which having first afforded us our instruction in the Faith still retains an assured place in our affections this is the form of Service we should like to see in regular use in the Church of Ceylon, being confident that such a Service eclectic, comprehensive and doctrinally sound, will provide for our people both the necessary grounding in the principles of the Faith and a wholesome training in grateful and reverent worship."

After four years of experimental use a petition was submitted by the Ceylon Liturgy Association, of which the Rev. J. E. Hardy was President, which asked for the Alternative Use of the Liturgy in the Diocese. The Episcopal Synod gave sanction for the use of the Ceylon Liturgy as an Alternative Use in the Diocese under Chapter XXI. Canon IX (b) of the Provincial Constitution, thus bringing the period of experimental use to a close. On March 1st, 1938, the Ceylon Liturgy was authorised as an Alternative Use in this Diocese and has since continued to be so used. At present there are 42 Congregations that use it normally, and 17 occasionally.

This is the first step in the direction of recognising the right of a National Church to provide for its liturgical use a form which springs from its own peculiar needs, and it may be regarded as being the result of its own spiritual experience. Varieties of national temperament seem to demand varieties of liturgical expression. Congregations differ in understanding of spiritual things, in circumstances, in race, education, and in an infinite number of conditions. Liturgies cannot be written. They must grow. They may be corrected and polished in a study, but they are born and grow in the Church. Liturgies are made by being used. Liturgical forms may best follow ancient models, both Eastern and Western, as they represent centuries of actual devotion, but pedantic purism must at all costs be avoided. While retaining the Catholic heritage of worship in a new Liturgy, we must not

fail to adopt the peculiar characteristics and needs of the nation. It may be possible to produce a mosaic which is liturgically sound, but which may be lifeless. Modern life and the needs of the nation should be harmonised in it. In the Ceylon Liturgy an attempt has been made to give the religious consciousness of the people of the land an opportunity of adequate expression.

On the following points the Ceylon Liturgy shows a variation from the Book of Common Prayer:—

1. A Complete Canon.
2. The Sacrificial aspect of the Holy Communion is emphasised.
3. Ceremonial worship is accorded free expression.
4. The Prayer for the Church is in the form of a Litany.
5. There is a revival of the Epiclesis and the Anamnesis.

Any comment on the Ceylon Liturgy will not be complete without a reference to the late Canon James Wirasinha, who was the guiding spirit of the Liturgy Committee. He devoted much of his time and labour to its production and for that he will always be entitled to the gratitude of the people of the Church of Ceylon. We are grateful that the present Bishop of the Diocese recognised Canon Wirasinha's services in this connection, and conferred on him a Canonry when the Honorary Canonries of Christ Church Cathedral were revived in 1939.

BISHOP CECIL DOUGLAS HORSLEY

1938

Cecil Douglas, by Divine guidance Seventh Bishop of Colombo, was elected to the See at a time when his special gifts were most needed. He had youth to his advantage: some would have looked upon this gift as a *disadvantage*, but Archbishop Lang thought otherwise, and the Church in this land concurred. Chosen by the voice of the Church of Ceylon in Council assembled, on July 12th, 1938, the Rev. Cecil Douglas Horsley heard the news in Upper Norwood, where

he had been Vicar of the Church of S. John the Evangelist for four happy years. He is a graduate in the honours school of English Literature and Modern History of Cambridge University, and won his College Reading Prize. He was ordained Deacon on March 3rd, 1929, in the Abbey Church of S. S. Mary and Etheffaeda, Romsey, at the only ordination ever held in Romsey Abbey, by the Right Rev. Theodore Woods, Bishop of Winchester, who ordained him to the Priesthood in the following year, in Winchester Cathedral. Bishop Horsley's first curacy was at Romsey Abbey, and his second at the Church of S. Saviour, Ealing, under a truly great parish priest, the Rev. A. C. Buckell. Eight years afterwards the call to "come over to Ceylon and help us" sounded in his ears, and he was "not disobedient to the heavenly vision." On All Saints' Day, 1938, he was consecrated in Westminster Abbey, the presenting Bishops being the Bishop of London (Dr. Arthur Foley Winnington Ingram) and Bishop Carpenter-Garnier. Among the fourteen Bishops who assisted at the consecration were the Right Rev. Guy Vernon Smith, Suffragan Bishop of Willesden, (formerly Archdeacon of Colombo and now Bishop of Leicester), Bishop Eyre Chatterton (formerly Bishop of Nagpur), and Dr. B. F. Simpson (then Bishop of Kensington, now of Southwark) who had Old Catholic Orders.

Bishop Horsley arrived in Ceylon on Thursday, December 15th, 1938, by the *S. S. Baloeran*. It was a coincidence that the same boat that had taken Bishop Carpenter-Garnier away from Ceylon, brought his successor to these shores. On arrival, he was driven to the Cathedral for an act of thanksgiving and self-dedication. Bishop Horsley was enthroned at Christ Church Cathedral on Tuesday, December 20th, by the Ven. F. L. Beven, Archdeacon of Colombo, in the presence of nearly all the Clergy of the Diocese, of representatives of the Holy Orthodox Church, various Christian denominations, and of an immense congregation which included His Excellency the Governor, Sir Andrew Caldecott, the Mayor of Colombo, and representatives of the Naval and Military Commands.

The Anglican rite for the enthronement of a Bishop is in itself of remarkable beauty and dignity. One touching feature



The Right Rev. Cecil Douglas Horsley
1938

is worthy of mention. It was the grouping of a number of little children about the Bishop's Throne, at his own request. The note struck by the Bishop in his Address after his enthronement indicated what was to be the character of his ministry. He said,—throwing down the gauntlet :—“What we need is not one Bishop but at least three. If men have money for guns and pleasure and amusement, we shall not let it be said that there was no money to build a temple for the Living God.”

On December 21st there was a rally of representatives from all the parishes, a veritable “army with banners,” gathered at Bishop's House to welcome their new Bishop. One can never forget that impressive scene, nor fail to recall the Bishop's courtesy in descending from the dais, on which he stood to receive the greetings of those who filed past, first to greet the Archimandrite, and next to shake hands with the Rev. O. J. C. Beven, then the most senior Priest in the Diocese. The Rev. Dr. G. B. Ekanayake welcomed the Bishop to the Diocese on behalf of the Clergy and Mr. J. A. Martensz spoke on behalf of the Laity.

Among other features of the Bishop's ministry that call for special attention, we may note the courage and precision with which he threw himself into the work before him. He continued the practice of holding a Synod of the Clergy each year, and of delivering a Charge at such meetings. Perhaps the most profound of his Charges was the one entitled “Priests Unto God,” which outlined the functions and responsibilities of the Sacred Ministry, and concluded with these words : “Brethren, we are Priests unto God. Cling to that eternal truth. Let us be guided by clear and fixed and holy principles. O, ye Priests of the Lord, Bless ye the Lord, Praise and magnify Him for ever.”

He was anxious to have the younger Clergy well informed and able “to give reason for the faith that was in them,” and to that end he called together a conference at Mount Lavinia, at which the Clergy were invited to express their opinions with the utmost candour. The writer, then the most senior of the younger Clergy, still retains vivid memories of that conference, and it is perhaps the dreams and visions which the Bishop and they had seen together that impelled the Bishop to issue his

now famous "Call" to the Youth of the Diocese, as a result of which the Diocesan Youth Movement was born, having as its basis a rule of life drawn up by the Bishop, under the heading "Crusaders of the Church."

What strikes one most about the Bishop is that he regards Christianity as something aggressive in character. This is what attracts young men to him. The religion he preaches to them is not something which he feels he must apologise for and which must leave many things unexplained. He is sure of his ground and he wants all men to be similarly sure of it. It has been said that true Christianity is an adventure—it is just this, the adventurous element in Christianity, that he emphasizes and which he wishes that all men would witness to in the world. And yet there is a gentler side to the faith he proclaims. Strong men sometimes fail to appreciate the defects of those less strong and are even impatient of them. But Bishop Horsley knows how to assess such persons at their true value, and would maintain that there is in them a strength waiting to be awakened from sleep and entrusted with great tasks. The administrative side of his Episcopal duties cannot but absorb a great deal of time, but he knows well that there is a spiritual side to his Office and that it must not be ignored. He delights, when on tour, to mark off a certain time during which the Priest of a Parish is asked to lead him to different members of his flock, so that they may cease to be strangers to him. Here it is that the true Parish Priest holds his own even when official duties press for recognition.

Another important conference was that held at the G.F.S. Hall, Kollupitiya, when Deva Suriya Sena held his audience spell-bound while he explained the beauties and possibilities of Eastern music in Oriental worship. The outcome of this was the publication, by Suriya Sena himself, of an oriental musical setting to the Ceylon Liturgy, which is now being used in many Sinhalese parishes.

There have been in our Diocese many instances of signal services rendered to the Church through many years without any thought of reward on the part of those so serving, save that of knowing that they served their Blessed Lord. The most worthy of these were chosen by the Bishop to be appointed

as Honorary Canons of the Cathedral Church of Christ. There had been others who received this honour in days gone by. Canon S. W. Dias, the great Sinhalese scholar; Canons Mathias and Wise, installed in the Cathedral on September 21st, 1854; and later, in the days of Bishop Cloughton, Canon Bailey. Mention is also made of two others, Canon G. B. Mutukisna and Canon S. D. Ondaatje, but these awards were of rare occurrence. Bishop Horsley revived the practice by installing seven other holy and humble Priests of the Lord. They were O. J. C. Beven; W. E. Botejue; G. B. Ekanayake; S. S. Somasunderam; S. M. Thomas; A. M. Walmesly and J. P. Wirasinha. The Bishop named the Stalls as follows:—Three of them commemorating incidents in the life of our Blessed Lord, namely the Stall of the Epiphany, the Stall of Candlemas, and the Stall of the Holy Cross, then come three Stalls connected with the Saints, the Stall of S. Thomas (the Apostle to the East), the Stall of S. Matthew (on whose festival the Cathedral was consecrated in 1854), and the Stall of S. Lawrence (the Traditional Patron Saint of Colombo). The Stall of Henry Martyn (the great Scholar and Missionary) is a graceful tribute to the work of the C.M.S. in this land. (See Appendix 9).

The Bishop's next innovation was the establishment of Ruri-decanal Chapters of Clergy. The Bishop insists on a strong parochial life while deprecating *narrow parochialism*. He therefore took steps to deepen the sense of brotherhood between parish and parish, and between the parishes and the Diocese by the appointment of Rural Deans. Rural Deaneries are of a two-fold nature: (1) They consist of an area in which the Clergy are grouped together under the chairmanship of a Rural Dean elected by them, but appointed by the Bishop. The Rural Dean is the Bishop's special representative for that area. (2) Ruri-decanal conferences, which consist of the Clergy of the Rural Deanery together with the Lay representatives, Wardens, Lay-readers and Catechists of a particular area, under the chairmanship of their Rural Dean.

Bishop Horsley has shown clearly his desire to preserve in the Church ceremonies of time-honoured value, feeling that they had to play a part in the economy of the Church too valuable to be ignored. On one of his tours he baptised

twenty-three adults by immersion in the Morogolla Oya, an extremely rare event in the history of our Diocese, but one which captured the imagination of Christians, and helped to emphasize the sense of continuity of the Church of to-day with the Church of ancient times, for they are one in their use of this sacred symbol.

His interest in Missions is widespread. The Kandyan Itinerancies were reorganised and regrouped, and for the first time in history young priests were placed in charge of these missionary centres. Sinhalese and Tamil lyric books were published. The Bishop also introduced the idea of Missionary exhibitions. He said: "The imagination should be caught and held not only by speech but also by an appeal to the eye." Such an exhibition was held in 1941, which year also saw the publication of a Missionary Bulletin intended to rekindle evangelistic zeal. The Ashram project was given a trial for the first time in this Diocese—at Chunnakam in the north and at Arangala in the K.C.I.

The Bishop gives sympathetic heed to the needs of converts, especially Buddhist Monks who have been brought into the fold at S. Luke's, Borella, and elsewhere, and a Converts' Home is being planned by the Diocesan Board of Missions to provide for the care of those who are feeling their way towards Christianity, during a critical period in their lives.

Missionary Societies welcomed his chairmanship at annual general meetings. He willingly consented to be the chairman of the National Christian Council. All the Churches owe him a debt of gratitude for the appointment of a Chaplain to the Anglican Students of the University of Ceylon, at a time when wave after wave of Communism and other "isms" were sweeping over the educational establishments of the land.

In 1941 the Most Rev. Foss Westcott, Metropolitan Bishop of Calcutta, spent three weeks in the Diocese, held a visitation of the Clergy in the Cathedral and delivered fifty-four addresses in different Churches. In 1945 he resigned, and the Rt. Rev. George Hubback, Bishop of Assam, was elected in his place.

For some time after the departure of Archdeacon Denyer in 1940, the Archdeacon of Colombo combined the duties of both Archdeaconries, but in 1941, the Bishop having discovered

through experience that "it was utterly impossible adequately or conscientiously to administer the Diocese in this way," appointed the Rev. J. A. R. Navaretnam as Archdeacon of Jaffna. The new Archdeacon's great contribution to the Church is his conception of the Brotherhood of the Holy Cross, which is to be a feeder to the Divinity School and a training ground for future Missionaries. It is perhaps unfortunate that the rigid application of the rules of the Brotherhood may keep out some of the best educated men from the Sacred Ministry, and so the Bishop is given wide discretionary powers.

Up to 1945 four new Churches have been consecrated by Bishop Horsley, S. Andrew's, Gampola, S. S. Mary and John, Nugegoda, S. Luke's, Borella, and S. Andrew's, Polgahawela.

The Bishop's concern for the welfare of his Cathedral Church has been shown in many ways. He maintains a regular connection with it by celebrating the Holy mysteries every Wednesday morning at the Altar of the Cathedral, and he has often emphasized the close link that should exist between every Parish and the Cathedral in which is situated the throne of the Bishop. The Sunday following November 7th in each year has been set apart as Diocesan Sunday, when representatives from all the Parishes assemble at the Cathedral for thanksgiving and renewal. With the help of the "Friends of the Cathedral" the fabric and furniture of this venerable Church have been renewed and beautified.

The Centenary of the Diocese was approaching, and the Bishop perhaps remembered the words of his enthronement sermon: "The second need is that of a central powerhouse of prayer and a centre for occasional Diocesan rallies. . . ." and felt that the time had come for action. He therefore arranged for a public meeting at the Town Hall, Colombo, on April 9th, 1943, with the Governor, Sir Andrew Caldecott, in the chair. On that day was launched the Centenary Fund Appeal for one million rupees, for three specific and important purposes—Clergy Endowment, the New Cathedral, and Additional Episcopal Assistance. The Cathedral was to be a thank-offering for the Peace to which we looked forward, and for the blessings bestowed upon the Diocese in the first hundred years of its existence.

In the Christian Council, the Bishop has worked harmoniously with the leaders of the Free Churches. Taking a step unprecedented in the history of the Diocese, he accepted the invitation of the Roman Catholic Church to attend the consecration of Dr. Edmund Pieris, the first Bishop of Chilaw. After having consulted the Council of Synod, the Bishop went down to Chilaw to be present on that historic occasion. It was on S. Mark's Day, and the Bishop celebrated the Holy Communion at S. James' Church, Chilaw, before attending the Consecration Service.

At his enthronement Bishop Horsley had said: "I am glad to see before me representatives of other Christian bodies. I extend to you all the right hand of fellowship in the name of the Lord. . . . Not by spectacular, but by the really harder way of personal friendship and faith and enquiry . . . can that wider unity be achieved for which we are all praying . . ." Many who have read these words have asked the question: "Why then is the Bishop against Reunion?" Those who have understood his point of view, however, realise that the Bishop is *not* against *Reunion* as such but against a particular Scheme—the South Indian—which he considers to be an unsatisfactory short cut. And yet at the end of that memorable debate in the Diocesan Council on this subject, just before the vote was taken, the Bishop urged that each one should vote according to the dictates of conscience, and not merely agree with the Bishop for fear of causing him offence.

The Bishop announced his willingness, following the directions of the Episcopal Synod, to allow an interchange of pulpits on special occasions to the extent approved by the Lambeth Conference.

In 1943, Deaconess Carol Graham, who had done good work in the Diocese of Dornakal, was invited to Ceylon by Bishop Horsley. Under the auspices of the Mothers' Union, she conducted an Island-wide campaign. With her advice a Diocesan Board of Women's Work was formed to foster work among women in the Mission field.

Bishop Horsley can rightly point "to something attempted, something done" during the seven years that he has occupied the Episcopal throne. And all this against a background of War! For hardly had the Bishop begun to

know the problems of the See, when War, with all its dark possibilities, descended upon the world again. The Bishop announced that the Colonel Commandant of the Ceylon Defence Force had called upon him to succeed the Rev. David Tweed as Senior Chaplain. In the discharge of his duties of Chaplain, he held valedictory Services for Ceylon boys prior to their departure on overseas service, and visited service men on ships, in camps and aerodromes, preached in gun emplacements, cadjan huts and in the open air, and dedicated Chapels in various camps. He held thirty-two separate confirmations for them in one year alone, not only in the languages of the country, but also in Swahili. The needs of Trincomalie, where our Church is handicapped without a building in a strategic centre, have always been in the Bishop's mind, and in the War years he spent three Christmases there, helping to provide Services for Ceylonese and European Churchmen alike. Just before H.M.S. *Repulse* left Colombo harbour on her last fateful journey, the Bishop preached on board this fine ship on the theme "All the world's a neighbourhood." The Chapel in H. M. S. *Ceylon* was furnished with gifts from members of this Diocese. Some mention must be made of the magnificent way in which the Bishop seized the opportunity presented by the War of bringing the Church to Servicemen all over Ceylon. It would not be easy to detail all that he did to get into touch with men of all ranks and to maintain his hold on them. His care for these scattered members of the Church was a standing witness to the high conception he has always held of the Episcopal Office. Realising the feelings of Service men, he contributed, when at home on furlough, an article "They talked to me of Home" to the *London Star*.

It was not till he had entered on the sixth year of his Episcopate that the Bishop took home leave, and during his ten months' absence from the Diocese he devoted a considerable part of his time to advancing the cause of the Diocese among friends and well-wishers in England. At Westminster Abbey, where he had been consecrated five and a half years before, he gave an account of his stewardship, in an outspoken and challenging sermon. The Bishop said: "I have come back to report Commissioned by the Church of God, sent

forth with the stirring words of Bishop Walter Carey ringing in my ears, I reached Ceylon at the end of 1938. Bear with me therefore, while I offer you some observations, which I consider paramount. Our problems are domestic, and somewhat of a complex character. I have not come here to describe more than one such, and to ask for your prayers for me upon whom has fallen the heavy responsibility of rightly dividing the word of truth to the flock committed to my care.

"One basic frustration and problem, my conscience bids me lay before you—for it springs from the connection of Ceylon with the British flag. I want to bring before you with all the urgency I can, the need for greater personal enlightenment and sympathy—not *condescension*—on the part of all those who think of settling in Ceylon. The times are over-ripe for a more. courteous and certainly more Christian attitude towards the people of Ceylon. Certain personal relationships and attitudes need to be drastically revised, if understanding is to be deepened, and an atmosphere created, whereby the Christian Gospel on the lips of white men can be accepted with any degree of reality. It no longer "pays" to be a Christian! Those days are gone, and a good thing too. But if our message is not to be hopelessly compromised at the outset, some better *modus vivendi* must be followed by all who seek to live in Ceylon. It is not a question of politics only. It affects my work at every turn and powerfully influences any future usefulness which our Church can achieve."

On his return to the Diocese in November, 1944, Bishop Horsley held his primary visitation and delivered his Charge. He then gave his full attention to the preparations that were being made, and the tentative programme that had been drawn up by the Centenary Celebrations Committee. Parochial Missions were conducted in many Parishes, in preparation for the forthcoming Centenary.

One fact still remains to be recorded in any adequate account of Bishop Horsley. He is an ardent reader and a persistent student. He is always receiving parcels of books from England and consumes them with amazing rapidity. He is not merely a rapid reader, but he is sound in his choice of books and reads widely.

Bishop Horsley is of an intensely practical turn of mind. He sees in life more than most men do. The untidiness of a Church does not escape his notice, nor the neglect of the Altar furniture, nor the Eucharistic vestments. His insistence on the best in these matters may be adequately expressed in G. F. Watts's words, "The Utmost for the Highest." Bishop Carpenter-Garnier, soon after he took charge of the Diocese, urged his Clergy to start a Crusade for the establishment of Vestries of reasonable size; Bishop Horsley while continuing to stress the need for larger Vestries also recommends the provision of *Fonts* of reasonable size! His keen eyes lead him to note from afar the defects of the Churches in which he ministers. He has also pointed out that what was in England a few years ago a crying scandal, termed "Lawlessness," is not altogether unknown to Ceylon. He has emphasized the fact that the liberty granted in the matter of worship by the Episcopal Synod of the Province and the Diocesan Synod is so wide and generous, that it is only an unreasonable persistence in individualistic tendencies that finds justification in the continuance of habit (slight it may be, but significant) where each priest is a law unto himself.

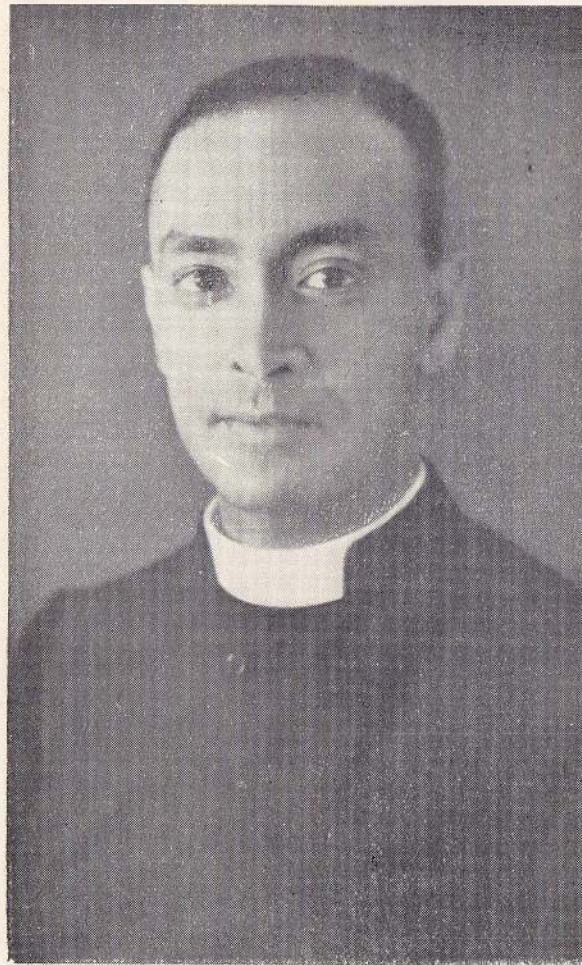
We owe it to the Bishop that his insistence on licensing every place of worship, which has not been Consecrated, has resulted in the fact that he can view with satisfaction that he has taken every legal measure possible to secure that all the places of worship in the Diocese are now Consecrated Churches, or Dedicated Churches, or rooms licensed for worship. The importance of this appears when it is coupled with the Metropolitan's injunction to the Church of Ceylon to be a *worshipping* Church.

It is remarkable how much the Bishop emphasizes the reality of all the Occasional Offices which are apt to be overlooked in this age of speed and rush. The installation of an Incumbent; the Consecration of a Church; Baptisms in general; Confirmations; all these are occasions for careful instruction, and the Bishop never fails to seize the opportunity for such Services and to insist that they be held with regard to reverence, appropriate music and all that goes to make the beauty of worship.

With all these multifarious duties, the Bishop knows how to place first things first, and all his ministrations are the evidence of a character replete with the spirit of friendliness and a love of souls.

At the end of August, 1945, the Bishop paid a visit to the Cocos—Keeling Islands, whither he went, as Bishop Chapman went to Mauritius and the Seychelles over ninety years before, to confirm and dedicate. But his trip, unlike that of his predecessor, was by air; a "non-stop run" of one thousand seven hundred miles, most of the time over the sea. A stately "Liberator" took him safely to his destination, but immediately afterwards, blew up in flames. The Bishop later visited Singapore and Malaya during Christmas, 1945, travelling by air to relieve his brother Bishop, on furlough after imprisonment and torture by the Japanese. He again journeyed by air in 1946 to Singapore and Batavia for the same purpose.

Perhaps the most important event in this eventful episcopate has been the appointment, Consecration and installation of a Ceylonese Priest as Assistant Bishop. Of the many possible forms of Episcopal assistance, such as a Suffragan, a Missionary or a co-adjutor Bishop, Bishop Horsley chose the one which seemed most necessary at the present moment—an Assistant Bishop with a Missionary area assigned by the Diocesan, with a view to the future creation of a separate Missionary Diocese. Bishop Horsley's choice fell on the Rev. Lakdasa de Mel, M.A., a student of the Royal College, Colombo, and of Keble College, Oxford, who had done signal service at Baddegama as a Missionary, at S. Paul's, Kandy, as an administrator, and who, moreover, is a well-known figure outside the Diocese. Needless to say, the choice was received with acclamation, and on November 8th, 1945, the Commemoration of Saints, Martyrs and Confessors of India, Burma and Ceylon, the Church of Ceylon began the first day of her second Century by receiving her first Ceylonese Bishop. *Laus Deo!*



The Right Rev. Lakdasa Jacob de Mel, Assistant Bishop
1945

CHAPTER VI.

II.

Missionary Societies

THE SOCIETY FOR THE PROPAGATION
OF THE GOSPEL

MANY years ago, a group of fair haired boys in the Slave Market at Rome attracted the attention of a Missionary Bishop. The story is familiar. How Pope Gregory asked to what race they belonged, and being told that they were Angles, exclaimed: 'Not Angles, but Angels, if only they were Christians.' It is a far cry from this touching incident to the day when, under the Providence of God, descendants of these Angles in the Mother land decided to take their rightful share in ministering to their own brethren across the seas, Angles in a foreign land. For the Society for the Propagation of the Gospel was born, not primarily for spreading the good news to those who had never heard it, but rather to ring out the Gospel message anew to Christians who had forgotten, or were in danger of forgetting it.

The ill-fated Charles I, alternately hated as a tyrant, and revered as a saint, had a genuine concern for the welfare of his subjects in distant lands, and committed to his trusty and well-beloved Bishop of London the spiritual oversight of the 'Angles' in his Colonial Empire.¹ When in 1675 the Bishop of London made enquiries about the condition of the Church and of his flock in that distant land, he discovered, to his dismay, that 'there were scarce four Ministers of the Church of England in all the vast tract of America.' And when he looked around for an Apostle to be sent thither, God raised up for that purpose His faithful servant Thomas Bray.² If there are 'forgotten worthies' in English History, as Froude called them, there are unhonoured heroes in the annals of the Church. Such a one was Thomas Bray, Vicar of Sheldon, that

¹ *Vide* a Short History of British Colonial Policy by Prof. H. Egerton, pp. 51 to 55.

² "Here and There with the S.P.G." p. 3.

'whirlwind of energy' to whom is due the Society whose labours reaped so rich a reward. He had already brought into existence its sister, the Society for the Promotion of Christian Knowledge.¹ But this Body did not minister to Anglicans as such. Her first Missionary was not an Episcopalian at all, but that illustrious leader of the Danish-Halle Mission to India, Christian Frederick Schwartz. And so when Bray was sent as Commissary to Maryland and saw the appalling state of the Church, he came back inflamed with the desire to help his countrymen there, and in other parts of the world. In 1701, a Royal Charter brought into being the Society for the Propagation of the Gospel in Foreign Parts,² (these foreign parts which the title had in view being the Colonies and dependencies of Britain and her factories beyond the seas). *Short History of Christian Missions*, page 18. Eleven days afterwards the first meeting of the new Society was held at Lambeth Palace. Archbishop Ténison preached the inaugural sermon, and the necessary steps were taken to 'launch out into the deep.'

Over a hundred years were yet to elapse before the S.P.G. could establish itself in Ceylon. But they had not been idle—their labours were great and often fruitful, especially in India under the saintly Bishop Caldwell.³ Her Missionaries ever kept before their minds the two-fold purpose that animated the S.P.G.—to minister to the Colonists first and then to preach the Gospel to the heathen among whom the Colonists lived.⁴

The original seal of the Society bears the design of a quaint old ship on the prow of which stands a Missionary reading from an open Bible. On the opposite shore are two groups of people, the one fair and the other dark, crying out from the land to the ship of the Church—*Transiens adjuva nos*—Come over and help us. On the walls of S.P.G. House

¹The S. P. C. K. as Archbishop Davidson has shewn, was so closely interwoven with the Social life and development of the Church, that it came to be taken for granted, insomuch that it was often forgotten, that it was the oldest Missionary Society in the world, founded on the 4th of March, 1698.

²See p. 38 of 'Here and There with the S.P.G.'

³Anglican Missionary Societies. II. The S. P. G. by the Rev. H. P. Thomson.

⁴It is notable that it was the S.P.G. which sent one of the Wesleys to Georgia in 1735.

hangs the Society's Roll of Honour—Martyrs of all nations and kindred and tongues—Indian and African, British and Melanesian. Close to the Altar is the most cherished possession of the S.P.G., the five-knotted palm-branch which was laid on the mutilated body of the martyred saint—John Coleridge Patterson.¹ Here the staff meet day by day—for morning prayers at dawn of day, for mid-day prayers and intercessions: and from here the Missionaries are sent forth with prayer and blessing, to their labours. (See page 71 of article on the S.P.G. in the *Church Overseas*—January, 1934). Herein lies the secret of the amazing success of this great Society. The *modus operandi* of the S.P.G. seems to have been to spread outward from the Parishes to the villages and missionary areas, and in complete co-operation with the Bishop. Its Agents were the servants, not of the Society, but of the Church.² It therefore makes its grants to the Bishop, and leaves him free to allocate these according to his own plans—in return, all it asks for is a clear statement of how the grant is utilized, so that subscribers at home may know their sacrifices had not been in vain.

II.

When, on the death of Christian Schwartz, the S.P.C.K. found it impossible to continue its work in India, it handed on the torch to the S.P.G. The time was ripe for a forward movement. The East India Company had lifted its ban in 1813, and five years later the S.P.G. had undertaken its first mission exclusively to the non-Christian. The first Bishop of Calcutta, Dr. Middleton, had been a warm supporter of the S.P.C.K. for many years, and took with him to India the prayers and pledges of the S.P.G. Five years after his

¹'Soon they saw, floating towards them on the calm green water, a native canoe. In it lay the Bishop dead. A smile was on his face, a palm leaf covered his breast, and on his body there were five wounds. Thus had the Melanesians avenged the capture of their five comrades (wrongly attributed to the Bishop) and thus did the Bishop die at the hands of those for whom he had lived.'

On the sea shore in Nikapu there stands a Cross, bearing the inscription: 'In memory of John Coleridge Patterson, D.D., Missionary Bishop, whose life was here taken by men for whose sake he would willingly have given it.' See 'Here and There with the S.P.G.' pages 36 and 37.

²Page 449 of S.P.G. Records.

Enthronement, he launched his scheme for the building of Bishop's College, Calcutta, and in due course Ceylon participated in the benefits thereof (see S.P.G. *Records*, page 660). Bishop Middleton, as Canon McLeod Campbell pointed out, was a lover of Ceylon.

At last the appointed day arrived, and the vanguard of the Society entered Colombo in 1840, as the official Missionary Agency of the established Church. Some early publications indicate Nuwara Eliya in the Hills as the first station to be occupied, but this was not so. As the S.P.G. *Records* show, work was first begun at Colombo by the Rev. H. C. Mooyaart, but he was quickly followed by Von Dadelszen at Nuwara Eliya and Ondaartje at Kalutara. Eight years afterwards a District Local Committee was formed at Colombo by the Bishop of Madras.

The first Bishop of Colombo testifies to the urgent need the Church of Ceylon had at that time for spiritual reinforcement. He tells us that in spite of the labours of successive waves of different religious bodies, including the Church Missionary Society, the Established Church was in sore need; the whole of the Western Sea-board was entirely destitute of Clergy; even in Colombo two of the Churches were vacant, and outside the Capital, there were only three consecrated Churches in the whole Island—Baddegama, Kaipentyn and Trincomalie. Among the Sinhalese, he says, an apathetic Buddhism or actual unbelief prevailed; among the Tamils, Brahmanism was everywhere in the ascendant. In his "Journal," the Bishop reflects sadly on the fact that, while the votaries of the heathen gods are numbered in their thousands, the Christians are counted only by units, and this after 50 years of British Rule (S.P.G. *Records*, page 661). In many places, he found ruined Churches, symbols of former spiritual progress. But, he writes to the new ally whom God had raised up for him: "Our hope is of better things if you (the Society) will work with us." His hope and faith was amply justified. The Society's help gave the needed impetus which the Bishop had been seeking. Acting on the policy of not wholly supporting, but helping to support a missionary, Dr. Chapman was able to use the Society's grant to maintain six stations instead of one, the balance needed being raised locally, for it

was meet and right so to do. It is also noteworthy that the S.P.G. Missionaries were assiduous in visiting all the Government Servants, both civil and military, in fifteen different stations. Without their aid these officials would have been completely deprived of all the ministrations of religion. It is also to be remarked that even dissenters welcomed the agents of the Society.

A thirst for education was evinced almost everywhere. Thus it was that the Bishop regarded Schools as the seed-plot of an abundant harvest, and he encouraged the Society to make education the pivot of their labours. With their help S. Thomas' College was founded, destined to be the *Alma Mater* of some of Ceylon's foremost sons—chief among Christians being the late Dr. G. B. Ekanayake of revered memory, and among non-Christians the Hon'ble Mr. D. S. Senanayake, Minister of Agriculture, and the present leader of the State Council. The first Warden of S. Thomas' College was selected by the S.P.G. at the request of the Bishop. In the Ceylon Blue Book for 1846, the following suggestion was submitted: "Instead of proposing to lower the standard of education aimed at, it seems far more desirable to endeavour to organize it, so as to supersede the necessity of sending young men to Calcutta to study theology and medicine for the services of this Colony. . . . Theological education may well be undertaken in Colombo under the direction of the Bishop."

Dr. Chapman rejoiced at this opportunity. He turned naturally to his trusted friend, the S.P.G. In his appeal he wrote: "In aiding the first formation of an institution which is to become the nursery of a national Church, you are sowing the seed which is to become not only an abiding but an increasing blessing." Again he says: "I am doing little, I seem to be doing nothing, but if this seed-plot is broken up, and the seed once grown, I shall feel that you have not sent me forth in vain." The Society accepted the Trusteeship of the College and gave £1,000 for its endowment and an annual grant which continued for many years; the S.P.C.K. voted £2,000, and when the Bishop found himself able to acquire nine acres of land in a suitable site at Mutwal, the College was built and opened

in 1851. The foundation comprises (1) the College Proper, (2) a Divinity School for the training of candidates for the ministry, provision being made for 10 Divinity students, (3) a Collegiate School to which an endowment had been attached for the free education of non-resident students, to be called, "Bishop's Scholars," (4) an Orphanage Asylum for 20 orphan boys. It has been remarked that the Century of Missions was also the Century of Science. So it is not surprising that the donor of the Acland Memorial Scholarship which is ear-marked for a Divinity student was Sir Henry Acland, Fellow of the Royal Society and Regius Professor of Medicine in Oxford University. The College Library was the gift of Bishop Chapman, together with volumes presented by the University of Oxford and the Trustees of Dr. Bray's Association. In the Jubilee Number of S. Thomas's College Magazine, we find the following:

"Much, very much gratitude is due to the S.P.G. for its valuable assistance in promoting the above truly Christian ends. May it long be enabled to do such, and other like works, in this and every land."

On the resignation of Bishop Chapman in 1861 after many years of strenuous service, the Society's missionaries in the Island had increased threefold, and more than half were nationals. This is saying a great deal, in those days of intolerance and prejudice. It might be remembered that when Bishop Middleton tried to ordain Christian David, there was an immediate outcry both in England and in India, and it was left to Reginald Heber to lay hands of blessing upon the first ordained Tamil Priest of the Church of England. Bishop Claughton, who succeeded Dr. Chapman, bore testimony to the fidelity and worthiness of these missionaries, and it is a tribute not only to them but to Bishop Chapman himself that Claughton was able to write:—

"The history of the Church in the Island has consisted of an almost continuous record of advancement and progress. In villages where formerly there were no Churches and no Christians, there are now no Temples and no heathen. I have myself consecrated Churches in villages which a short time before were entirely heathen in the city of Colombo we have 12 Churches the name of Christian

used to be a reproach, it is now coming to be thought an honour."

This he attributed to the practical work of the Society and declared that he owed it a "pressing debt of gratitude" (*Annual Report of the Society*, 1869, pages 120-1). The third Bishop of Colombo, Dr. H. W. Jermyn, in his all too brief episcopate, continued the good work, and in 1873, he wrote:

"There can be no better field for missions than Ceylon. Everywhere the door is opened wide Even now we are progressing well I myself baptized 28 men of one village, the first fruits of the entire village, which is now seeking and being carefully prepared for Baptism."

Dr. R. S. Copleston, the great scholar who succeeded Bishop Jermyn, found on his arrival "in the great centre of spiritual life—S. Thomas' College—English, Sinhalese and Tamil youths living together, praying, working and playing side by side the best omen for the day when all the varied elements of the population should be united into one living Church." He has left it on record that in this Diocese there is scarcely a station except those under the Sister Society, which does not owe much, some of which owe almost all, to the S.P.G.¹

The influence of the Society ranged from Tangalle, Matara, Weligama and Buona Vista in the South, to Mannar and Jaffna in the North; from Colombo and its suburbs in the West, to Batticaloa and Trincomalie in the East; from Chilaw and Kurana in the plains to Kandy and Nuwara Eliya in the hills. As was natural, Colombo was the G.H.Q. from which the rays of Evangelism flashed forth, and the Colonial Chaplains were of great service to the missionaries in planning out and directing the work of lay Evangelists. The Cathedral Church of Christ stood in its place of vantage, dominating the docks, the symbol of the Church's faith for nearly 100 years. Bishop Claughton himself, with the aid of Christian David, visited the cooly-sheds and held Services for the coolies: they did likewise in the coffee stores and in the open-air, and this method we are told, was not devoid of good results. Two other features of the Mission in Colombo were:—

(1) the faithful ministry of the Rev. C. Devasagayam at Kayman's Gate and his labours of love in the Leper Hospital,

¹See the Rev. C. Henry's History of S.P.G. in the *Ceylon Churchman*.

where he ministered to the sick in three languages—Sinhalese, Tamil and Portuguese;

(2) the work of the first Sinhalese Government Chaplain, the Rev. (afterwards Canon) S. W. Dias,¹ the Superintendent of the S.P.G. work at Dematagoda in 1869, whose name has been immortalized as the translator of the Prayer Book into Classical Sinhalese. Canon Dias was also associated with the Rev. J. Thurstan in his great work at Milagiriya, Galkissa, Timbirigasyaya, and Polwatte, where Churches were built and Christians edified, where children were educated and workmen had the Gospel of self-help preached unto them. Canon Dias was later entrusted with the Parish of All Saints', Hulftsdorp.

Mr. Thurstan seems to have been an indefatigable worker, for we next hear of his evangelizing Mahara and 70 neighbouring villages, and then proceeding to visit Badulla—over a hundred miles away. The Catechist here, Mr. A. Rathna, was ordained in 1857, and was one of the first students from S. Thomas' College to offer himself for the ministry. *Vide S.T.C. Jubilee Sketches.*

Panadure and its suburbs, Moratuwa and her daughter Churches, likewise felt the influence of the Society. Moratuwa, the most flourishing Sinhalese Anglican Congregation in the Island, is especially noted for its stately Church (Holy Emmanuel), a beautiful Gothic structure² which we owe to the generosity of Mudaliyar Jeropis de Soysa and his brother Susey de Soysa (see *National Monthly of Ceylon*). The Holy Emmanuel Society, an Evangelistic Agency, established a mission in the Island of Duwa in 1893. In Panadure—so S.P.G. Records tell us—the children of the schools were the means of converting their parents to Christianity, in spite of organized opposition from the Buddhists, "who are very rich, while the Christians are poor." Under the Dutch rule in Ceylon, there were many Churches in the district in charge of *Proponents*. On the abandonment of the system of

¹For an account of his services to the Diocese, see Chapter on "The Communion of Saints."

²Surpassing everything of the kind in Ceylon. 50,000 people including the Governor were present at the Consecration by Bishop Chapman.

proponents, many people relapsed to Buddhism, but the devoted labours of Mr. F. de Mel recaptured their souls, and many places of worship were built by the converts themselves.

Panadure was also the scene, in later years, of the famous Controversy between leading exponents of Christianity and Buddhism. The echoes of this Controversy reached the four corners of the world, and attracted the attention of active theologians like Colonel Olcott and Madame Blavatsky.

III.

Having established themselves firmly in the above-mentioned strategic centres, the Society's agents began to "fan out." In the South, Galle and Matara became centres of virile evangelism. That district had been looked upon as a stronghold of Buddhism and demonism, with only 376 Christians as against more than 100,000 Buddhists. But the missionaries did not despair. Services were begun in an old Dutch Church in Matara, and later in temporary places of worship in Hambantota, Tangalle and other outstations. Priests like Mooyart, Lyle, Ondaatje, Bamforth and Edirisinghe gave of their best in the cause of Evangelism.

Special mention must here be made of Buona Vista Orphanage, of which it has been said that from one point of view it was even more important than S. Thomas' College, as it aims at training not Christian fathers alone, but also Christian wives and mothers. Mr. and Mrs. Marks gave 23 years of devoted service to this station and the outlying districts, with the result that they could number hundreds of devout worshippers of the one true God as the fruit of their labours (see page 675 of *S.P.G. Records*). Some years ago, Deaconess Townsend, the first Deaconess to be licensed to this Diocese, was in charge and did very useful work until her death. She was succeeded by Sister Antoinette of the Order of the Sacred Redeemer, who continues to be the head of the Institution to the present day.

The Society for the Propagation of the Gospel did not confine itself to work amongst the Buddhists. Mannar, the little Island which helps to link India and Ceylon *via* Adam's Bridge, was one of its earliest stations in the North. Mannar, erstwhile land of martyrs, was thought to be a fruitful field

for their labours which were started in 1852, but after some years, it had to be abandoned. Mention is also made of work among Hindus and Veddahs at Trincomalie and Batticaloa. Aiming at social uplift work has a romance all its own, and the Mission to the Veddahs, like that to the Rodiyas, makes interesting reading. The Veddahs were described as being in a miserable condition. But Glenie and those who followed him saw possibilities and potentialities in these neglected people, and very soon, as Darwin had seen at Tierra del Fuego, a transformation was observed. Behold, these denizens of the jungle themselves shouldered axe and trowel, cleared the ground, built houses, tilled the land and learnt the use of agricultural implements. Seven villages along forty miles of coast thus came within the scope of the Society's operations, and amongst those who led the van of the Gospel army were the Rev. S. Nicholas, and the following others, H. L. Wait, J. Hannah, D. Somander and A. Vethecan. The last named faced bitter persecution, and like many a brave witness before him, laid down his life for his sheep. On the other side of Ceylon's lovely coastline, almost at the end of that stretch of lonely road, which joins the ancient capital of the Island to the North-west coast, there stands a picturesque Church, dedicated to the Chief of the Apostles, a memorial to the far-flung war front of the S.P.G. At one time Kalpitiya was the only position occupied by the Church of England between Jaffna and Colombo, a distance of more than 250 miles. In 1842, even before the arrival of Bishop Chapman, this distant outpost was taken over by the S.P.G., and on the site of an older Portuguese Roman Catholic Church, an Anglican Church was built. Sad to say this Church to-day is no longer in existence, but a Church of Dutch design still exists to remind us of battles long ago, and of forgotten, far off things.

The blood of the martyrs is the seed of the Church. Not only in the land that witnesses persecution, but wherever Missionary expansion is aimed at. Away in India, a band of new converts, weavers by trade, came face to face with persecution. Obeying an apostolic injunction they fled to another place, and in the course of their wanderings they sought refuge in Ceylon and settled in Chilaw. The Dutch Government, then in power, gave them a grant of land, and Weavers' Lane, where they live

up to the present day, is a lasting memorial of the trade which they taught and practised.

Chilaw has been a true child of the S.P.G. in that radiating outwards is a chain of daughter Churches and missions—Merevela, Maradankulama, Bingiriya, Madampe and Hettipola. In co-operation with the Ceylon National Missionary Society a Union Church has been built at Kuliyapitiya, the venue of a vigorous Anti-Parangi Campaign carried on by Dr. J. A. E. Corea, President of the N.M.S. He was encouraged in this work by the Vicar of S. James' at that time, the Rev. C. C. P. Arulpragasam, who took a keen interest in Missions, and later did deputation work for the S.P.G. in England. Mr. Arulpragasam travelled from Parish to Parish in England during the Autumn and Winter of 1927-1928 addressing audiences either from pulpit or platform, giving lantern lectures and speaking to smaller audiences in drawing-rooms. He attended most of the Missionary Exhibitions that were held at India House, where he was Missionary-in-charge. He had the opportunity of meeting many missionary-minded people who were eager to learn what Missionaries were doing in distant lands at first-hand from one of the people of Ceylon, and he met everywhere with the utmost kindness and hospitality. He appreciated the opportunities afforded him of addressing small circles of people in their own homes, rather than at public meetings. He also addressed the Committee of S.P.G. and was glad to bear testimony to the great work of the Society in Ceylon. Mr. Arulpragasam values the friendships which these meetings were the means of starting and they are still a source of constant happiness. On his return, and at his suggestion, Chilaw was linked to Negombo to enter the sphere of the Diocesan Board of Missions as the Chilaw-Negombo Mission. Chilaw has given two of her sons to the sacred ministry of the Church.

Negombo's neighbour, Kurana-Katunayake (which, with Dandugama forms one Parish) is one of the most successful of S.P.G. stations. It is unique in the sense that Kurana is 100 per cent. Christian, and that in the Dandugama Mission and Industrial school there is not a single non-Christian. The thirty-pupil rule has no terrors for this flourishing stronghold of the Mission!

In the reign of King Rajasinghe, it is said that there were two trusted chieftans invested with the titular rank of Mudaliyar, residing not many miles from Negombo. The name of one was Gajasinghe Kuru Nayakker, and the name of the other Madanasinghe Kattu-nayakker. The village where the former resided became known as Kurana and the latter as Katunayake. But these two villages in course of time were, for the purposes of revenue, made into three smaller villages by the Dutch, by taking a "slice" off each of these to form the third, which was very appropriately, and even euphonicly, named Kurana-Katunayake. The S.P.G. commenced their labours in this area in 1848, by the appointment of a resident Catechist. Some of the "under shepherds" thus sent however proved to be unfaithful and Bishop Chapman, sad and grieved by such defection, resolved, for the sake of discipline, not to send any more workers for some years to this station. The people—the faithful few—however, were not satisfied with a state of suspended animation. Led by Mr. G. A. Bastian de Silva¹ (father of that devoted Catechist and labourer for God, Lavaris de Silva), a deputation embarked in a padda boat and ploughed the waters of the Negombo Canal and the Kelani Ganga to lay their case before the Bishop. The good Bishop was touched. Forthwith he sent Thomas Christian, a teacher in charge of the Orphan School at S. Thomas' College, to minister to their needs, and in the same padda boat there journeyed back with them this zealous evangelist who was to make history for the Diocese, and for the S.P.G. So great were the labours of this Apostle of Kurana that in two years his district covered 841 square miles, comprising 21 villages, and containing 10,000 souls, of which a large number were Christians. The foundation stone of a new Church was laid by Bishop Claughton, but it took many a weary year to complete it, and on the memorable occasion of its consecration it was written:—

"It is a happy day to chronicle at length the consecration of the Church in Kurana, and to congratulate the Rev. T. Christian, that he lived to see the great work of his life completed." (*vide Diocesan Gazette* of November, 1881). And

¹ See p. 142 of the *Ceylon Churchman* for 1942. Tribute to G. A. L. de Silva.

when he died in 1883, worn out by labour, but full of years and honour, his epitaph declared with rich simplicity: "Under this stone lies buried the Rev. Thomas Christian, Missionary, S.P.G. this Church of St. Philip, built mainly by his efforts, is a worthy memorial of his faithful service, and by it, being dead, he yet speaketh."

When the Jubilee of this Mission approached, it was decided to build a Mission House in memory of the Rev. Thomas Christian. A fancy bazaar, organised by Mrs. Ivan S. Corea, the wife of the Curate of the Parish, was a splendid success, and the foundation stone for a Vicarage was laid by Bishop Mark Carpenter-Garnier in the presence of a large gathering. In 1931 the Jubilee was celebrated in a fitting manner, culminating in a great procession of witness around the village. To-day Kurana is separated from Dandugama and is once again joined to Negombo.

Up in the hills—in Ramboda and Kandy and Nuwara Eliya, the missionaries toiled and hoped. The Bishop of Madras was the prime mover in establishing the Mission at Kandy. He said: "If this ground—a most promising field of missionary labour—be not occupied immediately, it will be lost to the Church of England for ever" (see S.P.G. *Records*, page 679). At that time there was a Colonial Chaplain in Kandy, and a valuable Mission of the C.M.S., but more workers were needed. One of the earliest seceders to the Church of Rome was this same Colonial Chaplain. Nothing daunted, however, the Bishop of Colombo called upon the Rev. H. Von Dadelszen from Nuwara Eliya to fill the vacancy and in his letter to the S.P.G. said: "You may point to this as one example of a faithful missionary of your own being selected purposely to counteract the sophistries and seductions of Rome. The result has fully confirmed my selection. Confidence succeeded to distrust and unreserved satisfaction has been expressed by many." (Bishop's letter dated 9.2.1847).

In 1849, the Society undertook the pastoral care of the Indo-Portuguese Congregation at Kandy, the missionary in charge being also the Incumbent of Kegallé and Kurunegala, where the Rev. Walter Herat afterwards lived and laboured.

Nuwara Eliya, which at first seemed barren of results, afterwards began to blossom, and the Bishop having seen the abiding fruits of the activities of the Rev. J. Wise, consecrated the Church in 1852, and wrote joyfully to the S.P.G. that the building now forms "not only the brightest ecclesiastical ornament of the Diocese, but an abiding witness, I trust, of Christian truth, and our Church's vitality in the very centre and the very summit of this land. As Buddhism has its shrine on the summit of Adam's Peak, 7,800 feet above sea level, Christianity has built its nobler sanctuary on the elevated plains of Nuwara Eliya, direct from which rises Pedro-Talagalla, the apex of Ceylon, to a height of above eight thousand feet."

IV.

We have seen that in 1848, a local Committee of the S.P.G. was set up in Colombo to advise and help the Parent Society in extending their work in Ceylon. Amongst the Secretaries of this Committee who gave voluntary service in the midst of their own arduous duties were several Wardens of S. Thomas' College; the Rev. C. Henry, for many years Vicar of All Saints', Pettah, and S. Thomas', Kochchikadde (one of the oldest Churches in Ceylon); and the Ven. F. L. Beven, now Archdeacon Emeritus. Mr. J. R. Toussaint with characteristic zeal acted as Secretary more than once during an interregnum. The Bishop of the Diocese was always the Chairman, and the minute books extant give interesting information about the work of the Society, extracts of which are incorporated in these pages.

Dr. R. S. Copleston insisted more than his predecessors on the distinctive teaching and discipline of the Church. This deprived the Society of most of the aid received from non-Anglicans, but it was more than compensated for by the increased attachment of Church people (S.P.G. *Records*, page 667), and substantial progress in Mission work was made, the inhabitants of the country being especially impressed by the fact that "the S.P.G. Bishop" as he was called could minister to them in four languages (see *Quarterly Missionary Leaflet* No. 24, page 2). In the four years following the withdrawal of State aid, the number of clergy increased by

20 per cent. (*Applications Committee Report, 1882*), and when the Church in Ceylon was "disestablished" the Society contributed £2,500 towards a permanent endowment for the See. The Society was also fortunate in the legacies left to her. The Minutes of the Local Committee shew us that there was a lively correspondence concerning the Barton bequest, the gift of a house and land called Kompange Lindegahawatta, alias Kohombagahawatta, from Mrs. B. H. Barton for the purpose of building an Anglican Church at Mataara. A characteristic note from Bishop Copleston to the Rev. J. C. Ford states: "A letter from the S. P. G. (in England) tells us not to give up the Barton Legacy. So if nothing is done, do nothing, if anything is done, see if you can undo it." (See Resolution of Colombo Diocesan Committee, 1898.)

The Society has also made good use of the Steuart Trust, estimated at more than £10,000.

The late James Steuart was an English Shipmaster, born in 1790, died 1870. He went to sea when hardly in his teens, saw service throughout the Napoleonic war—mostly in the Merchant Service, but also for a time in Naval auxiliaries.

He first arrived in Colombo in command of the ship *Leda* of Capetown, in January, 1818. Later he retired from the sea and settled here on appointment as Master Attendant of Colombo in 1825, which office he held till 1855.

Up to some years after his appointment, the Master Attendant, in addition to official duties, was permitted to engage in private business, but later this concession was withdrawn. To maintain the connection that had already been established, James Steuart prevailed upon his brother George, also a shipmaster, to join him in Colombo, and founded the firm of George Steuart & Co., in 1835.

James Steuart was a man of considerable erudition and godliness, as his writings, still extant, show: and by his will dated 1863 he bequeathed his property in Steuart Place, Colpetty, "to the Right Rev. the Lord Bishop of Colombo for the time being and to his successors in office for ever, upon trust, to apply the nett income therefrom for the propagation of the Gospel in Ceylon according to the doctrines and formularies of the Church of England."

Thus he created what is in effect a Trust in perpetuity with Bishop succeeding Bishop as Trustee, while the firm he founded have throughout acted as agents for the Trust.

But the S.P.G. could not continue forever in this fair land. Insistent calls came to her from different parts of the Empire. This Diocese felt that it should not draw a grant from the Society while there were more urgent claims waiting to be met and the inevitable time of withdrawal drew nigh. In 1929, this august Body which had been giving such generous aid to Ceylon for so many years, withdrew its block grant for service elsewhere. At a meeting held at Bishop's House on the 8th of October, the question of the future status of the S.P.G. was considered, especially as to the place of future incumbents in the Diocesan scheme. It was decided that with the exception of Dandugama-Kurana, which was to continue as a specific missionary area, all the other S.P.G. Churches were to be allowed to assume Diocesan status (Extract from Minutes). Dr. Mark Carpenter-Garnier, in his final letter to the S.P.G., expressed the gratitude of the Diocese:—

"I am deeply sensible of the great help—spread over a number of years—which the S.P.G. has given to Ceylon. It would be impossible to express adequately our indebtedness. But the generous support so readily given has its memorial among us in such an institution as S. Thomas' College, and still more in the families brought into the Church through the Society's labours." (*Ceylon Churchman*, April, 1929).

V.

Finally, as Dr. R. S. Copleston once declared: "The Society has proved itself the true handmaid of the Church from the patent fact that its aim has ever been, to seek the true welfare of the Church rather than her own . . . the Church is guided by a great principle, to which the S.P.G. is faithful, that the work among Christians and the work among the heathen have a unity." It was this same great Bishop who pointed out that we owe it to the S.P.G. that we not only have missions in Ceylon, but are in spirit a missionary diocese, and that "if by God's grace, we solve the problem of organising a compact Church out of our many different elements, it will be in a great measure due to your Society."

The more we know of the S.P.G. the more we shall appreciate the dignity and beauty of its work. It has helped to build up, in this Island home of ours, the Universal Church of Jesus Christ in all its glorious completeness. And to-day we look back across the years and give thanks to God for the faithful witness of a countless host of men and women, some known and some not known, a great cloud of witnesses which no man could number, who have prayed and laboured, spent and been spent, that they might carry out their marching orders, to preach the Gospel to every creature, and to make disciples of all nations.

"All we can do is nothing worth, unless God blesses the deed,

Vainly we hope for the harvest, till God gives life to the seed.
Yet nearer and nearer draws the time—

The time that shall surely be,

When the earth shall be filled with the Glory of God
As the waters cover the Sea."

THE CHURCH MISSIONARY SOCIETY

In each annual report of the Church Missionary Society issued since its inception, we are reminded that "Ceylon was one of the first fields towards which the fathers of the C.M.S. turned their eyes." It was not the heathenism of Ceylon but its Christianity that led them to contemplate this step. The Christian religion having been successfully planted by the Portuguese and further cultivated by the Dutch, the Island appeared to them as a field of labour "white already to the harvest."

Until 1813 the C.M.S. was unable, first from the want of funds, and then from the want of men, to take any direct steps towards the opening of a Mission. In the Autumn of 1817, the Committee appointed the following clergy: Samuel Lambrick, Benjamin Ward, Robert Mayor and Joseph Knight as Missionaries to Ceylon. On December 20th, 1817, the four men with Mrs. Mayor and Mrs. Ward embarked at Gravesend on board the "Vittoria." The voyage took 200 days to accomplish and the Missionaries disembarked at Galle. In the original plan of the Parent Committee, it had been arranged that Mr. Lambrick should be stationed at Colombo, Mr. and

Mrs. Mayor at Galle, Mr. Knight at Jaffna, and Mr. and Mrs. Ward at Trincomalee. But on arrival, representations were made to them which led to a change in the location of two of their number. Messrs. Lambrick and Ward were stationed at Kandy and Calpentyne respectively. After a few months Mr. Mayor thought it advisable to leave the town of Galle, so in 1819 he moved 12 miles inland to Baddegama; and Mr. Ward finding Calpentyne unsuitable for a Mission Station, removed to Jaffna and afterwards to Baddegama.

COTTA MISSION

In 1822, the Cotta Mission was begun. During the Dutch Rule, 1640-1796, the spiritual interests of Cotta and its neighbourhood were not neglected. Cotta, with six adjacent villages, formed a parish, having its own Pastor, supported by Government, and superintended by a Dutch Presbyterian Clergyman. In 1822 the Rev. Samuel Lambrick, who had been stationed in Kandy, moved to Cotta. A piece of high and waste land on the border of the Cotta lake was purchased from Government, and other pieces adjoining, from villagers. The following year the Rev. Joseph Bailey was transferred to Cotta from Jaffna. Buildings were erected and a Printing Press established from which 15,000 tracts were issued during the first year. In 1827, Sir Edward Barnes, Governor of Ceylon, laid the Foundation Stone of a Theological School called the "Cotta Institution," to train Ceylonese for Christian work among their own people.

On the opening of the Institution, 15 pupils were admitted who were to receive a good education in English, Science, Mathematics, Philology, Latin, Greek and Pali. The first student admitted was Abraham Goonesekera, who was ordained in 1839 and worked in Baddegama till his death in 1862. In October, 1828, the first school for girls only was established under the superintendence of Mrs. Lambrick. The Cotta Missionaries also prepared a translation of the Bible into colloquial Sinhalese, and on November 14th, 1833, it was issued from the Press and was known as 'the Cotta Bible.' In 1835 the Rev. S. Lambrick returned to England. On the retirement of Messrs. Lambrick and Selkirk, the Rev. J. W. Bailey and F. W. Taylor carried on the work at Cotta with

the assistance of the Rev. Cornelius Jayasingha, who had been ordained by Bishop Spencer of Madras.

In 1851, the Rev. C. C. Fenn was appointed to be in charge of the Cotta Institution. In 1841, on the death of Mr. Bailey, the Rev. H. Powell was transferred from Baddegama to Cotta. From 1848-61 the Rev. Isaiah Wood was in charge. During this period the printing establishment was closed and the press sold. In 1861 the Rev. J. H. Clowes arrived and the Rev. J. Ireland Jones was the Superintendent. In 1863 the Rev. E. T. Higgins removed from Kandy and took charge. In 1869 the Rev. R. T. Dowbiggin was appointed and remained in charge for the next 30 years. In June, 1871, Mr. Dowbiggin opened a Girls' Anglo-Vernacular Boarding School which continues to flourish up to the present day. The Rev. R. T. Dowbiggin died in 1901. When Mrs. Dowbiggin returned from England in 1911 she made her home in Liyanwala and, with the help of Miss E. M. Josolyne and a staff of Biblewomen, she still carried on her self-denying labours among the people. The Cotta Mission was comprised of the pastorates of Talan-gama, Nugegoda, Mampe and Liyanwala.

BADDEGAMA

The name Baddegama is derived from the Sinhalese "Bath Denna Gama" or Rice Supplying Village. This refers to the order of the Sinhalese Kings that the monks of Totagamuwa temple should be supplied with rice for their sustenance from this village. The Rev. and Mrs. Robert Mayor landed in Galle on 29th June, 1818. He visited Baddegama for the first time in October, and considered its situation exceedingly convenient for the residence of a Missionary. On his return to Galle, after consultation with the other missionaries, and with the approbation of the Government, Mr. Mayor decided to settle down in Baddegama. Government gave him a free grant of land, and a substantial house was finished in November, 1818. The hill on which the mission house was built was named 'Church Hill.' A large school room of stone was next built and was used for public worship till the Church was built.

The Church was consecrated on the 24th September, 1825, by Bishop Reginald Heber on the occasion of his visit to

Ceylon in that year. Messrs. Mayor and Ward left for England in April, 1828. The Rev. G. C. Trimnell and Mrs. Trimnell took charge of the Mission followed by the Rev. J. Selkirk in 1838. After Mr. Trimnell left for England in 1838, Bishop Corrie of Madras visited Baddegama in 1840 and thus writes to the Earl of Chichester: "Beautiful Baddegama, a Christian watchfire in a very dark night, a Christian lighthouse in a very dark place, a cradle of the Gospel in a heathen land." In 1841 Rev. and Mrs. Charles Greenwood took charge of the Mission.

Bishop Chapman, paid his first visit to Baddegama in October, 1847. Writing to the C.M.S. he says: "My visit to Baddegama for the Confirmation was full of interest and encouragement. I was met on the banks of its beautiful river by Messrs. Greenwood and Gunesekera, your two valued missionaries, and all the catechists and the youths of the Seminary, and up the hill close to the Mission House, with its English towered Church and English scenery around, by Mrs. Greenwood and above 60 children of her Girls' School. No welcome could have been more characteristic or more pleasing." The Rev. C. Greenwood, aged 37, was drowned while bathing in the river, and was succeeded by Mr. Parsons. From 1859-1862, during Mr. Parson's absence on furlough, the district was under the charge of Rev. A. Gunesekera. A tablet to his memory placed in the Church sets out that "he was the first native missionary of Baddegama, where he laboured 23 years with zeal and fidelity in the Master's Service." On November 24th, 1864, Bishop Claughton consecrated the new Church at Balapitimodera.

In 1875 a Church was erected at Dodanduwa and dedicated to the Holy Trinity. The Rev. John Allcock took charge of the Mission in 1869, and in 1881 two of the catechists, Messrs. A. S. Amarasekera and G. B. Perera, were ordained deacons and stationed at Dodanduwa and Balapitimodera. When Mr. Allcock left for England in March, 1883, the Rev. J.W. Balding took charge of Baddegama. In 1884, a stone school chapel was built at Kitulampitiya, and in 1885 a similar building was erected at Elpitiya on a piece of land given by Mr. Elias Perera, the catechist there. In 1886 an Ordination Service was held in Baddegama Church, when three deacons

were admitted to the priesthood by Dr. R. S. Copleston, Bishop of Colomob. This was the first time that an ordination was held in the Sinhalese language and in the midst of the people themselves.

In 1888, the Boarding School for Sinhalese Girls was opened by Mrs. Balding, and from its inception proved a success. On August 14th, 1894, the Seventy-fifth Anniversary of the founding of the Baddegama Mission was celebrated. Dr. Copleston, the Bishop, and 15 clergymen were present. At mid-day, the Rev. S. Coles addressed over 600 children in the school. In November, 1895, two more women missionaries, Miss C. N. Luxmore and Miss M. S. Gedge, arrived. In 1898 Mr. E.J. Carus Wilson, a lay missionary, was stationed at Bentota, Miss Townshend at Dodanduwa, and Miss M. L. Young at Baddegama. Miss C. M. Leslie Melville arrived in 1899, and the Rev. G. B. Perera, who had been in Balapitimodera for 21 years, moved to Baddegama.

In December, 1900, Mr. G. A. Purser arrived to take charge of the Industrial School at Dodanduwa. In October, 1901, the Rev. J. W. Balding, who had been connected with the district for over 20 years, moved to Cotta to take charge of that station. In 1904, the catechist, R.T.E.A. Goonetilleke, was ordained deacon. In 1918 there were 21 schools in the district. There were two Sinhalese clergy, two catechists, two Biblewomen, 22 male and 23 female teachers, 622 Christians, of whom 223 were Communicants, 1,112 boys and 568 girls.

JAFFNA

The Rev. Joseph Knight, the first C.M.S. Missionary, arrived in Jaffna in July, 1818, and moved to Nallur in November. As soon as he began work he met with difficulty and opposition. The people thought it necessary to bathe themselves and purify their houses after the Missionary's visit, and it was usual for the Pandit to bathe at the tank on his way home after giving a lesson at the Mission House. The first printing press was set up by Mr. Knight and thousands of tracts were printed and distributed. In 1820 there were 270 children in the schools. The Rev. W. Adley arrived in 1824 and

continued till the death of Mrs. Adley in 1839. In 1826 the district of Chundikuli was taken over. The old Portuguese Church of S. John the Baptist with its congregation of 90 had been handed over to the C.M.S. by its old Pastor, the Rev. Christian David. Services were conducted in it till 1862, when the present Church was erected and dedicated to S. John the Baptist.

In 1823 an English Seminary for the higher education of Tamil youths was opened at Nallur by Rev. J. Knight. In 1841 the Seminary was removed to Chundikuli, from which time it was called 'the Chundikuli Seminary.' In 1872 the number of pupils was 226; and the following year the Governor of Ceylon, Sir W. H. Gregory, visited the school. The year 1891 was the jubilee of the school, and, to mark the event, the new name of 'S. John's College' was given to the old Chundikuli Seminary, the Rev. J. W. Fall being Principal at the time. In 1899 the number of pupils had risen to 397, with a staff of 15 Tamil Masters assisting the Principal, the Rev. R. W. Ryde. In 1916 there were over a thousand boys on the rolls of S. John's College and its branches, Kopay, Urumpirai and Kaithady, with 55 masters and 130 boarders.

The Rev. Robert Pargiter joined the missionary band in 1846 and spent the greater part of his time in Chundikuli till his retirement in 1864. The Rev. James O'Neill arrived in 1846 in Nallur. Mrs O'Neill was in charge of the Girls' Boarding School opened in 1842, until her death in 1848. In July, 1847, Dr. Chapman, Bishop of Colombo, visited Jaffna, when 113 candidates were confirmed. In 1849, Kopay was adopted as a separate mission district. The Mission House and Church was built on a piece of land given by Mr. P. A. Dyke, G. A. of the Province. The building of the Church was completed in 1852. The Kopay Training Institution for catechists, readers and teachers was opened in 1853.

In September, 1863, the chief catechist, Mr. J. Hensman, was made deacon by the Bishop of Colombo, and was ordained priest two years later. Three other catechists, Messrs. T. P. Handy, G. Champion and E. Hoole were ordained deacons in 1865. In September, 1870, the Bishop, Dr. Piers Claughton, visited the mission. He held his visitation in S. John's

Church, Chundikuli. Four Tamil and three English clergy were present and ten Churchwardens. Mission work was begun in 1872 in Vavuniya by the location of a catechist and a schoolmaster there. Bishop Jermyn paid his first visit to Jaffna in June of that year. J. Niles and J. Backus were ordained in 1885 and in March, 1888, Col. Oldham and the Rev. G. C. Grubb conducted a mission in Jaffna. In 1889 the foundation stone of the Church at Pallai was laid. The Church was opened on November 30th, 1895, and dedicated to S. Andrew. On 31st December, 1893 an ordination was held entirely in Tamil in Christ Church, Jaffna, when G. Daniel, A. Mathias, S. Morse and C. T. Williams were admitted to deacon's orders. Four women missionaries were appointed to the district about this time.

On January 15th, 1896, a Girls' English High School was opened at Chundikuli under the management of Mrs. J. Carter. Miss Goodchild became Principal in 1898. In September, 1904, Miss Goodchild went on furlough and her place was taken by Miss S. L. Page. In 1914 there were 214 pupils, about half of whom were boarders. In May, 1897, the Rev. Hugh Horsley, uncle of the Rt. Rev. C. D. Horsley (the present Bishop of Colombo), took charge of the district work. There were at that time seven ordained pastors, three women missionaries, 15 catechists and readers, seven Bible-women, 1,423 Christians, 637 Communicants, 67 schools, 3,234 scholars. In 1901 a Church was erected in the heart of the Wannai, at Vavuniya, under the superintendence of the Rev. A. Mathias. In 1906 the Rev. T. D. Sathianathan was ordained priest and Miss E. S. Young took charge of the women's work. In 1909, Mr. S. Somasunderam was ordained deacon and Mr. N. G. Nathaniel was ordained priest.

The chief event in the year 1915 in the Jaffna Mission was the amalgamation of the Training Schools for Vernacular Teachers. The Government agreed that this work should be done at the Training School at Kopay.

KANDY

In 1818, when the Rev. S. Lambrick entered on his work in Kandy, he was not permitted to preach to the Kandyans but only obtained authority to open schools. This was the year of

the Uva Rebellion. When the Island returned to a state of tranquillity, the Rev. and Mrs. Thomas Browning arrived to work with Mr. Lambrick. In 1822 Mr. Lambrick removed to the low-country, and in the same year Mr. Browning obtained from Government a tract of land which still forms part of Trinity College, Kandy, on which he erected a bungalow and a schoolroom. In 1831 Bishop Turner of Calcutta visited the station and confirmed 36 candidates. The Mission was strengthened in June, 1835, by the arrival of the Rev. William Oakley. Mr. Oakley worked for fifty years in Ceylon without taking any home leave. He died at Nuwara Eliya. During Mr. Oakley's time, Trinity Church in the Mission Compound, and Churches at Katukelle and Gétambe were built.

From the beginning of the Kandy Mission in 1818 to the year of Mr. Oakley's retirement in 1867, the number of adults baptized was 128, of whom 36 were Kandyans. In 1872 the Rev. Henry Gunsekera (son of late Rev. A. Gunsekera of Baddegama) was appointed to Trinity Church, and served for 30 years, until he retired in 1909. In that year the Christians numbered 395, of whom 195 were Communicants. In 1909 the Rev. Gregory S. Amarasekera was appointed incumbent of Trinity Church. In 1857 Rev. John Ireland Jones arrived from England and opened a school called the Kandy Collegiate School. In 1872 it was reopened under the name of Trinity College and Collegiate School. Early in 1877 the latter half of the name was dropped and thenceforth it was called Trinity College.

In 1880, the Rev. J. G. Garrett was appointed Principal. There were then 238 students, of whom 30 were boarders. In 1885 the Rev. E. Noel Hodges became Principal. On his appointment as Bishop of Travancore and Cochin in 1889, his place was taken by the Rev. E. J. Perry, who, in 1890 was accidentally shot dead near Alutnuwara, whilst on a visit to the Veddhas in the Bintenne country. The Rev. H. P. Napier-Clavering became Principal in June, 1890. On his resignation, the Rev. R. W. Ryde succeeded him in 1900. In 1902 the Rev. J. Carter became Principal and was succeeded by Mr. A. G. Fraser in 1904. Towards the end of 1908, Mr. Fraser returned after his furlough with reinforcements of men, including Messrs. N. P. Campbell, K. J. Saunders and the

Rev. J. P. S. R. Gibson. The Rev. L. J. Gaster joined the staff in 1910.

THE KANDYAN ITINERANCIES

Work in the Kandyan Sinhalese Itinerancies was undertaken in 1858 and it now covers the greater part of the Central, North-Central, North-Western Provinces and a portion of Sabaragamuwa. The Rev. E. T. Higgins began the work in July, 1858, in the district of Harispattu. Permanent stations were opened in Kurunegala in 1854 and at Hanguranketa in 1855. In 1861 Rev. J. Ireland Jones joined in the work and removed to Kurunegala. He visited the villages around, and converts were made at Talampitiya, a village close to Kurunegala. One of the first converts was Elandegge Abraham, who became an earnest evangelist and later accompanied the missionaries in their preaching tours. Holy Emmanuel Church, Kurunegala, was built and opened in 1881. Rev. G. L. P. Liesching arrived in 1882 and worked in the Kegalle and Kurunegala district for nearly 19 years. During his time, a mission house was purchased at Kegalle, and a Girls' Boarding School opened in June, 1885.

In 1888 the Rev. J. G. Garrett took charge of the Central district, residing in Kandy, and for 23 years carried on the work of evangelism with zeal and enthusiasm. The centre of women's work in the Central District is the Mowbray Home. Miss E. L. Earp from the parish of Mowbray, South Africa, joined the Mission in 1897. In his last annual report at close of 1910 Mr. Garrett makes the following statement:— "16 catechists and lay readers, two Biblewomen, 712 Christians, 312 Communicants, 53 men teachers, 27 women teachers, 44 schools, 4,878 scholars." Mr. Liesching returned to England in 1899 and Rev. S. M. Simmons took his place, and shortly afterwards Miss S. C. Lloyd and Miss M. S. Gedge were appointed to work in the district. Mr. Liesching, whilst in Anuradhapura, was instrumental in collecting a large proportion of the money needed for the building of a Church there. The Church was consecrated on S. Andrew's Day with dedication to S. Andrew. On the death of Mr. Garrett, the Rev. W. G. Shorten was appointed to the Central Itinerancy, and Miss Gedge took charge of the Kegalle

Girls' Boarding School. Mr. Shorten went on furlough in 1915 and Rev. A. M. Walmsley took charge of the Central Itinerancy. At the close of the year he gives the following statistics: one Sinhalese clergyman, four catechists, three readers, three Biblewomen, 144 teachers, 830 Chistians, 335 Communicants, 44 schools, 5,378 scholars.

COLOMBO

The Church Missionary Society did not begin a settled work in Colombo until the year 1850, although it was their intention that one of the four missionaries first appointed to Ceylon should be stationed there. The first Missionaries thought it more desirable to occupy villages near large towns than the towns themselves. In 1850 the Parent Society reviewed their missions and found that while most of the missions had grown, the Ceylon Mission had remained almost stationary. With a view to improvement, they adopted a new system of management for the Ceylon Mission. A Central Committee, with the Bishop of the Diocese as its President, was appointed and its permanent Secretary was to reside in Colombo. The Secretary, the Rev. G. Pettitt, arrived from Tinnevely in April, 1850, and resided in Colombo. In November of the same year, he mentions that there were a few Sinhalese catechists at work in Colombo and a few converts, and these were organised under the Rev. C. Jayasinghe. Tamil work was started and a catechist employed. Later it was decided that a Church should be built where the Secretary might take regular English Services. Land was purchased on the Esplanade of the Fort called 'Galle Face' near to the bridge which connects it with Slave Island and on the edge of the lake.

On October 13th, 1853, the Church was opened for Divine worship by Bishop Chapman. The Rev. G. Pettitt ministered to the English and Tamil congregations of Christ Church, Galle Face, until January, 1855, when he left for England. In 1857 a piece of land adjoining the Church premises was acquired, upon which a Parsonage was built. The Rev. H. Whitley succeeded the Rev. G. Pettitt as Secretary, and on his death in 1861 under tragic circumstances, the Rev. C. C. Fenn carried on the work, when he was joined by the Rev. W. E. Rowlands, who later

was transferred to the Tamil Cooly Mission. The Rev. J. H. Clowes was appointed to Christ Church, and when he left in 1866 the Rev. J. Ireland Jones assisted in the work while residing in Cotta. Mr. Rowlands returned to Colombo in 1864. In 1867 the Rev. J. C. Mill was appointed to Colombo, and with Mr. Rowlands, worked among the Tamil-speaking population. In February, 1865, the Government made a grant of land in the Cinnamon Gardens situated near Borella Road for the erection of a Mission House and school. The Mission House and school were soon built and on December, 1867, the first pupils were admitted to the Tamil Girls' Boarding School, Borella. In July, 1870, the Rev. E. T. Higgins took charge of the English work at Christ Church, the evangelistic work among the Sinhalese, and the management of the Sinhalese schools, and the Rev. H. Gunasekera was appointed Pastor of the Sinhalese congregation. The Tamil work was vigorously carried on by Mr. Rowlands. In September, 1871, he sailed for England and the Rev. D. Wood took charge.

The Rev. H. Newton became incumbent of Christ Church in February, 1877. Both the Boys' and Girls' Boarding Schools at Borella were full and the number of Christians amounted to 1,092. On June 30th, 1881, S. Luke's Church, Borella, was opened and Services were held in Sinhalese, Tamil and English. In 1883 the Rev. E. T. Higgins again took charge of Christ Church and the Rev. S. Samuel assisted in the Tamil work. The Rev. D. Wood left for England in 1888, when the Rev. J. Ilesley took charge of the Colombo Tamil work. Miss Eva Young, who arrived in 1884, began work among the Hindu and Moslem women, assisted by five Biblewomen. A house and garden for the Slave Island Pastor was bought by the Tamil Christians, and at Wellawatte a school chapel and residence for a Tamil worker were erected. A piece of land was also purchased at Maradana, on which were erected a school and a house. In 1895 the Rev. A. E. Dibben took charge of Christ Church and the work among the Portuguese. In 1897, owing to the general unsatisfactory state of the fabric of Christ Church, it was pulled down and entirely rebuilt and reopened for worship on the 18th March, 1899. In that year the English work was in charge of the Rev. J. Thompson and the Tamil work in charge of the

Rev. J. I. Pickford. The Pastorate of the Sinhalese congregations of Christ Church and S. Luke's Church was separated from the Cotta district, and placed under the Rev. D. J. Perera as Pastor.

In February, 1900, the Ladies' College was opened in a large bungalow in Union Place with Miss L. E. Nixon as Principal, and Miss E. Whitney as Superintendent. The College rapidly grew, and it was deemed essential that more suitable premises should be secured than the buildings in Union Place. In addition to Miss Nixon and Miss Whitney, Miss Hall, Miss C. F. Brown, Miss Clarke, Miss A. Horsley and others helped to make the school a success.

In 1919 the College was established in its new quarters in Flower Road. The money for the purchase of the land and bungalow, and also funds for the erection of class-rooms, Drill Hall, Assembly Hall, Kindergarten Rooms and Dormitories were obtained largely through the exertions of Miss Nixon. The late Rev. C. L. Burrows, when on a visit to Ceylon, gave £1,000 towards the extension of the buildings in memory of his wife. At the time of the transfer there were 18 teachers and 237 pupils. Miss G.F. Opie was Principal from 1915 until her death in 1944.

THE CHURCH OF ENGLAND ZENANA MISSION

The original object of the Mission in Ceylon was to bring Christian education to the Kandyan girls of rank, but in course of time the work has extended in other directions too. The Kandyans had for a long time resisted the efforts of Christian Missionaries in the field of female education, but the Rev. and Mrs. J. Ireland Jones firmly believed that these prejudices could be overcome. They were supported in this view by the Rev. J. G. Garrett, who, when on furlough in England in 1888, appealed for ladies to start the work. The result was that two ladies—Miss Bellerby and Miss James—responded to the appeal, and the Church of England Missionary Society sent them out in 1899, the expense of the venture being largely met by a few warm supporters of the Society.

The first task of these two ladies was to learn the language, and this they did by working in the Cotta district. Having acquired the necessary knowledge, they went to Kandy and

worked in the surrounding villages, being joined by Miss Denyer. The way was now open for the attainment of their main object, and in 1890 a bungalow named "Hillwood" was secured to serve as a boarding school. A prospectus was issued bearing the names of three Kandyan Chiefs, and with the assistance of Miss R. Gooneratne of Cotta the preliminary steps were taken to build the school.

"Hillwood" was not the first name given to it. It was originally called the "Clarence Memorial School" in memory of the infant son of the Rev. J. and Mrs. Ireland Jones, but owing to the confusion that arose through having two names for the same institution, it was decided in 1900 to drop the name "Clarence Memorial." The school had now justified its existence, and in 1903 the first success in the Junior Cambridge Local Examination was recorded, one result of this being that girls were allowed to stay on longer at school. It is claimed that this struck a blow at the then prevalent practice of too early marriages.

The continued success of the school rendered extension necessary, and in 1907 a school for little boys, named "Middlewood," was opened. The following year Hillwood was enlarged to accommodate one hundred girls. This was done by blasting away a large portion of the hillside and filling up a deep ravine with the debris. But this was not the only progress made. In 1909 seven girls were baptized and five confirmed—fruits of the faithful work in breaking up the soil. Other improvements were the provision of an annexe to serve as an isolation block in cases of infectious illness, and the building of a Science Room. The year 1916 saw the first Christian marriage from Hillwood, and in the words of a writer of the period, "the goal of the work, the foundation of the Christian Home, having now been reached, the school was abundantly justifying its existence."

In July, 1940, Hillwood celebrated its Golden Jubilee, on which occasion the Metropolitan, Dr. Foss Wescott, visited the school and planted a Na tree to commemorate the day. On 31st May, 1941, Miss L. A. Chapman, who had been the Principal of Hillwood from 1911 to 1931, and was the founder of the Evelyn Nurseries, died, and her ashes were buried in the sanctuary of Hillwood Chapel. In that year

there were 46 children in the Nurseries. Connected with the institution is a Sinhalese Day School with over a hundred children.

The school has had a succession of devoted workers who have helped by their self-denying labours to bring it up to its present high level. Space will permit of only one name being mentioned, a tragic story attaching to it. Miss D. M. Rigg had been associated with "Hillwood" for many years and had left a distinct impress of her personality on its growth. After much difficulty she had been persuaded in 1944 to go on a short holiday to England. While on her way home, the ship in which she was travelling was torpedoed and she lost her life, one of her companions who suffered a similar fate being Miss Joseline, who had worked in the mission field for more than fifty years.

GAMPOLA

The evangelistic work of the C.E.Z.M.S. was started in the villages in Ceylon in 1896. Miss Scovell and Miss Karney were the first missionaries to undertake that work and they began their visiting in and around Pussellawa and Gampola. To begin with, their headquarters were in Pussellawa, and then later they rented the present bungalow in Gampola which had been the residence of a well-known Proctor. Their visiting extended over a large district, and many villages were touched. They travelled about in a pony carriage at the beginning, and later descended to a bullock cart. Miss Karney started medical work and her dispensary was what had been the Proctor's office. Miss Katie Gedge (later Mrs. Napier Clavering) came out as a missionary in 1898, and she started a vernacular school, so the dispensary had to vacate their building and move over to the bungalow verandah. Then the former Proctor's office was transformed into a school hall in which children from the Ist Standard up to the VIIIth Standard were taught. It was rather a crowded building, and with teaching classes almost touching each other, it must have been somewhat difficult.

In 1903 Miss K. Gedge went to Colombo to start the first training school for women teachers, where very good work was done, and earnest teachers were trained and fitted for God's work in the village schools. During those early years the



S. Andrew's Church, Gampola



Photo by Hereward Jansz

Chapel of the Hope of the World
Ladies' College, Colombo

C.M.S. schools in the K. C. I. were divided, and the C.M.S. Missionary took charge of the Boys' sections, and the C.E.Z. Missionaries in Gampola had charge of the Girls' sections. For many years they had as many as 16 schools under their care. In or about 1919 they were relieved of the financial responsibility of most of these schools, but they continued to visit them regularly and give Scripture teaching as well as supervising the work of the women teachers. When the Education Department's new rules about the teaching of Scripture were enforced, they had to withdraw from that work which had been carried on for so long.

Happy times were spent in those schools, and it is good to know that there are earnest Christian families in some places in Ceylon which are the fruit of work done in them. In the early days there was no room for boarders in the Gampola school. Girls in the village schools, who wished to learn more, asked to be allowed to come for further teaching, and so gradually the building was enlarged, and the small vernacular school developed into a boarding school with 250 pupils, of whom 67 are boarders.

The medical work started in the early days by Miss Karney has continued, and the dispensary is open for women and children on Mondays and Fridays. In 1934 a Women's Fellowship was started, and it has been the means of giving many financial aid, as well as teaching them to read, sew and cook. Evangelistic work has gone on steadily all through these years, and this work has borne fruit. Two or more Bible teachers have been employed regularly in doing faithful and devoted work in the villages round Gampola as well as in more distant places.

In 1918 the Gampola United Preaching Band was started and still carries on its work. Members of the Band go out on Tuesdays to preach the Gospel in homes, or in the open air in villages. On Sundays, from the beginning of C.E.Z. work, Sunday School has been held. That work has been the means of blessing to many all through the years that have passed, and boys and girls have been baptized as a result of the teaching given in the classes. Some of those who were baptized are now doing faithful Christian work in Ceylon.

Miss Karney left Gampola on furlough in 1905, and since then the work has been carried on by the present

missionaries. On Miss Karney's return to the Island in 1911, she started her work at Talawa which has been so greatly blessed and used of God.

TALAWA MISSION

This Mission owes its inception to Miss E. S. Karney, M.B.E., who was sent out in 1896 by the C.E.Z.M.S., serving her early years in Gampola. Hearing of the miserable plight of the villagers in the North-Central Province, due to poverty and the ravages of malaria, Miss Karney, thirty-eight years ago, decided to see things for herself, and was so struck with the awful conditions that presented themselves that she resolved to devote her life to ameliorating the lot of these unfortunate people. She selected the village of Talawa, some eight miles from Anuradhapura, as the scene of her labours, and commenced work on a modest scale. A small thatched building of wattle-and-daub, sufficient to accommodate four beds, was erected to house cases in need of urgent medical attention. Apart from its legitimate purpose, the hospital served as a rallying point for the whole village. The men came to ask questions, the women to listen to Bible stories, and the children to see pictures and to borrow books, thus providing an opportunity for sowing the seed.

The years that followed saw many improvements. The tiny hospital was enlarged, and advances were made in other directions, such as the building of a maternity home, an orphanage, a home for the aged, and a little Chapel or House of Prayer. The place which the Mission fills has been aptly described by a distinguished visitor in the following words: "It is an oasis in a desert of suffering and want, and in place of the sadness and hopelessness which one is accustomed to seeing in the expressions of the sick and needy, happiness and hope radiate from the faces of those who have found their way to the atmosphere of love and care."

The work was, at the request of Miss Karney, taken over by the Diocese in 1943, and is now controlled by a special Board, of which Miss Karney, whose interest is still undiminished, is a life member. Among the new activities started are a Sunday School, cottage meetings, a milk centre and a weaving school.

BATTICALOA MISSION

The main work of this Mission is at Navatkudah, where a Church has been built. This place was the scene of a brutal attack on the Rev. A. Vethecan more than fifty years ago, when the Mission was in its infancy. A catechist is in charge and his work is supervised by the incumbent of S. Andrew's, Batticaloa. Missionary activities are also carried on at Amirthagalli, a village about two miles from Batticaloa.

SCHOOL FOR THE DEAF AND BLIND

In the year 1910 Miss M. F. Chapman, who was afterwards to be honourably associated with the work, wrote to the Press calling public attention to the fact that nothing was being done to alleviate the condition of the Deaf and Dumb in Ceylon. Mr. K. J. Saunders, of Trinity College, Kandy, who had already been interesting himself in the question, took up Miss Chapman's appeal and commended it to the public. He was supported by Mr. T. Gracie, the Secretary of the British and Foreign Bible Society (Ceylon Auxiliary), who suggested that the scheme should include the Blind also. This was agreed to, and an Appeal Fund Committee was appointed, with the Bishop of Colombo as Chairman. While funds were being collected, Miss Chapman left for England, where she succeeded in raising over £1,000 for the work. The public of Ceylon, too, were not slow to respond to the appeal, and the total amount collected both here and in England was Rs. 48,594.41, or about Rs. 11,000 more than was originally asked for. The Hon. Mr. A. J. R. de Soysa generously came forward with an offer of a free site of six acres of land at Kandawala, bordering the high road, about two miles south of Mt. Lavinia, and by 1914 two buildings had been erected—the one, a large two-storied house to accommodate the Principal and staff, as well as a number of children; the other, called the Infirmary, the gift of the children of the late Mr. and Mrs. David de Silva, which was temporarily used as dormitory and class-room. The school was placed under the control of the C.E.Z.M.S. and their representative in Ceylon, and the C.M. S. Joint Conference, the Principal being appointed and supported by the Society. From time to time additional

buildings were added, including a Chapel called the Chapel of the Holy Child, which was erected in 1922 as a memorial to the late Mr. Francis Beven by his widow and children.

As the years went by the scope of the School was extended, and the Board of Governors, which had by now been appointed, were faced with the problem of making provision for those who, having entered the school at a tender age and completed their training, had nowhere to go to on attaining maturity. Fortunately, at this stage, Lord Nuffield arrived in Ceylon in the course of his travels, and having heard of the good work being done by the school, he resolved to pay it a visit. He was so impressed with what he saw that he gave a generous donation of Rs. 35,000, which he repeated the following year when he paid the school a second visit. The Board of Governors, after careful consideration, decided that the money should not be used merely for current expenses, but also to solve the problems confronting them. They therefore decided that (a) the school at Mt. Lavinia should accommodate only those up to the age of 17; (b) separate industrial hostels should be started elsewhere for boys and girls between the ages of 17 and 21; (c) the care of those over 21 was a matter which should rightly be the responsibility of the Government and not only of the Board of Governors.

In pursuance of this three-fold plan, a suitable bungalow, "Broomhill," in Flower Road, Colombo, was taken on lease, where a number of girls over the age of 17 were housed, under the care of a well-selected Visiting Committee of Ladies. The next step was the removal of part of the Senior Boys' Section to new quarters at Kotte, four miles from Colombo. It was at this time that a blind boy sat for the J.S.C. Examination and was successful in passing it—the first occasion, it is believed, on which a blind candidate in Ceylon has passed such a test.

The progress of the War now rendered total evacuation of the Mt. Lavinia site necessary, the buildings being required for military purposes. What remained of the school, therefore, was removed to Yatiyantota in 1942, the Railway Station buildings which had been vacated by the Railway being used to house the pupils. The work is being carried on under great difficulties, resulting in a falling off in the number of

pupils. A year later a home was provided at Kandana by Mr. Suppiah Achary for the older girls. A piece of land adjoining Achary House was bought by generous friends for the use of the girls and to provide room for expansion. An industrial school is being carried on here.

The Boys' Section, which had been moved to Kotte, was now obliged to move again, this time to Katunayake, where Mr. F. B. de Mel and Mr. R. H. de Mel had given a coconut property for the use of the school. The boys have been housed temporarily in a small rented property near-by pending the completion of more permanent arrangements.

The outside activities of the school are well provided for. The boys have a Scout troop and Cub Pack and the girls a Guide Company with Brownies. They indulge in both indoor and outdoor games and the deaf boys have done a great deal in food production. There is a coir centre in charge of a Government teacher, where the blind boys make coir yarn, door mats, etc., and these find a ready sale. At a recent exhibition one of the blind boys was awarded a prize for a door mat. In the deaf section both girls and boys make baskets and boxes out of palmyrah leaves. At the exhibition referred to, one of the girls was awarded a prize for this work.

The aim in view for the boys and girls in these Industrial Homes is to make them self-supporting.

THE DIOCESAN BOARD OF MISSIONS

It was not until the Church Missionary Society had been at work in Ceylon for more than a hundred years, and had established a notable record of service, that they decided on a policy of devolution, and invited the Diocese to take over gradually the Missionary work carried on by them. Their first Missionaries, led by Samuel Lambrick, Benjamin Ward, Robert Mayor, and Joseph Knight, had arrived in the Island in the year 1818. It was originally intended by the Parent Committee that Mr. Lambrick should be stationed at Colombo, Mr. and Mrs. Mayor at Galle, Mr. Knight at Jaffna, and Mr. and Mrs. Ward at Trincomalee, but experience dictated a slight alteration in these plans, and Galle and Trincomalee, as also Calpentyne after a short trial, were abandoned in favour of Baddegama. Under a succession of

zealous Missionaries, the activities of the Society expanded in all directions, and the time came when the Society felt that this important work should be handed over to the Diocese.

The first step taken to give effect to this decision was the moving of a motion at the meeting of the Synod (now Diocesan Council) held in 1927, to the effect that "the Synod approves the formation of a Diocesan Board of Missions to undertake the maintenance and extension of Missionary work. It will be regarded as part of its aim to co-ordinate Missionary enterprise, to formulate a Diocesan policy for Missions, and to stimulate interest in Missionary work." A sub-Committee was appointed to draft the Constitution of the Board and define its powers. They reported in due course that the duties of the Diocesan Board of Missions should be as follows:—

1. To promote interest in and raise funds for Missionary work in general both in Ceylon and abroad, and in particular to consider measures for strengthening the evangelistic work of the Diocese.

2. To pay and expend such moneys as may be paid to it for current expenses.

3. To make recommendations regarding the training of Missionary workers throughout the Diocese, and to make provision for the training of workers in connection with the Board.

4. To consider and determine, so far as lies within its power, matters of general Missionary policy and administration, and to carry out from time to time a Missionary survey of the Island.

5. To report annually to Synod regarding the Missionary operations in the Diocese.

6. To confer from time to time with the Diocesan Board of Education concerning matters of education with which the Board of Missions has to deal.

7. To confer with the existing Missionary agencies of the Anglican Communion in Ceylon, whether parochial or otherwise, and with other Missionary bodies, as occasion may arise.

8. To frame its own By-laws subject to the approval of Synod.

The Committee recommended that the Board should consist of the Bishop (Chairman), the two Archdeacons (Vice-Chairmen), the Secretary of the Church Missionary

Society, the Secretary of the Diocese (all *ex-officio*), 12 clerical members elected by the Standing Committee, of whom at least four should be Superintendents of Missionary Districts, and an equal number of lay members, elected by the Standing Committee, of whom at least four should be Women Missionaries. The Committee further recommended that the Board should be the Missionary Executive Body of Synod, and should administer any work which it may develop or which may be entrusted to it by existing Missionary agencies. The Board should have power to accept bequests and gifts of money, shares, debentures and other securities and devises and gifts of land and houses.

The year 1929 witnessed the complete withdrawal from Ceylon of the Society for the Propagation of the Gospel, and the handing over to the Diocese by the Church Missionary Society of the large Missionary district of Baddegama, and the acceptance by the Diocese of administrative as well as increased financial responsibility for the remaining C.M.S. evangelistic areas. This process of "diocesanization" as it has been called is fully described in the following extract taken from a report of the day:—

"For many years past a process of devolution has been in operation in Missionary areas, whereby congregations built up by Missionary effort have been set free from the control of the Superintending Missionary to become, in a considerable measure, self-supporting and self-governing Pastorates. These to-day form an integral part of the Diocesan organization. There still remain, however, two or three Missionary Districts where this stage has not yet been reached, and at the invitation of the Church Missionary Society the Diocese has undertaken through its Diocesan Board of Missions to accept the responsible charge of these Districts, and within a period of ten years to relieve the Society of all financial obligations in connection with these Districts.

"The work of the Church Missionary Society in Ceylon has been controlled for more than a hundred years by the C.M.S. Conference and its Executive Committee, but with the transfer of its responsibility for evangelistic work to the Diocese the Local Governing Body of the C.M.S. will disappear. There will remain, however, three Boards—the

C.M.S. Board of Finance, which will control C.M.S. property and the various Trust Funds belonging to the Society in Ceylon, the C.M.S. Patronage Board, and the Board of Governors for the eight important Boarding Schools established by the Society.

"The C. M.S. is not proposing, even after the ten years referred to above, to withdraw all financial support from Ceylon, but will, at the end of that period, be still contributing in all probability some Rs. 60,000 per annum to the work in this Island."

The actual position was reported to the Diocesan Council of 1929-30 in the following words: "The C.M.S. has announced that to meet pressing claims elsewhere, and in the belief that the Church of Ceylon is now sufficiently organised to be able to take a large share in the evangelising of the Island, it intends to reduce its grant to Ceylon by £1,000, or Rs. 13,500 a year during the next five years. In order to help the Diocese to face the increased burden of financial responsibility, it will begin by withdrawing its grants to missionaries in secondary schools, which were always met from England. As these missionaries will have their salaries met by the schools themselves, the burden will not fall on the Diocese, but that does not account for the whole of the sum withdrawn. Superintending Missionaries, both in the Sinhalese and Tamil Districts, have all but two been withdrawn. And the place of these two will have to be filled at the expense of the Diocese."

The area over which the operations of the Church Missionary Society extended and the staff provided to work it may be gathered from the figures furnished to the Diocesan Board of Missions by the Rev. L. J. Gaster. In 1908 the work of the Society extended over six large Sinhalese Districts having their centres at Colombo, Kotte, Baddegama, Kandy, Kurunegala, and Anuradhapura. Attached to these Districts were seven ordained European Missionaries, ten ordained Ceylonese Clergy, twelve Women Missionaries, twenty-five catechists, and sixteen Biblewomen. There were 143 schools with 321 teachers. The Tamil work also covered a very large area. The work both at Jaffna and Colombo was strongly staffed, and so also was the work of the Tamil Cooly (now Church) Mission

to which four European ordained Missionaries were attached, four ordained Tamil Priests, two Women Missionaries, thirty-four catechists, and four Biblewomen.

To the Colombo Tamil work were attached two European ordained Missionaries, two Tamil Priests, two European Women Missionaries, three catechists, and twelve Biblewomen, also 10 schools with 16 teachers. Attached to the Jaffna Mission were two Ordained European Missionaries, six Tamil Priests, two Women Missionaries, nine catechists, and eleven Biblewomen, also 58 schools with 124 teachers.

At the time the work was handed over to the Diocesan Board of Missions the situation had radically changed. The Colombo District had ceased to be a C. M. S. field, the only remaining link with the work being S. Luke's, Borella. In the Tamil Cooly (now Church) Mission, the number of European Missionaries had dwindled from four to one, in the Colombo Tamil District from three to nil, and in Jaffna from two to nil. In the Sinhalese Districts there was only one Woman Missionary in place of twelve before.

Such was the state of things when the Diocesan Board of Missions began to function. By 1933 the Board had got into its stride and begun to occupy an important place in Diocesan organization, giving to it a Missionary character which had been lacking before. The Board had not only become responsible for the administration of those Missionary Districts for which the Church Missionary Society had been previously responsible, but had also assumed in a greater or less degree responsibilities in connection with all Mission work within the Diocese, with the exception of the Tamil Cooly (now Church) Mission.

The Board was directly responsible for the administration of the work of three large areas known as the Baddegama District in the South, and the Kandyan Central and Western Itinerancies in the centre and west of the Island. Other areas and work which came under its administration were Jaffna, the Wann, Kotte, including Mampe-Liyanwela Pastorates, work among Hindu and Moslem men and women in Gampola and Colombo, and the Colombo Mission (including Women's Mission). The Tamil Church Mission was also taken over by the D. B. M. who accepted full responsibility for it from

January, 1941. At the Diocesan Council of 1940, all C.M.S. patronage was merged into the Diocesan Patronage Board, the C.M.S. being granted special representation thereon for the first three years after the fusion. At the Diocesan Council held in 1941, the Diocesan Board for Pastorates was created to fulfil the other functions hitherto performed by the C.M.S. Patronage Board. (*vide* Chapter XV (non-fundamental) of the Constitution of the Church of Ceylon).

The Denepitiya Mission in the south, the Malayalam Mission in Colombo, and the evangelistic work of the North Ceylon Evangelistic and Educational Board were also brought into relationship with the Diocesan Board of Missions. It was also decided to participate in the Peradeniya Training Colony which trains teachers for vernacular schools belonging to the federating bodies, the Diocesan Board of Missions acting for the Church of Ceylon Federator and appointing the Sectional Committee for the Church of Ceylon Section of the Colony.

In 1934 it was possible to report that "the process of diocesanization has now been carried almost to its logical conclusion." This year saw the termination of the Rev. L. J. Gaster's connection with the work of the Mission. He had been responsible for initiating and carrying out the new policy, and had taken a prominent part in the deliberations of the Board. New areas continued to be brought within the scope of the Board's activities, these including the Kotte-Talangama District, the Mampe-Boralesgamuwa-Liyanwela District, a large area between Negombo and Chilaw, (which a few years later reverted to its former parochial status), and the work at Dandugama and Kurana. Outside Ceylon, the Rev. S. P. C. David worked in connection with the Mass Movement in the Diocese of Dornakal.

In the field of organization, an important innovation was the introduction of a provident fund for catechists, the Board affirming its conviction that effective Christian work depended upon the devotion and sincerity of the workers. Many adult baptisms had already taken place in the Kandyan Western Itinerancy, the Baddegama area, and other centres. Lack of funds as well as of opportunities for clergy to receive the training necessary to enable them to become efficient missionary

agents were the two factors which hindered better progress. At this time a change took place in the financial arrangements in regard to schools, the Diocesan Board of Education taking on more fully the responsibilities which the Diocesan Board of Missions had hitherto shouldered. The fine old Church at Baddegama was solemnly reopened after being thoroughly repaired and redecorated, while a new Church was built at Jakaduwa in the K.W.I. and S. Andrew's Church, Talampitiya, was largely rebuilt.

The Jubilee Session of the Diocesan Council held in October, 1935, was marked by the unanimous acceptance of a resolution calling upon all congregations represented in the Council to take their part in the United Forward Movement in Evangelism. The Diocesan Board of Missions took the lead in this matter and set out to plan a definite and far-reaching Evangelistic effort, being convinced that the prime need was the conversion of our own people to missionary ideals, and that therefore the main efforts of the movement should be centred on that object. It was recognized that opportunities for joint action with other Church bodies would arise and should be taken advantage of to the full.

In pursuance of this policy a Convention was arranged at S. Thomas' College, Mount Lavinia, for all the Clergy of the Diocese, at which certain definite proposals were made for evangelistic work in the parishes. The formation of Study Circles and Prayer Groups was advocated, and syllabuses of sermon outlines were issued for the guidance of the Clergy during the period of preparation. In order to reach a wider public, a series of Missionary Rallies was arranged for in Colombo under the Chairmanship of the Bishop, and these were addressed by Clergy and others actively engaged in missionary work, among those who took part being the Metropolitan of the Province, who happened to be passing through Colombo on his return from a visit to Australia. A comprehensive missionary survey of the Diocese was drawn up for issue in a popular form, and steps were taken for collateral work with other Christian bodies.

The Missionary cause suffered a great loss by the retirement of Miss A. M. Tisdall after thirty years' work among Hindu and Moslem women, and by the tragic death of Sir Henry de Mel, who had been a generous supporter of the

Mission. The year 1938 was marked by the building of two new Churches, S. Mary Magdalene, Uduthurai, and the Church of the Ascended Christ, Kudagama, in the K. W. I., while a third, Christ Church, Ingiriya, which had previously been used by the Ceylon and India General Mission, was made over as a gift to the Diocese by Mr. A. H. T. de Soysa. The following year saw the resignation of Canon A. M. Walmsley after many years of valuable work in the K. W. I. He was succeeded by the Rev. Canon A. C. Houlder. The Board also lost the services of Miss M. A. Ledward after a long and honourable connection with the Colombo Tamil Women's Work. A noteworthy event was the appointment of the Rev. Derek Karunaratne as General Manager of Diocesan Schools in addition to his charge of Christ Church Cathedral. The Rev. C. H. Wikramanayake was appointed to succeed him as Superintending Missionary of the K. C. I. The Rev. Lakdasa de Mel, who had carried on the missionary work in the Baddegama area for over ten years with much acceptance, was transferred as Vicar of S. Paul's, Kandy, and the Rev. W. H. W. Jayasekere was appointed to succeed him. The death of Canon J. P. Wirasinha on the 20th October, 1939, was a great loss to the Board as he had taken a deep interest in the work from its inception.

The good work being done by the Diocesan Board of Missions was now beginning to be appreciated. The gift of a sum of Rs. 20,000 was received, to be called "The Sir Henry and Lady de Mel Trust Fund," the annual income to be applied towards payment of the stipends and allowances of Clergy doing missionary work in the North-Western, Southern, Western, Central, and Sabaragamuwa Provinces. This gift was doubly welcome in view of the reduction which the C. M. S. was compelled to make in the grant hitherto paid to the D.B.M., which was becoming increasingly responsible for the missionary work of the Diocese. A matter of some interest was that the D.B.M. now took the place of the C.M.S. on the United Language Board as one of its Constituents for examining Missionaries on probation in Sinhalese and Tamil.

An important step in the process of diocesanisation was taken in 1941 when the work of the Tamil Cooly (now Church) Mission was handed over to the Diocese to be administered

by the D.B.M. At the time of the transfer the Mission had a staff of nine Clergy and twenty catechists. The Planting Community had contributed largely towards the expenses of the Mission, and a continuance of this help was confidently looked forward to. All endowments to the credit of the T.C.M. were handed over to the Incorporated Trustees to be held on behalf of the D.B.M. New ground was broken when a project for the establishment of an Ashram for the K. C. I. was adopted in principle by the Board.

A sub-Committee appointed to report on the Constitution of the D. B. M. made some useful recommendations which were accepted. The principal change was the appointment of a small administrative body within the Executive of the D. B. M. to attend to administrative work and report to the Executive Committee, leaving the latter free to deal with matters of policy, methods of evangelism, and the development of the Missions under its management. The D. B. M. was also expected to assist the Standing Committee to secure increased contributions towards the Diocesan Fund by (a) arranging for representatives of the Board to visit parishes or districts for deputation work; (b) undertaking more publicity work by issuing at least once a year a Bulletin on missionary or evangelistic work throughout the Diocese; and (c) paying more attention to building up the existing endowments and securing new endowments for evangelistic work.

A scheme for the training of Ordinands, sponsored by the Archdeacon of Jaffna, received the approval of the Board. It was felt that one of the urgent needs of the Diocese was the provision of a missionary training for candidates for ordination, so that they might effectively fill the places held in the past by duly trained C. M. S. Missionaries. The scheme envisaged the formation of a Missionary Order to be called the Brotherhood of the Holy Cross. The number of candidates in training at any one time has had to be restricted owing to financial considerations and the limited number of suitable missionary areas for such selective training.

Steps were taken in 1941 to improve the standard of licensed lay readers and to induce catechists to enter for the graded examinations such as are held in India, which offer to those who have passed the complete series the prospect of

admission to the Diaconate. A detailed survey of the up-country Tamil Pastorates was carried out by means of an extensive questionnaire dealing with the work being done, the opportunities presented at the present time, and the new methods called for by changed circumstances. The standard of catechists in the Tamil Cooly (now Church) Mission also received the consideration of the D.B.M. The advice of the Bishop of Tinnevely, the Right Rev. S. C. Neill, was sought. The Bishop visited the Diocese to inspect the Tamil Pastorates and make suggestions regarding their working. These Pastorates were composed chiefly of Tamils from South India. In the course of his report the Bishop mentioned, as the result of a Conference held at the Peradeniya Training Colony, that the Pastorates were understaffed, and that an effort should be made to double the income raised in them.

In the same year a re-division took place of the Kandyan Central Itinerancy. The areas around Gampola and Pussellawa were detached and placed under the incumbent of the Gampola-Nawalapitiya Parishes, while the rest of the Itinerancy was divided into three areas—the Kadugannawa area, the Wategama area, and the Hanguranketa area. The Superintending Missionary was to continue to be the Missionary-in-charge of the reorganised K. C. I. and live at Arangala with the object of making the Ashram project his special care. The other two areas were each to have a resident priest responsible to the Missionary-in-charge for the pastoral work of the area and for developing the evangelistic work under the direction of the Missionary-in-charge. The clergy of the K.C.I. were to be relieved of the work of managing the schools but were to continue as Chaplains to the schools.

A similar process of reorganisation took place in regard to the K.W.I. The Missionary-in-charge of the District took up his residence at Talampitiya as being more central, while his assistant continued to reside at Kegalle and attend to the work in the villages of Hewadiwela, Kudagama, and Deewala, thus relieving the Missionary-in-charge and permitting him to concentrate on the villages of Talampitiya, Meetanwela, Jakaduwa and Aragoda. Steady progress was also made in the Women's Section of work. In the six

months July to December, 1941, four women were baptized, 23 confirmed, and 13 admitted to the Catechumenate.

Although not strictly coming within the scope of the Diocesan Board of Missions, the formation of a Youth Council for the Diocese deserves mention. It was felt that in the present day life of the Church throughout the world, the voice of the Church could not be expressed by Diocesan Councils alone. They are the Executive Authority, but it is essential to have organisations ancillary to it which will encourage young people, who are thinking deeply and earnestly on many problems, to realise their aspirations. With this object in view, a Youth Rally was held in the grounds of Bishop's House on the 30th January, 1941, which was attended by nearly 500 young people. Study groups were formed, and the findings of the groups were published in a booklet entitled *Youth Speaks*. A Constitution has been drawn up, and the movement shews signs of vitality.

The Kandyan Central Itinerancy again underwent a change when, at the end of his four-year term of service, the Rev. C. H. Wikramanayake resigned from the post of Superintending Missionary in April, 1943. The area was divided into two for purposes of administration—Wategama and Hanguranketa in charge of the Rev. C. H. Wikramanayake, with residence at Arangala, and Kadugannawa in charge of the Rev. James Amerasekere, with residence at Rathmeewala. The Christians in Rathmeewala organised a whole-day evangelistic effort on the 19th March, 1943, within the octave of the anniversary of the dedication of the Chapel of Christ the King. Proceedings commenced with the Confirmation and first Communion of nine candidates, and this was followed by a Parish breakfast to which non-Christian neighbours were invited, and over a hundred Buddhist adults and children partook of the *Agape*. In the afternoon a procession, led by the Bishop, went to the centre of the village, where an open-air meeting was held and addresses delivered. At night a lantern lecture on the Life of Christ was given, at which a large number of Buddhists was present.

An outstanding event in 1944 was the visit of Deaconess Carol Graham, who came from India on the invitation of the

Bishop to evolve a scheme for the training of women workers. She remained in the Island for about two months, visiting a number of outstations and delivering addresses. The outcome of her visit was the appointment of a Select Committee to draw up a scheme for Women Church Workers. The chief recommendations of this Committee, which were approved by the D.B.M., were as follows:—

(a) That a separate Board of Women's Work be formed as soon as possible to work in collaboration with the D.B.M. and to be in charge of the training of women workers ;

(b) That for the purposes of such training a Diocesan Training Institution be founded for training Women Church Workers under a Board of Women's Work, in connection with the D.B.M.

The Executive Committee of the D.B.M. was commissioned to work out the details of the proposed scheme and submit a report to the Diocesan Council. This was done in due course and the proposed Constitution was approved. The Diocesan Board of Women's Work was accordingly formed and proceeded to draw up a programme of work. It was felt that the dearth of women workers in the Mission field could be partly remedied by working through the Girls' Schools. Educated girls should be encouraged to offer themselves for service, and lectures on vocation should be arranged for them. Before, however, taking any definite steps, the Board was of opinion that the matter required careful investigation, and literature from other parts of the world has been procured and is being studied.

A Special Committee of Management was appointed by the D.B.M. to take over the work of the Talawa Mission known as the "House of Joy," consisting of a Church, Hospital, Orphanage, and Home for the Aged, which had been started and carried on by Miss Evelyn Karney for many years. In the same field of work was Mrs. H. P. Napier-Clavering, who had been carrying on a mission on similar lines at Ehetuwewa in the North-Western Province under the name of the "House of Light," and whose death was much regretted.

The Rev. W. H. W. Jayasekera, who had worked with much acceptance as Superintending Missionary in the Baddegama District, was appointed to succeed the late Canon Ekanayake as incumbent of All Saints' Church, Hulftsdorp. He was succeeded by the Rev. D. F. R. Wijesinghe. In June, 1944, the Rev. C. H. Wikramanayake terminated his connection with the K.C.I. and temporary arrangements were made to fill his place. In the same year the D.B.M. appointed a sub-Committee to study the whole question of Missions and to report on the evangelistic efforts of the Diocese and where it was felt they needed improvement, outlining at the same time a plan of future work.

The sub-Committee went very fully into the whole question and submitted an exhaustive report. The suggestions made received the general approval of the D.B.M., who agreed that they be given effect to as and when circumstances permitted. The following are the main points emphasised in the report: (a) the proper training of clergy, evangelists and catechists, and the payment to them of an adequate stipend; (b) the bringing up of Missions to full strength in staff, the renovation of old buildings, and the provision of new buildings where needed; (c) the establishment of a Missionary Training Centre for men and women for the whole Diocese; (d) the splitting up of the larger missionary areas into smaller units; (e) the establishment of a new Northern Itinerancy; (f) the establishment of orphanages, central schools and industrial schools; (g) colonization schemes; (h) the establishment of a Missionary Society within the Church of Ceylon; (i) the publication of a revised and enlarged book of lyrics; (j) a census of the members of the Church.

The suggestion to organize a Missionary Society within the Church received very careful consideration. The decision arrived at was that the inauguration of such a Society was not a matter of prime necessity, inasmuch as the D.B.M. had still to fulfil its first duty "to promote interest in and raise funds for missionary work in general, both in Ceylon and abroad, and in particular to consider measures for strengthening the evangelistic work of the Diocese." It was felt that a missionary bias could be given by the issue of a Missionary Litany and an Intercession Prayer for general use; by interesting the Youth

Movement, the Mothers' Union, etc., in missionary activities; by linking up Parishes with definite areas of missionary work; by the organization of pilgrimages, group visits, and visits by individuals to missionary areas; and by interesting school children in missionary work.

The three Training Schools in the Tamil-speaking areas have been amalgamated in view of the new regulations of the Education Department. Steps are being taken to lease the C.M.S. premises at Nallur for putting up the necessary buildings, and an appeal is being made for funds, with the approval of the Bishop and the D.B.M.

In May, 1945, the Rev. George Jirasinghe was appointed Superintendent of the Baddegama Mission in succession to the Rev. D. F. R. Wijesinghe who had been transferred in charge of St. John's, Kalutara. At about the same time the Rev. B. M. Wikramanayake took over the general supervision of the K. W. I. On the death of the Rev. G. D. de Lanerolle, the Parish of Getambe-Katukelle was linked up with the K. C. I. and the Rev. James Amerasekere was appointed to act as Priest in charge, Getambe-Katukelle, in addition to his duties as incumbent of Rathmeewela and Kadugannawa Churches. The appointment of another Priest for Rathmeewela was foreshadowed to enable the Rev. James Amerasekere to develop the important Sinhalese work at Getambe, Katukelle and Kandy.

The appointment of an Assistant Bishop of Colombo marked a new and important step in the missionary policy of the Diocese. The almost complete withdrawal of C. M. S. aid from the Diocese pointed to the necessity of some special arrangement which would secure a continuance of missionary zeal which requires from time to time to be stirred and quickened into life. The Diocese needed, with the attainment of its Centenary, to make a determined bid aimed at the evangelization of the whole Island; and for this a special leader was called for to direct and inspire the earnest workers already in the field. The Rev. Lakdasa de Mel, on whom the Bishop's choice fell, and whose selection met with universal approval, possessed the requirements needed to fill this high office. His abundant natural gifts, his deep scholarship, his ability to commend the faith that is in him to a very wide circle, his

powers of leadership, and most important of all, his service of eleven years as Superintending Missionary of the Baddegama Mission, marked him out as the person best fitted to direct the work in the chief missionary area. His consecration took place on the 8th November, 1945, and he took up his residence at Kadugannawa. The area over which he is to exercise jurisdiction has been delineated. It includes the Kandyan Central and Western Itinerancies for the most part, and comprises the districts of Kurunegala, Anuradhapura, Matale and Kandy (excluding the D. R. O.'s divisions of Uda Bulatgama, but including Nawalapitiya town); the D. R. O.'s divisions of Galboda and Kinigoda, Paranakuru and Beligal Korales in the Kegalle District, the D. R. O.'s division of Demala Hat Pattu in the Puttalam District, and the D. R. O.'s division of Uda Hewaheta in the Nuwara Eliya District.

DENEPIITIYA MEDICAL MISSION.—This Mission was founded in 1918 by the Anglo-Catholic Union of Ceylon, which has since been renamed the Ceylon Church Union. It owes its origin to the ministrations of a midwife in the Denepitiya District, who worked in conjunction with the Sisters of S. Margaret at Matara. As the scope of the work increased, the Anglo-Catholic Union acquired a plot of land of about 13½ acres and started a programme of building. The services of a qualified medical practitioner were also secured and the necessary staff followed.

To-day the Mission buildings include a chapel, a dispensary, and quarters for the Medical Missioner and a Priest. A scheme is on foot for building a Cottage Hospital. The staff consists of the Medical Missioner, a qualified apothecary, two orderlies, and a gardener. A Priest Evangelist was attached to the Mission a few years ago, but to-day the post is vacant. The Mission is entirely dependent on voluntary contributions. It receives a small grant from the Diocesan Board of Missions, and the Government makes a grant of drugs.

JAFFNA CHURCH MISSIONARY ASSOCIATION.—In 1934 the Diocesan Board of Missions approved of the formation of the Jaffna Church Missionary Association to take the place of the Evangelistic and Educational Board. There are 27 vernacular schools under the management of this body, with a total of 2,427 children and 89 teachers.

TAMIL CHURCH MISSION

(Formerly known as Tamil Cooly Mission).

The origin of this Mission is unique in the history of Missions. It was formed in 1854, not as the result of an urge from any Religious or Missionary Body or from the Diocese, but from the desire of the early British Planters, who were the pioneers of the great Planting Industry to which this Island owes its development and so much of its prosperity, to see that the labourers they obtained from India were not suffered to be without spiritual ministrations. It is one of the finest things in the history of planting—the desire of those, who were fighting an uphill battle in bringing the Island under cultivation, at a time when wild nature still needed to be subdued, and roads were few and means of transport difficult, to provide their labourers with spiritual instruction. The Mission's chief object was to bring catechists from Tinnevely in South India, from which area the Estate labourers were recruited in the very earliest days. These catechists were to work among the labourers and look after their spiritual welfare. The Mission was entirely supported by funds provided by the Planters themselves. Feeling, however, after a short time, that they could not do this work without assistance from the Diocese or from some Religious Body, they continued to support the Mission work but placed the supervision of it in the hands of the C. M. S. The Rev. S. Hobbs was the Superintending Missionary from 1855 to 1862. He was assisted by a Committee composed of the following: Captain H. C. Bird (Treasurer), Rev. E. T. Higgers, Messrs. T. Jackson, J. Murdoch, C. Pitts, R. B. Tytler and George Wall.

The operations of this Mission under its amended organization began on the 1st of May, 1856. To quote from the First Annual Report of the Mission for the year ending 30th April, 1857, "the object of the Mission is purely spiritual. Its efforts are directed to the Evangelization of the Tamil Coolies and the supply of the means of grace to such of them as are already Christians. The means to accomplish this end are preaching and teaching, 'persuading concerning Jesus.'"
 "The catechists, with few exceptions, are supplied

from Tinnevely. They are pious men well acquainted with Scripture doctrines, able to teach others, and indefatigably zealous in their work." The catechists in that year were seven in number. The Report continues: "They all itinerate. The greater part of their time is spent in visiting the different Estates and preaching to the coolies. After being thus engaged for about ten days, they return to Kandy to rest for a day or two and receive further instructions from the Superintendent of the Mission. Each of them then receives a list of the Estates to be visited and sets out on another tour."

The Report adds, "The catechists have almost universally been very kindly treated by the European Managers residing on the Estates, who have generally allowed them to address the assembled coolies for a quarter or half an hour, when mustered in the morning, before proceeding to their work, or after returning in the evening." In the earliest days the Committee of Management which assisted the Superintendent of the Mission was undenominational. Many of the largest contributors to the Mission were not members of the Church of England, though many were. It was felt that if any Christian subscribers were excluded from representation on the Committee, they would have reason to be dissatisfied. The matter was placed before the Parent Committee of the Church Missionary Society in London who gave the following ruling:

"Their control be exercised over funds raised by themselves, for purposes of their own choosing, and for the management of which, under a few necessary restrictions, they are fully entitled to provide, according to their own wishes." The report closes with the statement that the "Mission was a work of faith and the Committee felt that all their labours must be in vain unless they receive a direct blessing from above which blessing is only promised in answer to prayer. They earnestly requested all friends of the Mission to remember it in their daily devotions."

It is interesting to note who were the chief contributors to the Mission Fund in 1856. Mr. R. B. Tytler subscribed £50 annually and continued to do so for many years, probably until he died or left the Island. Other contributors include Captain H. C. Bird £12; Mr. J. Murdoch (Colombo Merchant)

£20; The Hon. Mr. H. C. Selby (Member of Legislative Council) £10; Mr. J. Forbes £10, (probably the grandfather of Col. Forbes); Mr. Geo. Wall, £4; (subsequently Member of the Legislative Council); Messrs. Milne and David Cargill (Proprietors of Cargill & Co., which later developed into the well-known Firm of Cargills, Ltd.); Mr. E. Rawdon Power (Government Agent); the Hon'ble F. Saunders (Treasurer of Ceylon and Member of the Legislative Council); Hon'ble Mr. Justice Morgan, Mr. J. Emerson, Mr. C. P. Layard. Many Colombo Mercantile Firms also subscribed, including Wilson, Ritchie & Co., Dawson, Dickson & Co., A. and R. Crowe & Co., W. Turner & Co., Armitage Brothers, etc.

The Rev. Septimus Hobbs was the first Superintendent of the Tamil Cooly Mission and remained in charge for seven years until the close of the year 1862, when the Rev. W. E. Rowlands became responsible until the arrival of the Rev. and Mrs. J. Pickford in January, 1864. When Mr. Pickford retired in March, 1868, the Rev. W. Clark took charge in November, 1868, assisted by the Rev. E. M. Griffith. Due to disease, soon after 1869, King Coffee fell, and became a thing of the past; but it did not take many years before the grit of the British Planters overcame the set-back and tea plantations grew up everywhere.

The Tamil Cooly Mission continued to prosper and in 1878 there were 42 catechists, 34 schoolmasters, 955 adult Christians, 442 Christian children, 378 Communicants and 32 schools with 354 pupils. A Church had been built in Hill Street in Kandy, which was in charge of a Tamil Pastor, and two Tamil clergy were stationed at Pelmadulla and Dickoya. During the next ten years, the Mission was divided into three districts under the superintendence of the following clergy: J. D. Simmons, J. D. Thomas and H. Horsley. In 1898 the Christians numbered 2,932, Communicants 1,070, schools 48 with 1,893 scholars. In 1907 the T. C. M. received a very welcome accession to its staff in the person of the Rev. W. E. Rowlands, who had so much to do with its earlier development, and who, after a lengthy spell of 23 years in parish work in England, returned to the land and the people he loved so well.

The Christians connected with the T. C. M. increased from 3,140 in 1900 to 4,711 in 1918. The work sustained a severe loss in 1918 by the death in England of the Rev. W. Booth, and a further one by the well-earned retirement of the Rev. W. E. Rowlands. The Ceylon Planters' Association passed the following appreciative minute regarding the Rev. W. E. Rowlands: "This Association desires to express the deep sense of the Planters of Ceylon of their appreciation of the long and valuable services rendered to the community in general and to Planters and their coolies in particular by the Rev. W. E. Rowlands, Secretary of the Tamil Cooly Mission."

Originally the Mission was restricted to the Central Province, but in the course of years was extended to the distant districts of Badulla and Saffragam. So the Mission continued to grow, its main object being to supply catechists to live amongst and visit and attend to the spiritual needs of the labourers. The C. M. S. which had been since 1927 gradually handing over to the Diocese most of its missionary work, in 1941 chose to hand over also the management of this important Mission to the Diocese. At present there are 19 catechists employed by the Mission whose work is supervised by eleven of the Tamil clergy who are incumbents of the following Pastorates: Kandy, Kegalle, Dimbula, Dickoya, Matale, Nuwara Eliya and Uda Pussellawa, Gampola, Kelani Valley, Uva and Sabaragamuwa.

The following excerpts from the last Report of the T. C. M. (1945) will be of interest:

"The income of the Mission has again been insufficient to meet its expenses. Just now conditions are very hard in view of the mounting cost of living. The catechists, already poorly paid, feel the pinch very greatly, and the war allowance of 10% offers them only scant relief. The Diocese again came to the aid of the Mission and made a grant of Rs. 2,500 for the year under review to enable the Mission to meet its commitments. The total sum received from subscribers amounted to Rs. 4,514.89. To this sum has to be added the interest received on invested funds amounting to Rs. 2,684.20. The total expenditure for the year amounted to Rs. 9,1659.01.

"The Pastorates need more catechists to work in the vast up-country areas, but we are not in a position to undertake

fresh commitments for want of necessary funds. We also experience a dearth of trained catechists to replace those that retire. We are sure that if the Tamil Pastorates could increase their local contributions and contribute a larger share of the catechists' salaries, it would appreciably relieve the Mission of a good part of its financial burden.

"The remuneration a catechist receives is unfortunately not an attractive one, when compared to salaries the ordinary labourer is able to earn in these days. A great difficulty is experienced just now in enlisting the right type of men for Mission work—men who will work with zeal and enthusiasm in the cause. Salaries which in normal times had been considered barely sufficient are now found to be totally inadequate owing to the steep rise in the cost of living. The problem is an acute one.

"Missionary work is a vital and integral part of the life of the Church. In the number of Evangelising Missions the T.C.M. has always taken pride of place, but it is now felt that the work of carrying the Gospel to the non-Christian Tamils on Estates cannot go forward unless the staff of catechists is increased and adequate financial help given.

"Bishop Neill of Tinnevely, who held a Conference of Tamil catechists and clergy in August, 1941, specially stressed the need for a great many more catechists to work in the vast up-country Estate Mission areas.

"In 1944 there were 3,090 Communicants and 6,422 baptized Christians in the Pastorates, ministered to by eighteen T.C.M. catechists under the supervision of the Pastors. Forty adult converts were baptised while there were 27 adult candidates for baptism at the close of the year. The Tamil Pastors and catechists are in a real measure building up the Church in the Faith and helping to form it into regular congregations. From the monthly reports received from catechists it is clear that the labourers on Estates both Christian and non-Christian have been regularly ministered to. The catechists regularly preach to the labourers on the Estates both at muster time, and in the Lines."

PART II.

ROADS TO FREEDOM

CHAPTER I.

The Synod of 1865

SOME room must be found for an account of the controversy which arose in the Diocese with regard to the rights of the Church in England in relation to the daughter Churches in the Colonies. There had been two or three occurrences in recent times which seemed to throw an air of uncertainty on the position of the Church in the Colonies, and the need for some clear statement as to what exactly was their position with reference to the Mother Church. For instance, in the case of Mr. Long, a priest of the Church of England in Capetown, who had been deprived of his license by his Bishop for not attending two summons to Synod as he held that they were not valid, the Chief Justice and two Judges of the Cape upheld the Bishop's right to summon a Synod and to penalise a priest, but the Privy Council reversed the judgment and pronounced that the Church of England in places where there is no Church established by law is in the same position as any other religious body; in no better, but in no worse position, and the members may adopt rules to enforce discipline within their body which will be binding on those who expressly or by implication have assented to them.

There was yet another case. That of Bishop Colenso vs. The Bishop of Capetown. The Bishop who had been deposed by the Metropolitan for the publication of heretical doctrine appealed to the Privy Council against the sentence, with the result that the sentence was declared null and void on the ground that after the establishment of an independent legislature in a Colony, there is no power in the Crown in virtue of its prerogative to create a See by mere Letters Patent, or to confer Jurisdiction on a Metropolitan or Bishop. The Lord Chancellor had thus laid down the position of the Colonial

Churches: "The united Church of England and Ireland is not a part of the Constitution in any colonial settlement, nor can its authorities or those who bear office in it claim to be recognised by the law of the Colony, otherwise than as the members of a voluntary association."

It will be seen that the position must have convinced Bishop Claughton that there was some serious defect in a Church where uncertainty prevailed with regard to matters of the first importance owing to the differences prevailing everywhere in it. The situation would have recalled to him the condition of things which arose over the Oxford movement, when there seemed to be no certainty anywhere, whether as regards the rights of the Church or the prerogatives of the Church or the law to which the Church is bound to submit. Bishop Claughton felt how unsatisfactory all this was, and was anxious to organise his Church in such a way as to leave no doubt in the minds of his flock as to what were the doctrines of the Church to which they belonged, and what was its relation to the Mother Church in England.

Bishop Claughton, who smarted under the sense of an apparent helplessness of the Church when confronted with the legal demands of the State, felt that the surest guarantee against the unlawful demands of the Crown lay in Synodical Action. He stated his demand in the following words spoken in the course of the proceedings: "The English lawyers have themselves suggested Synodical Assemblies as the best of guarantees, rightly and warily conducted they constitute at once a sufficient assertion of the Church's independent existence, and yet do not deprive it of the valuable defence of State sanctions as distinct from establishment by law. You may say, why seek for such defence at all, why trust to State support in the smallest degree especially when it has been proved how little it is to be relied on—how entirely on a sudden it may fail—why not take at once the position of a Sect—and at least purchase freedom of action by the surrender of some few nominal advantages enjoyed at the cost of frequent heart-burnings and continued disquiet? I answer, because we believe the Church's position to be totally different to what scholars would lay down for us—that we represent, because we belong to a great national Church itself, an integral portion of the

Church Catholic, having its creeds, its comprehensive teaching, its Apostolic discipline and rules. We uphold the unity of the Faith in which others do not so much as believe. It is no mere quarrel with particular dogmas, it is against division we protest, the narrow view which split Christianity into sections—the crying, "I am of Paul and I of Apollos" which ensued—the instant that we leave the scriptural standard of unity "one Faith, one Baptism," or forget the true word *Quod ubique, quod ab omnibus*. Two things I solemnly professed when I entered on the ministry which I now exercise amongst you: (1) that I would maintain and set forward as far as lay in me quietness, peace and love among all men as I trust before God I have done. The other that I would banish and drive away all erroneous and strange doctrines contrary to God's word. I may not observe the one and neglect the other. I trust I have received the spirit of fear, of love and of a sound mind."

The Synod assembled on September 20th, 1865. It was attended by 18 priests and 4 others who sent in their proxies; 7 Deacons; 20 Lay Delegates from Colombo and the out-stations, two more sent in their proxies. Three Lay Delegates were absent. The Synod met in the Library of S. Thomas' College.

All the Clergy of the C.M. S. were absent, acting on orders from the Home Society. Mr. W. C. Gibson, the Colonial Secretary, and Mr. Richard Morgan, Queen's Advocate, were of opinion that the Synod was illegal in view of the relations of the Church in Ceylon to the Church of England, and possibly this reason may have contributed to deter the C.M.S. from attending; they may also have feared that they would by attending endanger the evangelical liberty they had enjoyed as members of the C.M.S.

After his opening address in the Synod, the Bishop placed on the table a despatch dated 4th February, 1864, from the Secretary of State for the Colonies, addressed to Sir P. E. Wodehouse, Governor of the Cape, which had been forwarded for his Lordship's guidance by the Secretary of State to the late Major-General O'Brien when administering the Government of Ceylon. The Registrar read it out at the request of the Bishop.

The business of the Synod was transacted, the Bishop declaring that the course he was taking was not illegal, nor was he by doing so defying any legal authority. Certain resolutions were passed to which there appear to have been no objection at the time. One dissentient voice to what was being done was raised by the Rev. S. D. J. Ondaatje, who withheld his approval of a new test being imposed on Anglican Clergy, when a test already existed in the formularies of the Church. His view was pronounced by the legal authorities in England, who were consulted by the Colonial Office, to be correct and the proposal of the Synod to apply a new test, illegal.

Bishop Cloughton now felt it was time for him, since there was no powerful legal opinion on his side, to take bold action in the matter. The total effect of all these proceedings was that the Synod called by Dr. Cloughton met and transacted the business for which it was summoned, but was regarded as invalid by the State Authorities.

As his action in calling a Synod was looked upon as illegal he appears to have hesitated in calling a second Synod. When, however, he had reviewed the whole situation, and felt that the Church had the power to call Synods, not with legislative authority, but purely for consultation, he called a second Synod. We quote in full his address on that occasion, in which he set out the considerations which led him to take such action:

"My Reverend Brethren and Brethren of the Laity, in meeting the second Synod of my Diocese assembled for its session, I had fully expected that I should be able at once to lay before you an outline of the principal subjects which I hoped would claim your attention, and that it would be quite unnecessary for me to detain you with any remarks upon the legality of this Assembly, or the expediency of calling you together for joint deliberation. But you are aware that, on the appearance of the notices of this body being about to assemble, and of delegates being elected by the congregations, a very decided opposition was raised in some quarters, an opposition rested partly on legal grounds, partly on those of expediency, and conducted with great ability by the leading lawyers of the Colony. This opposition I had very unexpectedly to meet, and the arguments I used, I have thought it right

to lay on the table for your perusal, and I have to thank some of my Reverend Brethren for very able assistance rendered to me, and also to acknowledge the support of some unknown friends who have written very powerfully in our defence. I will now simply give you what in my estimation is the result of this controversy.

"The objection to the legality of such a body has been very ably argued, and it would have been difficult for me to maintain my ground had I not remembered, what I think my adversaries lost sight of, that we had the latest utterances of the law, and those from its highest authorities, on our side. I laid distinctly before the Synod, on its first assembling, the grounds on which I rested my exercise of such a power. The extract which appears in our Minutes from the Despatch of the late Duke of Newcastle, officially communicated to me through the Governor, is our quasi-charter, and will continue to be our ample and sufficient authority for such meetings as the present, so long as we do not exceed our powers, or contravene the law by our acts. And when I tell you that the opposition to us on this ground has ended in an objection merely to the title of "Synod," admitting virtually our right to assemble, you will agree with me that I should have done wrong had I yielded to my opponents, even supported as they were by learning and some great authorities. Indeed throughout, they appeared to me to prove too much, and to place the Church of England in the Colonies in a position which no other religious body would for a moment have accepted. And when I saw this I was not careful to answer them further, for I knew that we had—I will not say rights or claims—but solemn responsibilities to discharge and duties to perform, from which no earthly power could set us free any more than it first laid them upon us. Yes, when men tell us that Kings give us our commission to minister in the Church of Christ, they show that they have mistaken entirely the nature of that body of which we are members, to which Christ is "Head over all." But apart from this I thought that my opponents, though unintentionally, did me an injustice, in not perceiving that I was entirely loyal (as throughout I have been) to the principle of the rightful supremacy of the Crown, as I would yield to no man in personal loyalty to my Sovereign. Had there been

so much as a well-established doubt of the perfect legality of your assembling on my summons, I would have, without a moment's hesitation, applied through the proper channels for the permission without which, if it had been necessary, I would not have acted.

"I will leave the point of legality. It has been settled for us by the English Crown Lawyers. I will only say that the right of convening Diocesan Synods as of holding visitations appears to me distinctly to have been recognised by the second Act of Uniformity of Elizabeth, and to have been established incontrovertibly by the Bishop of Exeter (and one good instance is sufficient) though at the cost of some party abuse. If this should encourage any here to speak slightingly of that distinguished prelate, I can assure them that they do not know what great services he has at various times rendered to the cause of sound religion. I could tell them how, on one occasion, his mere appearance in Parliament unexpectedly, caused the immediate withdrawal of a Bill which would have conceded rights dear to Protestants, though perhaps the false liberality of the day may be prepared to concede them now. We have not yet lost his name from amongst us—his memory we shall never lose. And to his example I would point here in Ceylon telling you how, like many others in England, he rose from low extraction to his high place. And in every nation that would rise, this must be possible—ability, worth and learning must command their just reward.

"The other objection to the Synod relates to its expediency. It is thought that such a body may prove dangerous to the rights of members of the Church, by coming between them and the existing courts of law, with its members bound by a contract which might have legal effect. And it was said that our use of the word 'implication' proved some such intention on the part of the Synod, and, of myself, that my evident intention to force even unwilling congregations to send delegates, was a proof that I had some ulterior design. I met the first suspicion by a simple explanation, and showed that our use of the dreaded word was perfectly unavoidable, since it occurred in the Despatch, inserted there from the judgment on which that despatch was founded. But if any further step can be taken to dissipate these fears, I should be quite willing

to take it, and be glad to have your counsel as to the best mode in which it could be done. And as to coercion of congregations, I distinctly repudiate the intention. I maintained indeed that an *absent* majority should be no bar to a few properly qualified persons electing a representative, just as Trustees are often elected by the few who have leisure to attend. And certainly if I presided over a meeting for election, I should expect a *present* majority to use their power fairly, and according to the courtesy of public meetings—but I should be perfectly willing that they should use their power even to preventing election. I acquiesced in such refusal on the part of more than one congregation on the occasion of first summoning a Synod in the Diocese. The question of a contract only remains, and here I confess, I think, that my learned friends have created a difficulty for themselves, and conjured up a danger purely imaginary. We form no contract. We have no power of coercion. We are neither a legislative nor a judicial body. The worst that can be brought against us is that we are *powerless*—but it is not power we claim. We wish (I think I speak your mind when I say it) only to consult and act together as an assembly of Churchmen of the Diocese, neither implicating others nor judging others. With this desire I have called you together and rejoice to see you a second time assembled at my invitation. We have prayed for the Divine blessing. If that is given us, we may render such service to His Church as God shall please. I will add only the assurance of my entire confidence in your loyalty, on the one hand, to the Sovereign whom we reverence and willingly obey, and on the other hand, to the Church which we love, and in the interests of which we are met together this day."

CHAPTER II.

Withdrawal of Ecclesiastical Subsidies

SOME years ago the Regius Professor of History in the University of Cambridge published a small volume which attracted considerable attention. It was entitled *The Expansion of England* and pointed out the lines along which the expansion of England was moving. The significance of that expansion and the opportunities it offered for Trade and Commerce, and the closeness of the connection which had arisen between England and the most distant parts of her Empire were emphasized. The book appeared at the right moment psychologically, for while the fact of expansion could be clearly proved, the nature of that expansion and its effect on the position of England and the world was waiting to be interpreted aright, and accorded the position which it could now claim among the nations of the world.

A few years passed and then there came, from another pen, a volume which appeared to be singularly appropriate in view of what had gone before. It was a volume written by Bishop Alfred Barry, Primate of Australia and Tasmania, in a series entitled the *Hulsian Lectures*, a series which occupied in Cambridge a position similar to the Bampton Lectures at Oxford. It was entitled *The Ecclesiastical Expansion of England*. It admitted the value of considering carefully the results of expansion in its relation to History and Commerce and Literature and Politics, but pointed out that there was one subject of prime importance left out of the volume which had already appeared, and that was the relation of this expansion to the Church. The expansion would, no doubt, exercise some influence on the Church, or would be influenced itself by the Church, and in the wide fields in which expansion had taken place there was no doubt a variety of religions. England stood, in the view of all Nations, as a representative of Christianity. The very fact of the expansion mentioned was bound to bring Christianity from all parts of the Empire into conflict at some time with other religions. It was just

possible that the question of conflict would not arise at all, and the contact of Christianity would assume another form than that of conflict. It might bring about an association marked by friendliness and good-will, but the point was that it would bring about a contact of some kind, and the possibility of that contact being of an unfriendly nature was far from unlikely, when we consider the testimony borne by History to the extreme sensitiveness of nations as to the introduction among them of a religion to which they had hitherto been strangers, and how quickly a position of tolerance is exchanged for one of hostility when religions come into contact with each other.

The saying that Trade follows the flag was being increasingly realised all over the Empire. The remark sometimes was looked upon as indicating that the vast British Empire was out for enrichment of itself and thirsting for new fields for the exploitation of Commerce. An attitude astute, if you will, but not to be looked upon as the highest motive possible. Bishop Barry entered the field with a new suggestion. Trade may follow the flag, but there is something else which in a vast Empire, if it does not follow the flag, at least points the direction in which the flag is flying, and that is Religion. An Empire like the British, which appears to be a Christian Empire, is bound to raise great stirrings of heart wherever it appears in territory in which it finds other religions than its own already in possession of the field, or at least anxiously asking, "Where do we come in in this new role?" This is the question that Bishop Barry attempts to answer in *The Ecclesiastical Expansion of England*. He points out that, whether we approve of it or not, Christianity is on the march, and as it moves forward it is bound to seek to make converts to itself; it is bound to introduce into foreign countries the same ideals that characterise its own life; it is bound either to hold the high standard of Christianity always flying, or to lower it and be content with an ideal far lower than the one it had hitherto.

Here then was a question of prime importance which a Christian country could not afford to neglect. The questions we have asked are such as must be faced and answered if England seriously regards herself as a Christian nation, and feels that her Christianity has certain important implications

on which she must make up her mind. In other words, Bishop Barry's contention is, "You have entered, almost without knowing it or being conscious of it, on vast and solemn responsibilities. Many of the nations which have been adopted by your Empire are bound to have left on them the mark of England, whether in its history or its commerce or its social habits or its literature or its philosophy; and most important of all, on its religion." The book was epoch-making, and one could not but welcome its publication and see in it the desire of a master mind to place first things first, so that the expansion of England would be an expansion of Christianity, and therefore an untold blessing to the world.

Already we had been informed of the arrival of such a spirit of questioning in Trinidad and Jamaica with their submission to the rule of the British Empire. There was in these countries a Church, and that Church placed before men the Anglican type of Christianity. It had always looked for support from those to whom it ministered, and the country into which it came seemed quite content at first to offer a welcome to Anglican Christianity and to offer it hospitality; but although the danger was no greater than a cloud the size of a man's hand, the appearance of a cloud at all necessarily led to the suspicion that the welcome offered to the Anglican Church in these places was not wholehearted in its sincerity. In these two countries Christianity was strongly entrenched, and following the English custom, the State had been in the habit of offering a certain measure of support to the Church. For some unaccountable reason, perhaps because there had been a slump in trade, the people had been asking the question as to whether it was right to use public funds belonging to the State and which had been contributed for public purposes in these countries, for the support of a particular religion; and so showing special preference for Christianity and placing other religions at a disadvantage. This question was bound to come, indeed it must have come pointedly in every part of the Empire, although in some parts less prominence is accorded to it than in others. It would appear that it was this spirit, perfectly reasonable in some ways, which raised the question of Ecclesiastical subsidies in Ceylon.

News came across the seas in 1881 that the Church of England in Ceylon would have the subsidies hitherto received by it from the local government, withdrawn. The decision was not received without considerable discussion in the House of Lords. Lord Stanley of Alderley held the opinion that withdrawal of the subsidies would be a serious mistake, and create in the minds of non-Christians the impression that the British Government was one without religion if it could so lightly withdraw its support from the Church. He mentioned that although the Governor of Ceylon, Sir J. R. Longden, had written to say the subsidies might be withdrawn because the circumstances were different from those in Trinidad, where he had opposed them, he himself thought it more important to continue the subsidies in Ceylon by reason of the fact that the exemplary learning and behaviour of the Buddhist Priests, who were to continue enjoying their privileges, made it the more essential that a State professing the Christian religion should continue to support it.

Archbishop Tait said that in his opinion it would be highly unwise on the part of the Government to shake off all responsibility for the Christian religion, especially when preferential treatment had been accorded to the Buddhists by all their properties being freed from Tax. The proposal that the corporation sole granted by Letters Patent to the Bishop of Colombo should be swept away was unwise and should be proceeded with with great caution.

The Secretary of State said that the question had received their attention over a period of years. There were 250,000 Christians in Ceylon. Of these 190,000 were Roman Catholics who received no State aid. 45,000 were unassisted Presbyterians. There remained only 15,000 Anglicans and Presbyterians who received £10,000 a year in subsidies. If this was to be continued it could not be considered fair that the Roman Catholics should receive nothing. Under the Treaty referred to by the Archbishop, the only question which could arise was with regard to the Dutch, and he had referred this matter to the Legal Officers, who had stated that in their opinion it did not apply to the Dutch Reformed Church, as shortly after the conclusion of the Treaty, the whole of the Dutch Clergy had left Ceylon with the exception of

one, Mr. Giffening, who asked to be allowed to work in Ceylon and whose stipend was paid. He said that the Bishop of Colombo had expressed his opinion that the subsidies should cease and had added: "Nor am I sure that its permanent continuance would be for our ultimate advantage." The Bishop had asked that time should be given the Church in Ceylon to make its arrangements in view of the withdrawal of the subsidies, and accordingly a period of five years had been fixed during which those holding office previous to the passing of the rule should continue to be paid as long as they held office; but if any vacancy should occur within that time the salary of such a Priest would be paid to the Trustees of the Church to which he ministered.

Finally the Secretary of State gave it as his verdict to the many memorials received, that he was unable to admit their claim for exemption from the general measure of disendowment which was to be applied to other communions. The measure of the disestablishment of the Church of England in Ceylon, which was to be spread over a period of five years, came into operation, but the story does not end here.

Bishop Copleston showed his statesmanship as well as his fine Christian feeling when he consented to accept the proposal made by the government. The Archbishop of Canterbury showed his statesmanship when he fought against the proposal to deprive the Church of what he regarded as her lawful due, but he did not seem to realise, as did Bishop Copleston who was on the spot, that an insistence of the Church to receive her dues made by the British, in an Island fairly recently acquired by them, whose people professed a different creed from that of the British, was not likely to influence them in the direction of winning the goodwill of these people, nor was it likely to raise in their estimation the creed which the British professed, and which it was their desire to bring the people of Ceylon to adopt.

The Bishop was right in giving full expression to his views. He now saw that for some years the Church of England in Ceylon would have to face considerable difficulty in the attempt to keep itself alive. The subsidies allowed by the State were withdrawn, the Church had no means at its disposal by which to make good that loss; it had no endowments, and

it had to depend on the goodwill of those who offered themselves for service in the Church, whether Priests or Proponents or Evangelists, and far their consent to accept payments far smaller than those to which they had been accustomed. The only people whose position was not worsened were the Missionary Societies who received from Englan funds to enable them to draw the salaries they had hitherto drawn. It might be thought that Military Chaplains would not be likely to suffer loss, but of these there were only three. It was clearly time to realise that something must be done to provide for the immediate future. Several plans were discussed. For instance the Church Organisation Committee appointed a sub-Committee to explore the possibilities of raising funds, and that Committee suggested in 1882 that they might endow the Churches by means of insurances effected on the lives of the present incumbents. But it appeared that the Church was heading for disaster till the Bishop announced that he had taken steps to provide for stipends for Clergy who might retire or die before the period of five years had elapsed, because in such cases the lump sum covering the stipend of the incumbent for the period left being paid by Government would not, when invested, yield sufficient income to pay the stipend of his successor. The matter need not be pressed further, but the more the question was considered the more clear did it become that the proposals made were inadequate; but the fact was emphasized that something drastic must be done, and done at once, to enable the Church to meet the situation which had arisen, and make arrangements which would enable them to meet the stipends of Clergy.

The Bishop's action has been regarded as a fine piece of ecclesiastical statesmanship, but it was also clearly a fine instance of faith and courage.

The Government passed Ordinance No. 15 of 1881 which is described as an Ordinance "For the appointment of Incorporated Trustees for the Church of England in Ceylon." The need for this Ordinance was that, when the State ceased to pay the stipends of Clergy and other Church workers but had undertaken to make payments as laid down during the interim period of five years allowed by the Disestablishment Bill, it became necessary that certain Trustees should be appointed

by Government to see that the terms of the Bill were observed, and to secure that the funds paid to the Church were not misappropriated or misused. The Trustees were empowered to receive all such funds as were handed to them, and to hold them in trust until such occasion as their payment could be lawfully demanded. This Ordinance came into effect with the Royal Assent being given to it in January, 1883.

Among the suggestions made by the Church Organisation Committee were the making of Rules and Regulations for the due administration of the Church in view of the new situation that had arisen and the new conditions which had been created. What was really needed in the Diocese was the creation of Synodical Government. When the State ceased to finance the Church it could not claim the right to administer the Church. All it was expected to do now was to enable the Church to govern itself, *i.e.*, to make Rules and Regulations which would help towards the smooth administration of the Diocese. What remained therefore to be done was to secure from Government the passage of an Ordinance empowering the institution of a Governing Body and the provision of Rules to enable that Body to function. Ordinance 6 of 1885 was passed to provide for this need.

Among such Rules were Rules and Regulations of the Governing Body; A Draft Constitution for the Diocese; Rules for the Appointment of a Bishop; Rules for the conduct of Church Courts; and Rules for the exercise of Parronage. The names of Mr. Dodwell Browne, Mr. E. Elliot, the Rev. Ireland Jones, the Archdeacon, and Messrs. Rigby, Edwin Beven and Samuel Grenier are associated with the framing of these Rules. Each had his subject allotted to him. Sir Cecil Clements Smith, the Acting Governor, presided on the occasion of these Rules being presented for acceptance by the Assembly, and in calm measured tones insisted that so serious a matter as preventing Fundamentals ever being altered was intolerable, as it would bind the Church down for ever in matters which, owing to the turn of fortune's wheel, might demand freedom of action. Mr. Dodwell Browne asked whether he could continue to be on the Committee and help in the discussion without voting. He was, he stated, not a member of the Church of England at all but of the Church of Ireland. This

concession was allowed and resulted in the suggestion that the Church of Ireland should show the Church of England in Ceylon how to act on this occasion. The Rev. Ireland Jones belonged to the C.M.S. and represented that Body on the Assembly. With characteristic caution he protested that he could not vote one way or the other until it could be clearly declared that the Church for which they were legislating was the Church of England. He was afraid to think what would happen if, at the end of all their debates, it was declared that it was not the Church of England at all, but a new Church for which they were legislating. Mr. Elliot reported a discussion he had had, when travelling with the Bishop of Adelaide, about the Rules for the appointment and consecration of Bishops.

CHAPTER III.

The Diocesan Fund

IN the early days of the Church there was no need for a separate Diocesan Fund as the salaries of the Ecclesiastical Establishment were a charge on the public exchequer. It is possible that assistance was also received from the Society for the Propagation of the Gospel in Foreign Parts. This arrangement continued for some years, until Bishop Claguhton conceived the idea of starting a Diocesan Fund for the purpose, among others, of supplementing the salaries of the Clergy at outstations. He writes in his Diary under date the 22nd February, 1863: "I preached in the morning the first sermon for the Diocesan Fund." This was at Holy Trinity Church, Nuwara Eliya. He arranged for a meeting to be held in Kandy on the 7th of April the same year to inaugurate the Fund, and the following entry appears in his Diary: "I was very glad to see quite enough of the influential people present to support the principle. I spoke at some length, and when I sat down, was much gratified to find Mr. Gibson was my seconder. He is a man to whom all the people look as honest and cautious. The Archdeacon and others spoke and the meeting was a hearty one. We carried everything unanimously. Mr. Braybrooke was in the Chair and spoke with good effect."

The Fund seems to have had a limited scope until 1876, when, in reply to an Address presented to Bishop R. S. Copleston in connection with certain "painful events," the Bishop, in the course of his reply, made the following observations: "The strength of a Church lies, not in the wealth of the Societies that assist her, but in her ability to do without them. And I trust from this time may date the extension of Church work in our Diocese by a Diocesan Fund, administered by a widely representative Committee, for the benefit of all parts of the Church alike, on a scale worthy of its title."

The signatories to the Address took prompt measures to give effect to the Bishop's suggestion, and a meeting of the Diocesan Fund Committee was held on the 27th

October, 1876, to take steps "to make the Diocesan Fund more fully what its name implies." The purposes of the Fund were stated to be (1) education; (2) the foundation and maintenance of Mission Districts; (3) affording aid in the support of Clergy and building and repairing of Churches in poor districts. It is interesting to note that even at this very early stage it was recognized that "it is the duty of every member of the Church to contribute some annual subscription, however small, to the General Fund of the Church." A Committee and a Secretary were appointed, and a sum of Rs. 40,000 was fixed as the "target." Although we find it difficult to collect a sum of only double this amount in the present year of grace, Church people were far more optimistic seventy years ago. The record runs: "Far from thinking this sum (Rs. 40,000) beyond the power of Churchmen, we believe that even those who signed the Address to the Bishop would find but little difficulty in raising it themselves."

The Bishop was not content with starting the Fund and then allowing it to look after itself. He took every opportunity of explaining the scope and objects of the Fund. In the course of a sermon preached at Jaffna on the 17th January, 1877, he said: "The Church of the Diocese, as a whole, must have, like other corporate bodies, a Fund of its own. It has needs of its own, duties of its own, and must necessarily have—and as the Diocese grows and becomes more settled, the necessity becomes more evident—a Fund of its own. The organization of such a Fund is only the recognition of duties which are as old as the Church of Christ, and of needs which cannot but arise and increase continually in every Diocese. And that the Church, as such should, like any human Society, have a fund of its own for its corporate purposes, is a principle which has been recognized, in one way or another, ever since there has been a Church. The first Christians put all their property into the common fund. And though the purposes for which it is needed are different now, since it is no longer necessary—except to a very small degree—for individuals to be wholly supported by the Church—the principle of corporate action and corporate property still remains the same." The Bishop gave signal proof of his sympathy with the movement by subscribing Rs. 10,000 to the Fund.

There was at this time (1879), even as at the present day, a certain amount of lukewarmness on the part of some of the Clergy towards the claims of the Diocesan Fund, and this may have accounted, in some degree, for the failure to maintain it at the level originally aimed at. At a conference of Clergy and Laity, the Rev. W. F. Kelly, Colonial Chaplain, commenting on the lack of co-operation, expressed the opinion that "more help was needed from the Clergy." Archdeacon Matthew took the same view and confessed that he himself had not helped sufficiently in the matter. The upshot of the discussion was that a Committee of Clergy and Laymen was appointed to deal with the question. The number of subscribers to the Fund had fallen to 108, and only nine Churches had set apart a Sunday's offertory to the Fund. An appeal was addressed to the Clergy to bring the matter before their congregations, and to do their best to enrol every Churchman as a subscriber.

An important stage in the history of the Diocesan Fund was reached when the Synod was first constituted on the 8th July, 1886. From this date the Fund took on a more official character, all moneys being handed over to the Standing Committee, and the hope was expressed that there would be a large accession of subscribers. But this expectation was doomed to disappointment. The Bishop was soon obliged to take a hand in collecting from mercantile offices, and the Standing Committee's report for 1888 records that "though some considerable subscriptions have thus been raised in Colombo, hardly anything has come in from the outstations, and the list of subscriptions though it was printed and circulated amongst all Clergymen and Synodsmen, discloses the lamentable fact that but a small majority of these, not to say of Churchmen in the Diocese, have realized the claims of the Church in its composite character upon them." These words might, with some slight variations, have been written to-day, so faithfully do they represent the present state of affairs.

The history of the Fund since 1888 is not an inspiring one. Year after year it has been one continuous struggle to balance income and expenditure and rarely has there been anything available for new undertakings. In some years, in order to avoid a deficit, the device had been adopted of appointing

an Organizing Secretary to go about from place to place tapping new sources, but this could only be a temporary expedient. As soon as the new influence was withdrawn there was a reversion to the old order of things, and local collectors had to be implored to do all they could to prevent a suspension of Diocesan activities.

At last it was recognised that it was the system that was at fault. All Parishes were not contributing to the full measure of their capacity owing to the lack of some definite standard to serve as a guide. It was felt that a system of quotas, under which each Parish is assessed at a certain fixed sum based on its size and other considerations, would be better suited to local conditions. This system has been in force for some years now, and has introduced a larger element of certainty in the collection, but not to the extent that it was hoped it would. Many Parishes still fail to contribute their full quotas, and the closing months of the financial year are marked by a grim struggle to balance income and expenditure.

It may be asked what is the cause of this inability to recover the full amount of the quotas. Incredible as it may seem, one of the main causes is that there is still a great deal of misapprehension in regard to the precise objects served by the Diocesan Fund, which is often confused with the Parish Stipend Fund, and more recently with the Centenary Fund. The Stipend Fund, it should be noted, is for purely local purposes, and is used for paying the salaries and allowances of the incumbent of the Parish and his assistant or assistants. But the responsibility of a Parish does not end when it has provided for its own needs. There is the wider work of the Diocese for which the Church as a whole is responsible, and to which every unit of it must contribute. Hence the Diocesan Fund, which in the early days was known as the General Purposes Fund. It provides for many services, including (1) maintenance of Missionary work in non-Christian areas; (2) grants towards the stipends of clergy in poor parishes; (3) training of candidates for Ordination; (4) maintenance of Christian schools and training of teachers; (5) augmenting pensions and allowances of clergymen and catechists; (6) central office administration.

Let us then in this, the first year of a new century, realise that the Diocesan Fund has a claim on each and every member of the Church of Ceylon. It is better that everyone should contribute, even in small sums, rather than that a few only should contribute, in large sums. Even the small sum of fifty cents, if paid regularly every month with the subscription to the Stipend Fund, will go a long way towards realising the full Parish quota. But in saying this, we do not intend to overlook the advantages of investments in aid of the Diocesan Fund, made by generous donors, the interest from which helps appreciably to swell the receipts from individual subscribers. Nearly one-fourth of the total of the Fund is received from these sources, and one would wish there were many more such bequests. What is chiefly desired is a steady flow of subscriptions throughout the year, so that it will be possible for those in charge of the finances to regulate expenditure according to a pre-arranged plan, and not find, when a scheme that has been approved is about to be taken in hand, that there are no funds to meet it.

CHAPTER IV.

Endowment of the See of Colombo

ALL through its history the Church of Ceylon has been indebted to three generous Societies—the S. P. G., the S.P.C.K. and the Colonial Bishops Fund. The first two need no introduction because their object is to give financial assistance to all Church purposes, but it would be well to inform our readers of the nature of the Colonial Bishops Fund.

One result of the Evangelical Movement and the corresponding movement and its aim in Oxford was a desire to give to all Christian bodies the advantage which belonged to the Episcopal Order in any part of the world in which the Church was established. Bishop Blomfield, in writing on this subject to Archbishop Howley, states: "The time appears to me to have arrived in which a great effort is required on the part of the Church of England to impart the full benefits of her Apostolic government and discipline, as well as of her doctrine and Ordinances, to those distant parts of the British Empire, where if the Christian religion is professed at all, it is left to depend for its continuance under the blessing of its Divine Head, upon the energies of individual piety and zeal, without being enshrined in the sanctuary of a rightly constituted Church, the only sure and trustworthy instrument of its perpetuation and efficiency."

Something was needed to use aright the opportunities offered by awakened Missionary zeal in different parts of the world. It was not sufficient for private individuals to form on their own initiative Societies to carry the Gospel to the ends of the world. The Gospel which those Societies claimed the right to spread throughout the world had been entrusted by Our Blessed Lord to His Church, and it was incumbent on the Church to safeguard that Gospel and spread it in the best possible way to the most distant countries. A carefully organised body, with its appointed officers and its necessary regulations, must be employed for the purpose. The organised body to hand was the Church with its three-fold Ministry of

Bishops, Priests and Deacons, its Sacraments and its Doctrine embodied in the Scriptures. They were the means which the instrument employed for the spread of the Gospel should possess.

It was just here that the difficulty arose. There were questions as to the propriety and legal security which could justify a Society invading a country far from its home base, and setting itself to preach a new religion in it and to draw to it the adherence of its people. Again, the question would arise of the financial implications of any such step. At the very outset they were met with an instance of the implications involved. The Bishop of London was declared to have for his See the greater part of the Colonies belonging to the Crown. He was responsible for the spiritual charge of London as well as of Australia, India, Burma and the West Indies. How could a Bishop saddled with so vast a See hope to effect anything which could be of real value to the extension of Christ's Kingdom? It was apparent that reorganisation was necessary. Of the two existing Societies which undertook to further the work of the Church abroad, the S.P.C.K. possessed a Fund which made grants to further Missionary and constructive work of all kinds. The S.P.G. was pledged not to start Missions, but to give grants in aid of work that had already been established. It would at once appear that the most important element had been left out, namely, a Fund that could supply the need for Bishops, for no Church that was without a Bishop could claim to be adequately equipped for its work. It was the need of such a Fund that Bishop Blomfield pressed upon the attention of the public.

There was a demand for a public meeting to consider the question, and to raise a fund large enough to enable the Church to create Sees throughout the British Empire, and to endow them. The Declaration which was issued after this meeting set out the decisions arrived at, namely, to create six Sees immediately and seven others at a later date. The first of these Sees to be founded was that of South Australia. The Government was sympathetic to this Scheme, and only required that the permanence of each See should be guaranteed before Letters Patent could be issued, for at one stage it questioned whether the funds of a voluntary corporation held

by individual Trustees could be regarded as a permanent endowment. The Society did not confine its attention to the formation of such Dioceses as were to be financed by them entirely, and they were responsible for persuading the government to make provision for the See of Colombo.

During the first eight years of the existence of the Fund a sum of £133,600 had been received and expended. The report made it clear that renewed effort was required. It was resolved in 1849 that all Bishops and Archbishops of the United Church of England and Ireland should form the Committee, to be called the Council for Colonial Bishoprics. The years rolled on and the number of Sees established in the Colonies by 1941, when the Fund celebrated the centenary of its Foundation, was 179, endowed partly or wholly by it, Colombo having received £22,044, the largest amount granted to any Diocese. It is but fitting that in any history of the Church of Ceylon mention should be made of this Fund, as an expression of the gratitude the Diocese owes to its generosity.

In November, 1883, Bishop R. S. Copleston wrote to the Archdeacon on the subject of the endowment of the See, and stated that as he felt it to be of the utmost importance that no time should be lost he was reporting what had so far been done in the matter. The S.P.G., which had always been so generous to the Diocese, had taken the initiative and promised a sum of £2,500 in instalments of £500 a year, if the Diocese raised the sum of £22,500, in sums of not less than £4,500 a year. Feeling that this was a very great deal for the Diocese to subscribe, the Bishop had written to the S.P.C.K. and to the Overseas Bishoprics Fund asking for their help. They had both responded most generously, each promising a sum of £2,500 in annual payments of £500. All moneys subscribed were to be lodged with the Overseas Bishoprics Fund, on which they would pay 4 per cent. per annum. Thus the Diocese was fortunate enough to have promises amounting to £7,500, which reduced the amount which had to be raised locally to £17,500. The Bishop further stated that he had received grants of Rs. 1,000 a year from the Metropolitan to be used at his discretion, which he had decided to devote to this Fund. He had also received a sum of Rs. 500 from the Lieut.-Governor for the Fund.

The Bishop was anxious that the matter be put before the Clergy and Laity of the Diocese without delay and subscriptions raised, as, if they were to wait for the Report of the Church Organisation Committee and the meeting of the Representative Assembly to empower the necessary Ordinance to be passed by the Government, they would lose much valuable time. The Archdeacon replied that many people whom he had approached were in favour of waiting till the Ordinance was passed, and questions had been asked about the trustworthiness of the Overseas Bishopric Fund by those who did not know of it, but he was in favour of a meeting being held without further delay to launch the scheme locally.

The day fixed for this meeting was February 8th, 1884, and the enthusiasm of the Archdeacon resulted in the gathering which met that day being representative of every class of society. The Bishop presided and read letters from the Governor, Sir Arthur Gordon, and the Director of Education, expressing their sympathy and sending their contributions. He said that although the sum aimed at seemed very large, if it was remembered that it was to be subscribed by 20,000 people over a period of four years, it brought the raising of it well within the bounds of possibility. The Archdeacon proposed that a Committee of gentlemen be formed with power to add to their number and to start a like Committee in England, and this was passed unanimously. Among those present at the meeting were Sir John Douglas, Major-General Sir J. Mac Leod, Mr. Justice Dias, Hon. Mr. W. D. Wright, Dr. Vander-Straaten, Dr. Keyt, Mr. George Wall, Mr. D. F. Browne, Mr. H. Capper, Mr. J. F. Churchill, Mr. F. Beven and a large number of others, including many of the Clergy.

Subscriptions began to come in and the Church is beholden to the Metropolitan for Rs. 16,000 as well as to several Dioceses in India and also to private individuals in India for their support, which amounted to Rs. 5,000 on 31st December, 1886. Besides being the originator of this Fund, Bishop R. S. Copleston was one of the largest contributors to it, and was instrumental in securing for it large contributions from Societies and other sources in England. When the offer of the Metropolitan See of Calcutta was first made to him he declined it, for he had resolved to remain Bishop of Colombo

until the Fund should accumulate to its credit, by means of contributions from his own State-paid stipend and from other sources, a capital sufficient to pay his successor a stipend of not less than Rs. 14,000 a year.

In 1903, the year of the Consecration of Bishop E. A. Copleston, when the Bishopric Endowment Fund was called upon for the first time to pay the stipend of the Bishop from the interest of the Fund, the amount held in trust by the Colonial Bishoprics Endowment Fund was £22,043.16.3. This sum was remitted to Ceylon and has been held by the Incorporated Trustees ever since. During the Episcopate of Dr. E. A. Copleston, he not only conserved the capital of this Fund, but by not drawing the entire income of the Fund and by adding the excess income which amounted to Rs. 225,747.90 to the capital, he had brought this Fund, when he retired from the Diocese, in 1924, to Rs. 723,587.29.

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CHAPTER V.

The Path to Freedom

WHEN the subsidies hitherto granted to the Church were surrendered, and the necessary steps were being taken to create a Board of Incorporated Trustees, to whom should be committed the control of the funds held by the Government on behalf of the Church and its properties of various kinds, it was felt that the time had come for the Church to be accorded full liberty to manage its own affairs. The need for this became apparent when the attempt of Bishop Claughton to hold a Synod, not for legislative purposes but in order to bestow on the Church freedom to review from time to time its internal administration, and to take council for the direction of its own affairs, was peremptorily negatived. The incident is of historical value and has been accorded a place in our history.

There had been for five years a Committee known as the Organisation Committee which had consisted of a number of Churchmen empowered to draw up a draft Constitution for the acceptance of the Church Assembly when it met. Their Report was now ready and it was accepted unanimously by the Church Assembly. It seemed as though at last the time had arrived for bold and decisive action. What was the character of that body which met under the title of the Church Assembly? Had it the right to assume the position of a governing body, and could that position have been brought about purely by resolutions passed by it? This was a delicate situation and called for very careful consideration so as to avoid making any bad blunder. The one person who could be depended on for defining the situation correctly was the Bishop himself. The following passage from the record of this Assembly shows what was the line along which the Bishop proceeded:

"The gentlemen here present in virtue of this invitation are, or should be, the Clergy in Priests' Orders holding the Bishop's License, and the Lay representatives elected in analogy with the provisions of Ordinance No. 6 of 1885. Such is the Constitution of this meeting. Its purpose is to

receive and act upon the report of a Committee appointed on this day five years ago, July 6th, 1881, 'to fully deliberate and report to the Lord Bishop for the information of the members of the Church of England in Ceylon upon the future Constitution of their Church.' It will be observed that this present meeting, not having been summoned as a Synod, is not the Synod constituted by Ordinance No. 6 of 1885, though it consists of the very persons who were qualified to be that Synod. We are met as an Assembly to consider whether and how we shall meet as a Synod. We are not met to legislate but to prepare legislation. The report before us includes a draft Constitution, which it will be proposed that the present Assembly should consider, not with a view to the present Assembly forming such a Constitution—we have no power to do that—but with a view to arranging the business beforehand for the first meeting of that authoritative and legislative Synod. This, I understood, to be our *purpose*. In regard to the *manner* of proceeding, I shall assume, until the Assembly itself determines otherwise, that our business will be conducted under such rules as are proposed in the Chapter of the report 'Standing Orders,' so far as these are applicable. This sketch of an order of business which has been put out claims no authority, but was drawn up by a small Committee as something to start with until the Assembly should have taken the conduct of its business into its own hands."

This definition of the situation by Bishop R. S. Copleston cleared the air considerably, and the members of the Assembly felt that, however delicate the situation, and however complicated its character, the Bishop's ruling was undoubtedly correct, and that those who went forward on the lines he suggested were adopting a course which was perfectly sound in law. The passing of Ordinance No. 6 of 1885 and the acceptance of it by the Church Assembly marked a very important step forward. They had now to act in accordance with a Constitution which had been accepted by the whole Assembly. That Constitution might, in the passage of time, need amendment, but it was for all that a document that had been drawn up with the utmost care, and which gave to the Bishop powers which, till its passage, he did not possess.

We may mention, among the important features in it, first, that the Church had been granted a large measure of freedom, and that there was little danger of the State interfering with the Church so long as she acted in accordance with the principles laid down in the Ordinance. Second, the Church was empowered to elect a body known as the Incorporated Trustees in whom would vest all properties belonging to the Church and all moneys held by the Church, from whatever source. Third, the right to exercise discipline to a certain extent was accorded to the Church.

In the words of the Ordinance, "From and after the time when this Ordinance shall come into operation, it shall be lawful for the Bishop, Clergy and Laity, being members of the Church of England in the Diocese of Colombo, to hold Synods, Assemblies or Conventions at such places, in such manner, and for such purposes in connection with their Ecclesiastical affairs as to them shall seem fit, and to make and enforce regulations in connection therewith, which shall be binding upon such persons as have either directly or indirectly assented thereto. Provided that nothing herein contained shall authorise the imposition of any Rate or Tax upon any such person or persons whomsoever, whether belonging to the said Church or not, nor the infliction of any temporal punishment, fine or penalty upon any person other than his suspension or removal from an office or privilege in or under the control of the said Synod, Assembly or Convention, or the making of any rule or regulation contrary to the law of the Colony."

It may be thought that the above clauses granted to the Church a considerable degree of freedom, perhaps all that was needed at the present juncture, and yet it was before long discovered that the amount of freedom accorded to the Church was of a very limited character. In this Ordinance an expression is constantly used which indicated how limited was that freedom. The words referred to are these, "Provided that nothing be done at variance with the doctrine and discipline of the Church of England or that will sever this Diocese of Colombo from the said Church, and that any alteration which shall by mistake or otherwise effect such severance as aforesaid shall be null and void."

The seriousness of the disability caused by this proviso first dawned on the Church when negotiations were in progress to grant to the Church of India, Burma and Ceylon full independence of Government. It arose in this manner: When the formation of the Province of India and Burma was being considered, the Church of Ceylon intervened and asked why these Dioceses should not be content to do what the Church of Ceylon did, namely, to have an Ordinance passed similar to that passed in Ceylon granting the Church of India and Burma the same degree of liberty which the Diocese of Colombo enjoyed. The Bishops in India examining the Constitution of this Diocese pointed out that this Church did not possess complete independence, but only a very limited freedom of action; the Church of India was asking for very much more and could not possibly be content with what the Diocese of Colombo had. They pointed out that in spite of our boast of freedom we were subject to all the conditions which were so galling to the Church in India. For instance, we were bound by the Act of Uniformity, we could not revise our Prayer Book, we could not authorise the compilation of a new book, we could not elect our own Bishops, we could not exercise Patronage. These facts could not be disputed, and the Church in Ceylon, therefore, determined that she must be allowed the full freedom which was necessary before she could join the Dioceses in India and enjoy the same degree of freedom which was awaiting them.

It was found that in order to do this, it would be most convenient that she should stand by for the time being and wait till the Dioceses in India had attained to their full freedom before applying to the State so to amend Ordinance 6 of 1885 as to enable her to take her place in the contemplated Province of India and Burma. This was eventually done and it was with the passage of a new Ordinance, No. 1 of 1930, that the Church in Ceylon attained at last to the freedom for which she had fought for many years.

CHAPTER VI.

The Position of the Church of Ceylon

IT may be asked at this stage, what has all this to do with the Church in Ceylon? Were we not independent already? Had we not already secured Synodical self-government? Were we required to do more than give our approval and benediction to the effort of the Church in India to secure the same measure of freedom and self-government which we had already attained?

The Synod of this Diocese had so far never decided definitely whether the Church in Ceylon would seek for itself the same degree of independence as the Dioceses of India were seeking. It had only expressed sympathy with and approval of the efforts being made by the Church of India to secure for itself independence and self-government. It had sent its representatives to the Provincial Council and had a share in deciding the form which the Indian Church measure should take, as also what should be the Constitution according to which the Church of the Province would, after its freedom had been obtained, proceed to govern itself. Again, it consented, in order to make the passage of the Indian Measure through Parliament easier, to stand out of the scene altogether, and to wait till independence had been gained by the Church in India before deciding whether it would seek a like independence for itself, and so take its place alongside of the Indian Dioceses as a part of the new independent Province of India, Burma and Ceylon. The time had now come for it to make a definite decision, for the Constitution of the Province, which had so far been only a draft, was to be finally passed at the forthcoming meeting of the Provincial Council in February 1928. The Church in India must know before then whether the name of the Diocese of Colombo was to appear in its provisions or not. A decision had therefore to be made at the forthcoming Synod. There were three alternatives before the Diocese: the first was to amend our Constitution in certain

particulars by obtaining modifications of Ordinance 6 of 1885 so as to be free to obtain the full amount of freedom possible; the second, was to remain content with the degree of independence we already possessed; the third to decide to separate ourselves from the Province altogether and to be independent of it. The second and third alternatives would, if applied, create certain anomalies and irregularities and so place us in opposition to the rest of the Province. For it is difficult to imagine what would be the effect on our relation to the Province if we sought to belong to it on our own terms and refused to be guided by its regulations. It was decided, therefore, that the first of the alternatives was the only one which would give us that degree of independence for which we had been striving so long. There was no fear of this step imperiling that degree of unity we already possessed with other Colonial Churches. It is well to remember that the Church in India was not the first Church to seek for separation from the Church from which it sprang. The step had been taken elsewhere and with results which have indicated its wisdom. In Canada, in the United States, in S. Africa, in Japan, and in China we see great independent Churches which at one time were distant parts of the Church of England. Now they are severed from that Church, but bound to her by ties stronger than a legal nexus—the ties of Faith, Fellowship and Love. They remain in full Communion with her.

NOTE ON IDENTITY

As regards the matter of Identity it will be seen from the following extracts from the Provincial Constitution that it has been very carefully safeguarded.

Declaration 21 of the Relation of the Church of India, Burma and Ceylon to the Church of England.

Inasmuch as the Church of India, Burma and Ceylon has come into existence in consequence of action taken by the Church of England, first in sending Clergymen and Bishops to minister to members of the Church of England resident in India, and second in sending Clergymen and others to spread the Gospel among the people of India, this Church by origin

and history has, and will continue to have, a special relation to the Church of England of a kind such as it can never have with any other Church, and it hopes always to remain in close fellowship with the Church of England. At first regarded as a portion of that Church, separated from it only by distance, it grew to be an ecclesiastical Province though still remaining legally under the supervision of the Archbishop of Canterbury.

When the legal connection formed by Acts of Parliament between the Church of England and the Church of India was removed, the Church in India, Burma and Ceylon gained the rightful freedom of a regional Church within the universal Church to direct its own life and bear its own responsibilities. This Church aims at accomplishing for India, Burma and Ceylon what the Church of England has accomplished for England. As the Church of England, receiving Catholic Christianity from the undivided Church, has given a characteristically English interpretation of it, so the Church of India, Burma and Ceylon aspires to give a characteristically national interpretation of that same common faith and life.

DECLARATION 22. OF THE CONTINUITY AND IDENTITY OF THIS CHURCH

This Constitution and the attached Canons and Rules as drawn up in view of the severance of the legal connection between the Church of England and the Church of India, Burma and Ceylon consists mainly of statements or explanations of the principles and law or custom of this Church as they were before the date of severance, and include directions that in certain particulars the administration of this Church is to be conducted according to the existing law or custom without any statement showing what that law or custom was. This Church has thought it wise that as few changes as possible should be introduced by the Constitution, Canons and Rules which will come into force at the date of severance. Of necessity they contain some new matter in which provision is made for things to be done which could not be done while the legal connection between the Church of England and this Church subsisted. Some instances will also be found where the law or custom of the Church of England has been superseded by

provisions more suitable to India, Burma and Ceylon. The making of these Declarations on the Constitution and the enactment of the following Canons and Rules are not to be understood as involving any repudiation of its past by this Church, or any breach of continuity, spiritual or legal, with the Church of England in India and the Church of England in Ceylon as they existed before the date of severance. Indeed, the purpose which animates these Declarations on the Constitution and these Canons and Rules has been learned from the Church of England. It is the two-fold purpose of maintaining and using to the fullest effect all that is truly Catholic and of patiently adapting it to "the diversities of countries, times and men's manners."

PROVINCIAL CONSTITUTION—CHAPTER IV.

OF THE NAME AND IDENTITY OF THIS CHURCH

CANON I. Up to the date of severance, this Church was known in law as the Church of England in India and the Church of England in Ceylon. From the time when the Bishop of Calcutta became Metropolitan, that is, from the year 1838, the Ecclesiastical Province of India and Ceylon has existed. Subsequently, after the annexation of Burma to India, the Province included that country. The name "The Church of the Province of India, Burma and Ceylon," which had long been a correct ecclesiastical description of this Church, was adopted as the name to be used in official documents of and concerning the Provincial Council by the Provincial Assembly held in Calcutta on January 25th, 1922.

CANON II. The official name and description of the Church to which these Canons and Rules relate is "The Church of India, Burma and Ceylon, formerly known as the Church of England in India and the Church of England in Ceylon," and this Church may in India be referred to as "The Church of India" and in Burma as "The Church of Burma," and in Ceylon as "The Church of Ceylon."

CHAPTER VII.

The Dawn of Freedom

IN September, 1927, the Bishop of Colombo felt that it was necessary that something of an explanatory nature should be published in order to give people a fairly clear idea of the change that was about to be effected by the attainment of freedom by the Church of India and the reason for it. To a person faced with this scheme for the first time, it might have appeared that it was unduly complicated, and that if it were intended to instruct the people, it would need considerable simplification. The whole thing too would have to be cast in non-technical language if it were to serve its purpose. The Bishop therefore asked the Bishop of Madras, Dr. Waller, to publish a Memorandum setting out what was the meaning of synodical government, and what modification the Church of the Province as a whole would have to undergo if synodical government were to obtain throughout the Province.

There was no one better fitted than Bishop Waller of Madras to draw up this Memorandum, for it was he who, in alliance with Bishop Palmer of Bombay and Bishop Western, had studied the subject for years past, and got to understand it so thoroughly that they could elucidate it to a degree which would bring it within the intelligence of the average man. While Bishop Waller undertook to present the scheme before the Church in so far as it affected the Church as a whole, the Bishop further asked the then Archdeacon of Jaffna to prepare a similar Memorandum which had as its object an explanation of what the Indian Church Measure is, and how far and in what way its passage would affect the Diocese of Colombo in itself.

These two Memoranda were published and helped many to gain an intelligent grasp of the Church Measure. It should not be thought that these Memoranda have served their purpose already and may be brushed aside. The complete understanding of the Indian Church Measure is a matter of

slow and gradual growth. Its usefulness has not been exhausted, and it is in great gatherings like the Diocesan Council and the General Church Council that those who are in the know realise in the course of debate how vast is the ignorance of both Clergy and Laity of this important measure. One need not therefore apologise for bringing these two Memoranda to the attention of the whole Church. At this point it is felt that this history of the Church of Ceylon should include these two documents if it aims at any sort of completeness. The Bishop of Madras starts straightaway with the Indian Church Measure and there is no necessity to do more at this point than quote almost his own words:—

From the very earliest times the Church has had Synods or Councils in which it has discussed its own affairs and has issued Canons for the guidance of its own people. As soon as more than one Diocese was established in India, the Bishops began to hold meetings for the discussion of the affairs of the Province. As the number of Dioceses increased and the membership of the Church enlarged, the question of having Synods of Bishops, Clergy and Laity was mooted. Bishop Copleston, during his tenure of the office of Metropolitan, was indefatigable in his advocacy of synodical government. The Church of India was in a peculiar situation.

(a) THE DIOCESES. In 1813 the first Bishop of Calcutta was appointed. No expectation then existed of a large increase in Church membership and of the need of a separate Province. His Diocese included all India, Ceylon and Australia. But his See was not considered to be in any way separate from the Church of England. He was placed under the supervision of the Archbishop of Canterbury but had 'naturally' no seat in the Convocations of York or Canterbury. In 1835 the Bishoprics of Madras and Bombay were founded and the Bishop of Calcutta was made Metropolitan of India and Ceylon. No further Bishoprics were formed by Statute, but by various methods fresh Bishoprics were added, being either carved out of existing Dioceses, or added when new territory came under the Crown. And so in India there came to be three statutory Bishops, four Chaplain Bishops, one Missionary Bishop, and four Bishops working under commissions in territory legally

included in some previous Bishopric, and the Bishopric of Colombo, which being under the Colonial Office was not included in the Indian Scheme, though the Diocese of Colombo was always included in the Province over which the Metropolitan of Calcutta presided.

(b) APPOINTMENT OF BISHOPS.—The three Statutory Bishops are appointed by the King on the advice of the Secretary of State for India: so are the four Chaplain Bishops, but in all departmental matters they are regarded as part of the Ecclesiastical Establishment, which the Secretary of State may (but need not) maintain under the Government of India. The others are appointed on the nomination of the Bishop in whose (legal) diocese their Sees were included or of the Missionary Society which supports them. And the King gives sanction for their Consecration.

(c) ANOMALOUS POSITION OF THE CHURCH.—The Church was legally part of the Church of England but was not represented on any of its deliberative bodies or Synods. The Metropolitan was under the supervision of the Archbishop of Canterbury, but he had no machinery whereby to exercise supervision and no one knew exactly what "supervision" meant. In any case, the law was a dead letter. But when the Church in India proposed to make a Diocesan Synod and a Provincial Synod, it found that legally it could not do so any more than the Church of England could form a National Assembly without an Act of Parliament. Technically every Ecclesiastical Enactment in England bound the Church in India, but it was never consulted about any of them (thus the Alternative Prayer Book was debated for 20 years but the Church in India was never consulted about it).

THE REASONS FOR SEEKING AUTONOMY

The first reason was the impossibility of setting up any system of Church Government. The Indian Church had many problems, with its very mixed membership and its rapidly-growing Indian population. It was not to be expected that everything enacted in England would meet the needs of Europeans and domiciled members in India, to say nothing of the large number of Indians largely recruited from the villages

of India. The Bishops strained their legal powers almost beyond the limit in adapting things to the need of the Church, but the position was getting more and more difficult, as the differences of law became greater.

Then came the policy of Indianising the Government. There was no security that the Secretary of State would be always a Christian, or that the appointments in his hands would not be transferred to India, and there would have been the unusual arrangement of non-Christians recommending persons to be consecrated Bishops. But apart from these actual and potential disabilities, there was the development of the Church itself to be considered, and progress was continually being blocked by the anomalies of the legal position.

INDIAN CHURCH BILL AND MEASURE

The Church therefore set up voluntary Diocesan and Provincial Councils and took steps to promote a measure giving it Autonomy in the National Assembly of England. Two bills were passed. '*The Indian Church Bill*': this establishes the statutory Bishops and Archdeacons, provides for the transfer of Trusts by simple machinery, provides for the maintenance of the Chaplains and Churches maintained by Government and the continuance of Prayer Book Services in them, when desired by the congregation, and defines the relation of the Chaplains appointed by Government to the Autonomous Church.

THE INDIAN CHURCH MEASURE

deals with the ecclesiastical side of these provisions, ensures the continuity of the Church as a spiritual body, recognises the right of self-government and of holding Synods and Councils and of electing and consecrating its own Bishops. It recognises that the Church is a voluntary association held together by the mutual consent of its own members but without 'coercive jurisdiction.'

Actually, the Government has constituted itself a generous partner in helping the Church to tide over the transition period, promising grants to the Church, in remuneration for services rendered by Bishops and Clergy, agreeing to continue

to maintain Churches, allowing the Chaplains to continue under the jurisdiction of the Church, provided their work is facilitated. The only condition is that the Church shall remain in Communion with the Church of England and shall keep the 'Agreement' set forth in the statutory rules, attached to the Bill. If the Church in India fell out of Communion, with Canterbury, the Government could in the last resort set up an independent body under Canterbury in its maintained Churches. As the material and spiritual loss the Indian Church would sustain by the loss of Communion would be so enormous, these clauses may be considered to be merely a setting forth of the legal consequences of such a breach and not as anything actually considered the least likely to occur.

THE INDIAN CHURCH CONSTITUTION

As the Ecclesiastical Law of the Church of England ceases to exist as Law for the Church in India, it was necessary to set forth the customs, rules, and traditions of the Church as a Constitution. The first draft was comparatively short. The Constitution is now extremely full and has been pronounced by experts to be one of the completest of such documents ever produced.

Unalterable Provisions. (a) A very difficult question was whether the Constitution should contain any unalterable provisions. There was only one way to secure this and that was to insert them in the Act of Parliament, *i. e.*, at the moment of freeing ourselves to bind ourselves again. As the National Assembly could not have promoted any legislation in future for the Church of India (after it had ceased to be a part of the Church of England), that would have meant that if in the future the Church wished to modify any of its fundamental laws, it would have to procure leave from that very mixed assembly, the English Parliament. So that was rejected.

A prefatory statement of the doctrinal position of the Church as part of the one Holy Catholic Church was prepared and was ordered to be placed at the beginning of the Constitution. This is not binding as law, but it is good historical evidence of what we were and what we now hope to be.

Secondly, a preliminary declaration (1) sets forth the position of the Church as part of the Catholic Church, our adherence to the Bible, to the faith set forth in the Nicene and the Apostles' Creed, to the two Sacraments as instituted by Christ and to the three orders of the Ministry. This is not a Creed, it is a statement of our adherence to the Catholic Church, its faith and order. This declaration and the one which regulates any amendment to it are protected by the provision which requires large minorities in every House in the Provincial Council (Bishops, Clergy and Laity) at three successive meetings and a decision in favour of the alterations in every separate Diocesan Council. Thus any alteration under the most favourable circumstances would take at least seven years and would require a miraculous amount of agreement.

The Constitution is divided into three parts: (1) *the preliminary declarations* which set forth the principles which guide the Church in all matters. It has been suggested that these should form a Constitution proper, and a draft compiled with this end in view has been prepared and issued in the Appendix. It was considered in the Provincial (now called the General) Council. These declarations require special majorities and two (or three) meetings to amend.

Practically every Constitution of each section of the Anglican Church was consulted and the customs of India were considered. Most of the matter is not new to Churchmen, though it will probably be found that a good deal has been set down which is now taken for granted. In some cases the special circumstances of India have had to be considered and fresh methods have been devised, *e.g.*, in the election of Bishops, the safeguarding of Church of England Services in maintained Churches, the provisions for Missionary Dioceses, and so on. But as the reader goes through the Constitution he will generally discern without difficulty the reason of the provisions.

FEARS

There are some who still feel apprehensive of the future. Some fear that the character of the Church will change, *e.g.*, that it will become extreme in one direction or another. To these, it may be pointed out that the Church

adheres to the faith and order of the Catholic Church by the strongest possible provisions; that the Prayer Book is taken over as the Prayer Book of the Church and that future books will be a ternative only, and that the congregation has in every case a voice in deciding which shall be used.

Lastly, on questions of Faith and Order, action can be delayed until reference has been made to the Consultative Committee of the Lambeth Conference.

Every new phase in life, whether of the individual or the Church, has possibilities of mistakes in it, but it is in full trust in the spirit of God who has guided the Church in the past that the Church of this Province has taken this step forward.

Having given consideration to the Indian Church Measure and the way in which it will affect the Church of India, it is necessary to go a step further and to consider to what extent it will affect the Church of this Diocese. The question arises what is meant by Synodical self-government? The reply to that question is that it is the power given to a Church to set up Synods and assemblies—that is, representative bodies of Clergy and Laity—through which it can provide all that it needs to live and govern itself. For instance, it needs a Liturgy, which will satisfy the spiritual requirements and peculiar conditions of the peoples belonging to it; the right to modify its Liturgy from time to time to meet new needs and altered conditions; and Canons, which set out the principles which it accepts in the matter of Catholic Faith and Order; the discipline to which its members must submit; organisation for the tenure and management of Church property; laws by which its members are to be governed in matters ecclesiastical, and so on. If a Church can do all this by means of its Synods, its action fulfils the recognised principles of all sound law that the general body of the Church should have its due part in making the laws by which it is governed.

Every Church in its infancy takes over from the Mother Church from which it sprang all that has been set out above, and is quite content with it. But as it grows in years and reaches maturity, the desire will inevitably arise in it to express its own life more adequately by doing for itself what has been done for it by the fostering care of the older and larger Church.

THE CASE OF THE PROVINCE

The Church in India has since 1883 been seriously considering the question of self-government. In that year the Bishops of the Province in their Episcopal Synod resolved that the Church of the Province of India and Ceylon should secure full synodical government. Their decision was considered at a special Meeting of the Provincial Council called for the purpose in 1912. It was presided over by the then Metropolitan, Dr. R. S. Copleston, and to it were sent representatives. There were present at it our own Bishop and representatives both Clerical and Lay elected by our Synod. It was unanimously resolved at that Council that self-government was desirable. When the Church in India had gone thus far, it was advised by an eminent ecclesiastical lawyer, Mr. H. L. Errington, to whom the proposal was referred, that under the ecclesiastical Law of England the Church in India had no power to set up Provincial and Diocesan Synods, for it was only a part of the Church of England set up in India and was subject to the laws which governed the Church in India. By the Act of Uniformity it was obliged to use a Book of Common Prayer of the Church of England and no other. The Ecclesiastical Laws of England similarly had force in every part of the Church of England settled abroad. The Church in India was advised that if it wanted self-government, the first necessary step thereto was then its legal severance from the Church of England. Independence must precede self-government. When once the Church in India is independent, by the severance of the legal nexus which binds it to the Church of England, the laws which govern the Church of England will cease to be operative in India, and the Church in India will be free to set up its own Synods and create its own Constitution and govern itself.

A later Provincial Council acted on the advice tendered to it and it was resolved that steps should be taken to secure the necessary independence. The business of subsequent Provincial Councils was devoted to two things which should be kept carefully distinct.

(a) THE FRAMING OF AN INDIAN CHURCH MEASURE.—
This was really a petition from the Church in India for

severance of its legal connection with the Church of England and the State. This Indian Church Measure was to be presented to the Church Assembly in England—which had come into being in 1917—and if approved by them, to be presented to Parliament. If it was adopted and approved by Parliament, it would secure for the Church in India the independence which must precede self-government.

(b) THE FRAMING OF THE CONSTITUTION OF THE PROVINCE.—That is a body of Canons and Regulations by which, when it has secured its independence, the Church in India may proceed to govern itself. This Constitution, which will be imposed on the whole Province, but which will not preclude the several Dioceses having Constitutions of their own, provided they do not contradict it in principle, has been drawn up with the consent and co-operation of every Diocese in the Province. In the form in which it was approved at each successive Provincial Council it was referred to the various Diocesan Councils (including our own Synod) for consideration, with a view to criticisms and amendments, and the criticisms and amendments so collected were considered at the next Provincial Council and so on time after time. The Constitution, as it now is, may therefore claim to express the mind of all the Dioceses in the Province; every Diocese has considered it in its own Council, and again through its representatives in the Provincial Council. It may be noted that the Constitution was examined and approved by the Church Assembly in England, which should be sufficient guarantee that it has not, whether in its prefatory statement of doctrine or its Canons, or its Regulations, departed from the Faith and Doctrine of the Church of England.

If it be asked whether all this might not have been effected in a way less complicated—the reply may be given that there appeared to be no other way in which all that was aimed at could have been effected. Bishop Waller summarizes it thus :—

“The Act (India Church Act) secures to the Church of India the freedom it desires to elect its Bishops, to hold its Synods, to determine its statements of belief and methods of worship, and generally to manage its own affairs. But it should be carefully noted that this freedom

is secured, not by a grant of powers from Parliament, which would only establish the Church in another way and leave it equally fettered, but by the removal of all its present restrictions.”

Some explanation needs to be given with regard to the method by which the new Constitution was accepted by all the Churches in the Province. Each Diocese was asked to send representatives, both from the Clergy and the Laity, with full powers given to them to sign the document indicating their desire to be incorporated in the scheme. The representatives sent were proportionate to the number of Christians in each Diocese. The Church of Ceylon was allowed four Clergy and four laity. All the delegates assembled in the house of the Metropolitan and each, when called on, stepped up and signed the document placed before him on behalf of his own Diocese. All these delegates having been empowered by their respective Dioceses to sign on their behalf the document accepting the new Constitution, could claim that they had fulfilled all the legal requirements needed to win for their Church this freedom for which they had been working.

CHAPTER VIII. Church Unity

WHAT we have attempted to do so far is to trace the way by which the Church of England in Ceylon obtained its freedom. It was a long process, but we have reached a point at which we can say we are no longer bound to the Church of England, but are now a free Church, independent and self-governing. But that is not the goal. We are not content with having attained freedom, we want also to attain Unity, so that we hold our rightful place within the United Church of Christ.

Here is an account of the steps taken by our Church to attain this Unity.

There was a memorable meeting which was held at Tranquebar in May, 1919, which has been regarded by students of History as marking the beginning of the movement for the Reunion of the Churches. Perhaps it is well that some account of that meeting should be recorded. To give a full and careful account of the South India Scheme is scarcely practicable in these pages, and it may be found so much concerned with questions of history and theology and philosophy as to prove unattractive to the ordinary reader. We feel that the wiser course to pursue would be to place before him an outline, chiefly historical, of the whole Movement, and then gradually to introduce him to the difficulties which beset the scheme, and the direction in which a solution of the difficulties may be sought.

We begin then with the incident at Tranquebar.

At Tranquebar, where landed in July, 1706, the first Protestant Missionaries to India, there met in May, 1919, a group of men, chiefly ministers of the Anglican and South India United Churches. All were Indian except two, one an American and one an Englishman. These 33 men, after prayer and discussion, drew up and issued the following statement:—

“We, as individual members of the Anglican Communion and the South India United Church, having met at Tranquebar in the first Ministers’ Conference on Church Union, after

prayer, thought and discussion, have agreed on the following statement concerning the Union of the Anglican Church with the South India United Church.

“We believe that Union is the will of God, even as Our Lord prayed that we might all be one that the world might believe. We believe that Union is the teaching of Scriptures, that there is one Body, and one Spirit, even as ye were called in one hope of your calling: One Lord, one Faith, one Baptism, one God and Father of all, who is over all, and through all, and in all.

“We believe that the challenge of the present hour, in the period of reconstruction after the war, in the gathering together of the nations and the present critical situation in India itself, calls us to mourn our past divisions and to turn to Our Lord Jesus Christ to seek in Him the Unity of the Body expressed in one visible Church—one-fifth of the human race. Yet confronted by such an overwhelming responsibility, we find ourselves rendered weak and relatively impotent by our unhappy divisions—divisions for which we were not responsible and which have been, as it were, imposed upon us from without; divisions which we did not create, and which we do not desire to perpetuate.”

The Statement further declares that in the united and visible Church there must be conserved three Scriptural elements—the Congregational, the Presbyterian and the Episcopal. It proceeds:—

“Upon this common ground of the historic Episcopate and of the spiritual equality of all members of the two Churches, we propose union on the following terms:—

1. The Holy Scriptures of the Old and New Testaments as containing all things necessary for salvation.
2. The Apostles’ Creed and the Nicene Creed.
3. The two Sacraments ordained by Christ Himself—Baptism and the Lord’s Supper.
4. The Historic Episcopate, locally adapted.”

This statement was forwarded to the General Assembly of the South India United Church, which in September, 1919, expressed “its fullest sympathy with the idea of Union with the Anglican and Mar Thoma Syrian Churches,” and appointed

a Committee "to confer with the representatives of the Anglican and Mar Thoma Syrian Churches and of such other bodies as they may deem wise, with a view to the possibility of Union."

The Episcopal Synod of the Anglican Church appointed a Committee to pursue the subject further in February, 1920. The Mar Thoma Syrian Church expressed its approval of the scheme, but sadly pointed to their own Churches in which the indications of internal strife were only too apparent, and expressed their regret that they would not feel justified in entering into schemes of union with other Churches so long as their own domestic affairs were waiting to be settled.

The Joint Committee thus formed met for the first time in the Hudson Memorial Church in Bangalore in March, 1920. Shortly after this meeting the Anglican Church sent its delegates to the Lambeth Conference, and on their return from the Conference, another meeting of the Joint Committee was held. In 1925 the Wesleyan Methodist Church responded to the invitation to send delegates to attend the fourth meeting of the Joint Committee. A succession of meetings of the Joint Committee took place, and the seventeenth meeting was held in October, 1941. The course of the findings of the Joint Committee may here be set out. The scheme in the form which it eventually reached was first published in 1929. It was then the subject of criticism and discussion and modification at the next meeting, which led eventually to the adoption of a particular method which produced results which were justified. The Scheme of Union was then submitted to a succession of revisions, which culminated in the "Seventh Edition." The Joint Committee then decided that they should call a truce to the publication of further editions, and that this "Final" scheme should set forth more exactly the action which was to be taken by the Churches which hoped to unite. This Seventh Edition includes all amendments made by the Joint Committee up to and including October, 1941. The scheme in its present form is the fruit of long and weary Conferences, but the members of the Joint Committee were anxious that every opportunity should be granted to delegates from the various Churches to state their difficulties, to receive help in mastering the difficulties of the

scheme, in coming to understand features of Liturgy and Worship to which they had not hitherto been accustomed, and to grasp the meaning of terms in ordinary ecclesiastical usage to which parallels could not be found in their own Service books.

There was one drawback to the scheme to which we have already referred. It was found that there was always considerable variation in the personnel of the members of the Joint Committee. A survey of those present at any meeting always revealed the appearance of new faces, and it was inevitable that the new persons present and new questioners meant that there was a tendency to go over the same ground, and to discuss over again what had been considered and discussed and approved and recorded as settled. The method is what was considered wise—the consideration of points of agreement before the consideration of points of difference. But even so, it was found that the path travelled was far from smooth. The basis of the discussions was what was known as "The Lambeth Quadrilateral." It was rapidly adopted as the most useful formula and a convenient starting point for any discussion. Further experience showed that the terms of this formula were open to the charge of being themselves controversial, capable of being understood in a number of ways, and it was lacking in the one pre-requisite which should mark all standards—inflexibility. The scheme expressed its belief in the Holy Scriptures but passed over the Apochrypha without explaining why. It professed acceptance of the Apostles' Creed and the Nicene Creed, but in accepting them it was careful to point out that it objected to the use of Creeds in Public Worship, and that its acceptance of them did not go beyond the substance of the form printed. This meant that there was a possibility of Doctrine being watered down. Or again, there were the two Sacraments of the Church about which controversy always raged, and the whole matter bristled with difficulties. It must be admitted by all that in matters concerning the Fundamentals of the Faith it would be fatal to content oneself with anything less than the clear, precise and full expression of it. To be content with anything less would be to imperil the Faith and to substitute half truths for the whole truth, and to do that would bring evil in its train.

As may be expected, a great deal of time was spent in the discussion of Episcopacy. One could not but feel that there was here, more than in any other matter, a suspicion which created a prejudice against Episcopacy, which made a definite conclusion difficult. There is every excuse for those who found it difficult to think calmly on the subject. To many of those who were not in the Anglican Section, Episcopacy was closely connected with incidents in their history which are among the saddest they can recall. There was a tendency to reduce to the utmost the Office of the Bishop and to take us back to the age of Laud and the exaltation of Popery and Prelacy. The result was that they seemed to see in every attempt to define the Episcopal Office an attempt lurking somewhere to increase the power of Bishops in the Church. They would insist that Episcopacy was not, at its first institution, of Divine appointment, nor was it the source of power and the fount of authority, nor would they allow that Apostolic Succession is anything more than a theory at best. The Bishops, they maintained, could not claim to have a determining voice in the choice of Ordinands, nor could they claim to be endowed with power to issue declarations on matters of Faith and Order, and so on. In a tense atmosphere it is difficult to arrive at decisions that command general assent. There was another point which gave ground for much searching of heart—the refusal to consent to anything finding a place in the Constitution of the United Churches which would appear to indicate that non-Episcopal Orders were invalid, or that they were being discredited in any way. One could not but feel sympathy with those who, looking back on long ministries which bore on them clearly the indications of the Divine Presence all along, said that they could not possibly agree to admit that the Episcopal Orders they were asked to receive were *necessary*. It was really round the question of the Christian Ministry that the controversy was keenest, for the conviction was formed quite early that the Union of the Churches could never be settled until there was a Ministry formed which was acceptable to all, and so wiped out all question of inequality or difference.

At this stage a new idea was set out in the endeavour, within a definite period of time, to eliminate from the scheme

what seemed to present an impassable barrier. It was a bold step. The members of the Joint Committee had it pointed out to them that since so much time and thought had been expended on the scheme, it was necessary to build up something definite to satisfy the claims of those who had not yet been convinced of its wisdom. What it proposed was this: Let all those who accept the scheme agree to live and work as one Church, making the most of their agreements and the least of their disagreements. Let them regard each other as Ministers of the Word and Sacraments, believing that to all who held that view grace would be given to carry it through. Let them for 30 years pursue this course, taking care that during that period all ordinations in the Church should be performed by Bishops, so that by the end of the 30 years it will have come about that nearly all the Clergy will have been Episcopally ordained. In this way the great stumbling-block in the way of Union, namely the Christian Ministry, will have been removed. This is, in the barest outline, what was suggested. Of course it was inevitable that if this scheme were introduced, there were bound to be objections to it, and the objectors would get hold of that which was the source of all the difficulty—namely, the Christian Ministry, and the powers conferred on Bishops, Priests and Deacons ever since the beginning of the Ministry.

The Joint Committee had got so far that it appeared to them a wise thing to seek here the assistance and the guidance of the Lambeth Conference, which was to meet in 1930. They placed the scheme before the Bishops assembled at Lambeth and asked for their opinion on it, and consulted them as to the wisdom of the experiment they proposed to make, so as to make the path clear for the acceptance, on the part of all, of a rightly constructed Episcopal Ministry. What raised the conscientious difficulty for most was how to accept for 30 years what was really a non-Episcopal Ministry as an Episcopal Ministry. The Lambeth Conference was asked to pronounce on the correctness of what is known in the Greek Church as "Economy," i.e., the propriety of tolerating irregularity in Church Orders in order to secure a great benefit which could not be got in any other way. The scheme was considered by the Bishops at Lambeth and very favourably

received (See Note 1), but there was one point which gave those present a very severe shock. It was when the Archbishop of Canterbury, in expounding the scheme, pointed out that what was contemplated by it, involved not merely a modification of Faith and Order by the Anglican Church, while remaining in the Church, but a complete separation from the Church of England for a period; in a word, what was proposed was that the new Church by its considered action, would pass out of the Anglican Church completely, and whether it ever returned to the Anglican Church would depend on whether the new South Indian Church had completely safeguarded itself from any lapse into any irregularity of Faith and Order. This seemed an enormous venture, but even so, the Bishops at Lambeth gave encouragement to the members of the Joint Committee, by assuring them that they would

NOTE I.

LAMBETH 1930 RESOLUTION ON SOUTH INDIA

No. 40. A.—The Conference has heard with the deepest interest of the proposals for Church Union in South India now under consideration between the Church of India, Burma and Ceylon, the South India United Church, and the Wesleyan Methodist Church of South India, and expresses its high appreciation of the spirit in which the representatives of these Churches have pursued the long and careful negotiations.

B.—The Conference notes with warm sympathy that the project embodied in the Proposed Scheme for Church Union in South India is not the formation of any fresh Church or Province of the Anglican Communion under new conditions, but seeks rather to bring together the distinctive elements of different Christian Communions, on a basis of sound doctrine and episcopal order, in a distinct Province of the Universal Church, in such a way as to give the Indian expression of the spirit, the thought and the life of the Church Universal.

C.—We observe, further, as a novel feature of the South Indian Scheme, that a complete agreement of the uniting Churches on certain points of doctrine and practice is not expected to be reached before the inauguration of the union; but the promoters of the scheme believe that unity will be reached gradually and more securely by the interaction of the different elements of the United Church upon each other. It is only when the unification resulting from that interaction is complete that a final judgment can be pronounced on the effect of the present proposals. Without attempting, therefore, to pronounce such judgment now, we express to our brethren in India our strong desire that, as soon as the negotiations are completed successfully, the venture should be made and the union inaugurated. We hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are His. In this hope we ask the Churches of our Communion to stand by our brethren in India, while they make this experiment, with generous goodwill.

D.—The Conference thinks it wise to point out that, after the union in South India has been inaugurated, both ministers and lay-people of the United Church, when they are outside the jurisdiction of that Church, will be amenable to the regulations of the Province and Diocese in which they desire to officiate or to worship, and it must be assumed that those regulations will be applied to individuals in the same manner as they would be now applied to similarly circumstanced individuals, unless any Province takes formal action to change its regulations.

do their utmost to help them by prayer and encouragement, and that they appeared on the whole to be moving in the right direction to bring about the Union of the Churches (See Note ii). That is as far as the scheme had got when the war broke out, and the Church now looks forward to the next meeting of the Lambeth Conference to hear whether, during the intervening years, the scheme has suffered or gained from the criticism to which it will no doubt be subjected when the Seventh Edition comes up before it for consideration. The Consultative Committee of the Lambeth Conference reported that certain changes made in the scheme since 1930 may result in its being either withdrawn or modified considerably.

The scheme as it now stands has, in accordance with the Constitution of the Province, been submitted for discussion and criticism to all the Diocesan Councils in the Province, and so far the vote has been in its favour. Regarding the Diocese of Colombo, the Seventh Edition of the scheme for Union in South India was brought up for discussion at the Diocesan Council of 1942. The result was that 35 Clergy voted in favour of the scheme and 31 against it. Of the Laity 76 voted for it and 29 against, the Bishop withholding his vote. The Resolution reads as follows:—

“That this Council resolves that the Seventh Edition of the Proposed Scheme of Union in South India is one that may be sanctioned for adoption as the basis of Union by the three Uniting Churches in South India.”

NOTE II.

Alongside with this, in 1940, the Church of Ceylon accepted the invitation of the Methodist Church in Ceylon to send representatives to the Joint Committee whose terms of reference were to study, discuss and report upon the possibility of framing a Scheme of Union of the Christian Churches of Ceylon. The representatives were eight in number, and their Report was published in 1941 and submitted to the Diocesan Council of 1944. It ran as follows: “We have not yet dealt with the Eucharist Doctrine, especially of the sacrificial aspect of the Eucharist; we also feel that more should be explored with regard to the Priestly Office. The question of the place of the Creeds in the life of the United Church should be gone into; also Marriage. When we have done these, we will be in a better position to say whether we have reached a stage when an agreement on fundamentals warrants our entering into negotiations for framing a Scheme of Union with any likelihood of success.” In view of these statements, and in order to prevent a breakdown in the negotiations through lack of agreement on fundamentals, the Diocesan Council instructed the delegates to the Joint Committee to seek agreement on those points which had not yet been discussed before entering on negotiations for framing a basis of Union.

After the above motion had been passed the following recommendations were adopted:—

1. "That this Council recommends that Chapter IX, Rule 13, on page 66 in the Proposed Scheme of Union in South India be amended as follows:—
"The Synod is the supreme governing body of the Church of South India and has final authority in all matters pertaining to the Church, except in those of Faith and Order, wherein the final authority is the Bishop or body of Bishops."
2. "That the note on 'Confirmation' on page 11 of the Proposed Scheme should be embodied in the principles of the scheme."
3. "That at the inauguration of the Union there be held a Service of recommissioning of the Ministers of all the Uniting Churches for further and wider service in the United Church."
4. "That the word 'Priest' should be retained as descriptive of the second order of the Christian Ministry."
5. "That Christian Marriage is a Sacramental rite, and the marriage bond is indissoluble except by death."
6. "That the use of the Creeds at the Services of the Church, especially of the Apostles' Creed at Holy Baptism, should be the Rule of Order in the United Church."

NOTE III.

In 1944 the Metropolitan wrote to the Archbishop of Canterbury, Dr. William Temple, putting two questions before him for his finding:

¹Whether the Province of Canterbury would, if the Proposed Scheme was accepted, break off Communion with the Church of India, Burma and Ceylon?

²Whether it would refuse to be in Communion with the Church of South India?

In reply, the Archbishop said that with regard to the first question the answer was quite simply, No.

The answer to the second question was more difficult to give and it could not be given in a single word but required some explanation. After some explanation the Archbishop said: "We reiterate the hope expressed by the Committee of the Lambeth Conference of 1930 on the Unity of the Church—that when the unification within the United Church, contemplated in the Proposed Scheme, is complete, full communion in that sense will be secured within the United Church and the Church in this Province."

Later Dr. Temple made this pronouncement when speaking on the Scheme of Union: "So far as there is confusion it is purely verbal; but I think some may have been misled into thinking that some severance of existing Communion among Christian people is contemplated; that is not so. If the scheme is adopted there will be an extension of Communion among Christian people and no restriction of it. This may be right or wrong, wise or foolish, but it is not schism."

The scheme was discussed at the Meeting of the General Council held at Nagpur in February, 1944 (Note iii). Again at the meeting in January, 1945, it was considered. At this last meeting it was passed, having obtained the necessary 75 per cent. majority of votes, as provided for in the Provincial Constitution. The voting was as follows:—

House of Bishops	...	For 6	Against 4
House of Clergy	...	For 3	Against 10
House of Laity	...	For 31	Against 7

The Resolution passed reads as follows:—

"That this Council while reaffirming that the Church of the Province continues to be bound in matters of Faith and Order by the Constitution, Canons and Rules of the Church of India, Burma and Ceylon, finally adopts the Scheme of Church Union in South India (Seventh Edition Revised), Parts I and II, in order to permit the Dioceses of Madras, Travancore and Cochin, Tinnevely and Dornakal to carry out their practically unanimous desire to enter into Union with the Methodist and South India United Churches."¹

The peoples of India have felt that the long continuance of the condition of disunion is a sin and something in direct conflict with the purpose of God for the world; and the conviction was gaining ground that something must be done to put an end to a condition so unsatisfactory. This was what the memorable meeting at Tranquebar meant, and it was of the highest importance that of 33 Christians who met there, no less than 31 were Indians. It looked as though the conviction had dawned on India that it was not a broken Union they aimed at, but that the Church to which they looked forward was to be a visible body or society close knit together by love and brotherhood, marching forth to win for India a United Church as the instrument by which a United India would be brought about, and that in that way the wrong ideas regarding caste and nationality, which were everywhere current, might be redressed.

¹It should be noted that the Methodists have only accepted Parts I and II of the Scheme and withheld their opinion on Part III, while the South Indian United Church has not yet given its final vote.

Next there was the clear expression on the part of the Indians that what they wanted was a strong powerful Christianity, not a maimed and broken thing. To use the very expression they themselves created: "We believe that the challenge of the present hour in the period of reconstruction after the Great War, in the gathering together of the nations and the present critical situation in India itself, calls us to mourn our past divisions, and to turn to Our Lord Jesus Christ, to seek in Him the Unity of the Body expressed in one visible Church." Again in another phrase, with a touch of impatience, they express their eagerness for Reunion by speaking of "Unhappy divisions—divisions for which we were not responsible, and which have been as it were imposed on us from without: divisions which we did not create and which we do not desire to perpetuate." It looks as though India, in her determination to win the world for Christ, is convinced that it is not a mild, half-hearted, divided Christianity that is needed to bring it about, but one that is fervent, wholehearted, enthusiastic and strong.

Then there appears another feature which, if acted on wisely and fearlessly, suggests the way of patience and conformity with God's will as the right way to the goal. It is the reminder that the Union we are seeking is not something which can be created by a number of persons sitting at a round table and using their wits to evolve a Constitution, well-thought-out, meticulous in its care of details, forcing all their conclusions into a frame of their own devising, and pronouncing at the end of it that this is the scheme which will bring about the Union of Christendom in India and solve all their problems. Of course such a Constitution will do nothing of the kind. It is not by such methods that great things can be conceived and done. The Union of the Churches is not a single act but a growth; that growth must be gradual as all growths are, and may have to be spread over a period of years. It is in the above ways that those who worked at the scheme came to realise that it had to be evolved gradually, and that time was not of the first consideration. More haste, less speed.



Christ Church Cathedral

Photo by Hereward Jansz

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PART III.

CHAPTER I.

The Cathedral—Old and New

AN enthronement without a Throne! A Bishop without a Cathedral! Such was the prospect that faced James Chapman when he entered upon his episcopal office. One of his earliest acts was to call a public meeting to discuss the possibility of building a Cathedral; and shortly afterwards he was seeking a suitable site whereon to build. His final choice was Mutwal where he purchased for £2,000 a property belonging to Major Parke. Soon S. Thomas' College was built, and the Bishop wrote to the S.P.G.: "The College Chapel will be the next foundation, to serve for a Cathedral and to be the Choir of the future building, if my successors in after days enlarge it." The corner stone was laid on June 15th, 1852, and on that occasion the Bishop said: "We have just been joined in holy prayer together and now proceed to lay, with due solemnity, the corner stone of that building which, if God's blessing continue to be with us, will become at no distant day the Cathedral of this Diocese—at least until a worthier structure is raised by worthier successors as instruments of God's mercy in this land. It will be consecrated as the Diocesan Church by its daily offering of prayer and thanksgiving, rather than by pre-eminence over others . . . in majesty of external proportion or richness of architecture. What we this day in humble faith begin, our successors may, if God so move their hearts, complete or surpass." A few weeks later the boys of S. Thomas' College saw upon the crest of the hill at Mutwal the first cutting away of the turf along the lines of the foundations of the new Cathedral. On S. Matthew's day, September 21st, 1854, the building was completed and consecrated to the glory of God. The Chief Justice (the Hon. Mr. Carr) read the Petition for consecration. The Bishop was enthroned in his Cathedral at long last, nine years after his arrival, by Archdeacon Matthias, and immediately afterwards the Rev. J. Baly was installed by the Bishop

as Warden of S. Thomas' College. In his sermon the Bishop, full of joy at the fulfilment of one of his cherished dreams, dwelt upon the threefold object of the sacred edifice—first as a College Chapel, second as a Parish Church serving a large district in the city of Colombo, and third as the Cathedral Church of this Diocese.

The first ordination in the New Cathedral took place on the following Sunday, when the Rev. George Justus Schrader, afterwards to become Archdeacon of Colombo, was ordained Priest.

We do not possess many details regarding the building of the Cathedral; but the original architect in England was Mr. R. C. Carpenter, one of the better architects of his time, who was a friend of Pugin, and was associated with the Cambridge Camden Society. He designed the cathedrals of Jamaica and Inverness and the early buildings of Lancing College. Of his Churches in England, S. Mary Magdelene, Munster Square, was pronounced by the *Ecclesiologist*, to be the most artistically correct new Church yet consecrated in London. (c. 1845)¹

A link with the "Rock from which it was hewn" may be traced from the fact that the granite used for the foundations of the Cathedral was all from England, brought as ships' ballast, which the Bishop purchased for little more than the cost of transport; the slates and tiles for the roof also came from England. It is also interesting to note that the present Cathedral contains a stone from Canterbury Cathedral, forming a bond between the Church of England and the Church of Ceylon. It is set in the wall near the pulpit, with an inscription in Latin and English.

There are other links, chiefly in the form of generous gifts from friends in England. Even older than the building itself is the gift made to Bishop Chapman by his former tutor, the Provost of Eton—a handsome copy of the early English Liturgy which bears on the fly leaf an inscription in the giver's own hand:—

"To the Right Reverend James Chapman, D.D.,
First Bishop of Colombo.

¹See page 117 of *Church Builders of the Nineteenth Century*. S.P.C.K., London.

"This reprint of the English Liturgy, in the same form and character in which it was first put forth by learned and pious fathers of the Apostolic Church, is presented as a memorial of the Church at home, whose Minister he is in a distant Diocese, and of Eton, where his zealous services are gratefully remembered, and of the sincere attachment of his former Tutor and affectionate friend,
E. C. Hawtrey."

The Bishop's Throne, designed by Mr. W. J. Tapper, and made of teak, is the gift of Mary Georgina Clayton, and Edith Milman, daughters of Bishop Chapman, and was dedicated in memory of their father by Dr. R. S. Copleston in 1890. The throne is stately, standing 15½ feet high, with the arms of the Dioceses of Calcutta and Colombo engraved and emblazoned upon it together with the words *Pax Vobiscum*. An elaborately carved canopy surmounts the seat. A brass plate, 30 inches long and 4 inches broad, bears an inscription by Bishop Durnford of Chichester, an old friend, engraved in old English characters. The original Communion plate was the gift of the Clergy of Essex, the organ was given by Warden Wood. The Font of Caen stone is a thankoffering from Mrs. Wood on the birth of her eldest child. The East window was the gift of the Rev. J. S. H. Horner. The Sanctuary chairs were given by Mudaliyar N. Dias Abeyesinghe, and the Eagle Lectern by Mr. Louis Pieris. In 1888 a new Chancel was added—Mr. H. F. Tomalin being the architect—and five years later a Screen was dedicated in memory of Sir Samuel Grenier, Attorney-General, and was the gift of Lady Grenier.

Much of the furniture of the Cathedral belongs to the East, and as the *Church Journal* once expressed it: "Another extremely beautiful feature of the Cathedral is its furniture; and here, Ceylon by her riches in one respect, fully compensates for her poverty in another. Asphalt is a poor substitute for marble, chunam for free-stone, but that ebony and satinwood are great improvements on deal, or elm or even oak, no one can doubt. Nothing can be more beautiful of its kind than the rich massiveness of the ebony furniture of the Chancel, or the graceful form of the satinwood furniture of the nave."



Photo by Hereward Jausz

THE BISHOP'S THRONE
Christ Church Cathedral

Bishop Chapman always hoped that the tower, so strong and massive, would some day be crowned with a spire. He writes: "I should like to add a spire which would make the Cathedral the first object seen on making the land, but our resources would not bear it and debt may not be incurred even for so good an object.

The Cathedral has now been in existence for 91 years. It stands on a spot, which at the time of its erection, commanded a beautiful view. The sea stretched almost from its steps, along a shore unmarred, as it is now, by the erection of buildings necessary to provide the dockyards and coal sheds for a busy port. Around it was the most fashionable residential quarter of Colombo. At its foot stood the buildings of S. Thomas' College and its playground, the Diocesan Library, and Divinity School. It would be impossible to estimate the place that this venerable Church has filled in the lives of a generation of earnest Christian men and women. From S. Thomas' College and from the School for girls, known as Bishop's Gate, there have issued, from an atmosphere charged with religious and spiritual fervour, those who have tried to illustrate in their lives the high ideals inculcated in the class rooms, and so strengthened and expanded the life of the Church in Ceylon. Some acknowledgment should be made of the contribution made to Divine Worship by the form of the Services indelibly associated with the Cathedral. The Choir was the finest in the Diocese, the boys being drawn from the College boarders, and their training committed to an organist, who was perhaps the ablest the Diocese has ever known. Those who attended them will testify to the quietness and dignity of the Services, which were characteristic of Anglican worship at its best.

The Cathedral has fulfilled its part as a Cathedral nobly in the past. It has now another mission to fulfil—no longer as a Cathedral, but as a Parish Church, charged with the solemn memories of the early history of the Diocese, and of the devoted lives of those who have ministered and worshipped in it.

THE NEW CATHEDRAL

A Cathedral, if it is to be the home of the Diocese, must provide sufficient room for all its children who seek to worship in it. All the institutions of the Diocese should issue from

it, enriched with a sense of God's presence and blessing, and return to it from time to time, to have that sense restored where it has faded or grown faint. The Mothers' Union, the Girl Guides, the Boy Scouts, the Teachers of Church Schools and members of Guilds and Missionary Societies, should all gravitate to the Cathedral annually if possible, to pledge their union to each other and their sense of a common life, and so return to their work filled with new hope, new dedication and new vision. In a Cathedral such as we have at present all these things are impossible. And if they are impossible one of the main purposes of the Cathedral is defeated—it cannot be the Spiritual Power House of the Diocese.

In 1910 Bishop Ernest Copleston called a meeting at the Public Hall. Representatives of all the Parishes of Colombo and the District filled the hall to overflowing. H. E. Sir Henry McCallum presided at the Meeting, and there were present on the platform the Hon. Sir J. T. Hutchinson, Chief Justice; the Hon. the Brigadier-General; the Hon. Mr. H. L. Wendt; Sir S. D. Bandaranaike; the Hon. Mr. F. A. Cooper; the Hon. Mr. W. H. Figg; the Hon. Mr. S. C. Obeyesekera; the Hon. Mr. Edgar Turner; Lieut.-Col. Skey, C.R.E., and the Archdeacon of Colombo. The Governor introduced the subject and advocated the building of a New Cathedral. He was followed by Sir Joseph Hutchinson who proposed the following Resolution which was carried:—

"This meeting desires to express its conviction that the moment has now arrived when the Church of England, in the premier Crown Colony of the Empire, should have a worthy Cathedral Church in Colombo, as a visible embodiment of the principles of Christianity upon which the British Empire is founded, and as a centre for the spiritual activities of the Church in Ceylon."

Subsequent to this meeting a Committee was appointed, and it was decided to issue a general appeal and to form a large and representative Committee to deal with different parts of the scheme. That Committee has lasted to our day. One all-important point, however, has to be recorded and that is the difficulty that arose regarding a site. Many years before, in 1879, the Government had granted to the Diocese the Slave Island Rifle Ground, as a site for a New Cathedral. The idea

of a Cathedral slumbered and nothing was done to rouse it, but in the year 1890 the Government was informed by the Military that the Rifle Ground was required for Military purposes, and it suggested that the Church be asked to accept in exchange for it the Military Cemetery at Galle Face. The offer was accepted, as it was held that that site, more than any other, could claim to be the most prominent site in Colombo. On the advice of the President of the Royal Institute of British Architects, Mr. Fellowes Prynne was chosen to design the New Cathedral. He was anxious to visit the site and to realise what any building he erected would have to experience when the monsoons were blowing. Mr. Prynne arrived in due course and made his observations and furnished the Diocese with certain elaborate designs.

Then came a slackening all round. The World War broke out in 1914, and the course of operations regarding the New Cathedral was halted. A suggestion had been made, that when the Prince of Wales visited the Island in 1922, he should be asked to lay the foundation stone of the New Cathedral, but this was not found feasible, and it was decided that the whole scheme should be postponed indefinitely.

With the arrival of Bishop Mark Carpenter-Garnier, the question of the site was once more approached. The Bishop disapproved of the site, chiefly because it was not large enough to hold, in addition to the Cathedral and its subsidiary buildings, a house for the Bishop. Government too, at that time expressed themselves anxious to recover the Galle Face site, and even offered another site, of larger extent, in any part of Colombo that might be approved.

Bishop Horsley took up the new Cathedral project with faith and ardour, because he felt it was a solemn duty handed down to him by previous occupants of the See. He has often emphasized the fact that "if a Church cannot have a Cathedral capable of holding more than 350 people (a generous estimate of the capacity of the present Cathedral), after a hundred years of existence as a separate Diocese, then it will stand convicted of a most serious and grievous charge—a charge that she stands really only for "Episcopal Congregationalism," and can see no purpose or use in a great rallying

ground for the expression of her corporate Diocesan life—where conventions may be held, where great Services of pilgrimage, of thanksgiving, of offerings and intercessions may be worthily rendered; where courses of instruction may be offered in the name of the whole Church to the enquirer and the interested, and some corporate acknowledgment of witness to our faith in a great cosmopolitan port like Colombo." Again he said: "I will not allude at greater length to the other uses and needs which the Cathedral compound will supply, but it is a truism to say that the stronger and more concentrated the life is at the centre, the more strongly can its influence be felt. Does anyone . . . regard the present position as ideal? A Cathedral at Mutwal, a Diocesan Office in the Fort, a Bishop in Colpetty, a Divinity School in Havelock Town and a Diocesan Council meeting in Milagiriya? I regard our meeting in this hall as a step in the right direction till we find ourselves in Buller's Road, where we shall all be grouped in one compound, a real centre of Diocesan life and work."

When the authorities gave another suitable site instead of the Galle Face site, the Bishop and the New Cathedral Committee accepted the offer. After much deliberation and careful consideration of various possible sites, it was decided to ask for that section of land bordering Buller's Road, near the Mac Carthy Road-Buller's Road junction, about eleven and a half acres in extent, then partially occupied by buildings of the Excise Department. Soon after this was granted the War broke out, and ever since the Military have been in possession of the land. This site could only be handed over to the Diocese by the passing of an Ordinance sanctioning the exchange. This was accomplished through the sympathetic help of the Hon. Mr. D. S. Senanayake and the Hon. Mr. G. C. S. Corea. Ordinance 19 of 1940 was passed by the State Council of Ceylon, amending the Ordinance of 1911, authorising the Incorporated Trustees of the Church of England in Ceylon to make the necessary exchange.

The Diocesan Council of 1940 elected a Select Committee, called the New Cathedral Committee, to take all the necessary steps to implement the erection of a stately building, to be called the Cathedral of the Holy Cross, on the Buller's Road

site. The first step had been taken, but it was soon discovered that the existing design, which was suitable for a building on the exposed site on Galle Face, was not suitable for the sheltered surroundings of Buller's Road. Therefore, with the approval of the New Cathedral Committee, the Bishop wrote to the President of the Royal Institute of British Architects (Major H. W. Ansell) asking whether it would be advisable to start an architectural competition so as to obtain the best possible design for the New Cathedral. The President thought the competition should take place after the War. In the meantime Professor Abercrombie and Mr. Clifford Holliday, the well-known architects, visited Ceylon in connection with the proposed University to be erected in Peradeniya, and the Bishop was not slow in seeking their advice. Mr. Holliday, as a result, drew up a general site and layout plan for the Cathedral and its ancillary buildings.

In 1944, when the Bishop was on furlough, he paid a visit to the President of the R.I.B.A., who told him that the Association had revised its earlier decision and that a competition might with advantage be inaugurated. The Bishop forthwith interviewed Sir Giles Gilbert Scott, perhaps the most famous architect of the day, who was appointed by the R.I.B.A. as Assessor to whom all designs should be submitted. He was fortunate also in that Sir Harry Lindsay, Chairman of the Dominions' and Colonies' Committee of the Royal Society of Arts, agreed to serve as the Agent of the Diocese in England. When the Bishop returned from England he found an objection urged against the present site, namely, that it was water-logged and termite ridden, and therefore unsuited for the building of a massive Cathedral. He thereupon asked two senior members of the Public Works Department to investigate the matter. After considering the question from every angle, they reported that they had taken borings on the site and that they found the land eminently suited for the building of such a Cathedral as was envisaged. The Bishop embodied the results of their report in a careful memorandum in reply to a memorial presented to him condemning the Buller's Road site, and referred to it at length in his Address to the Diocesan Council of Youth held at Christ Church, Galle Face in 1945.

As the late Archdeacon de Winton of revered memory once pointed out: "The New Cathedral is meant to be the Mother Church of the Diocese, and as such should furnish a model and as it were an archetype of dignified and reverent worship, with a daily Eucharist with music which will be, above all, inspiring and uplifting. With all this the Mother Church would in no sense be a rival to other Churches of our communion in Colombo or elsewhere. It stands apart, yet in a sense, includes them all."

We have arrived at a crucial period in the history of the Church in Ceylon. There cannot but spring to the mind a sense of contrast between the condition of the Island when Bishop Chapman took charge of his See, and to-day, one hundred years after, when Bishop Horsley reigns in his stead. The Church to-day, after a time of storm and stress, looks out upon a scene where prosperity is the dominant note. The Cathedral of the Holy Cross is to be set in this favourable environment to promote the growth of the Kingdom of God—the Kingdom of Love and Righteousness and Peace. It is to be the embodiment in stone of the desire of the Church of Ceylon to establish more firmly the rule of Christ the King throughout the length and breadth of this land. And in a busy city like Colombo—one of the chief ports of call for all travellers by land or sea or air—a Cathedral, as we hope and pray, will soon be ours; a beautiful building expressing the national thought and aspirations of the Church of Ceylon. Dedicated to the honour and glory of the Cross of Christ, it will be a priceless object-lesson to the busy crowds which throng the streets, and will in itself bear perpetual witness to Him Who is the Way, the Truth and the Life—verily and indeed The Light of the World.

CHAPTER II.

CONSECRATED CHURCHES IN THE DIOCESE OF COLOMBO

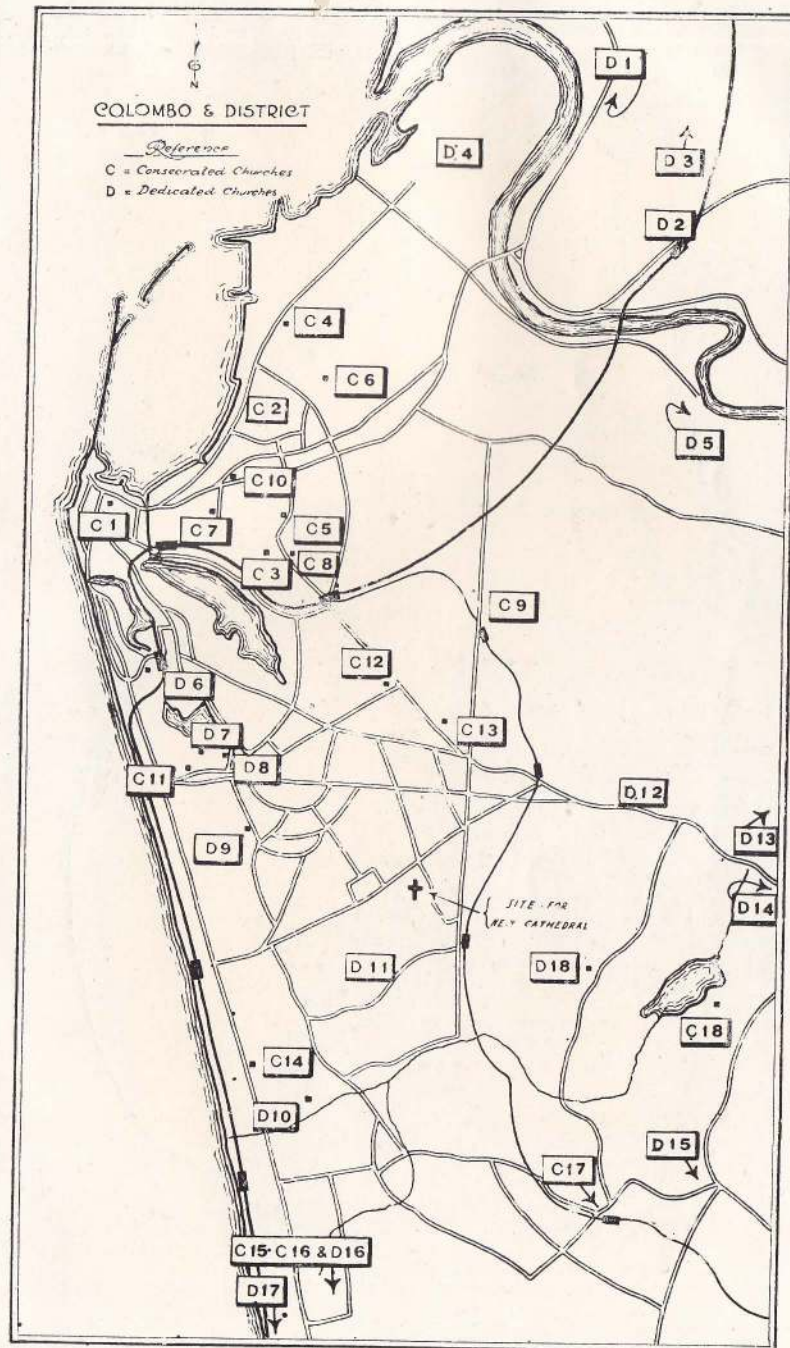
COLOMBO AND DISTRICT

C	Name of Church	Date of Consecration	Owners
1.	S. Peter's, Fort	22-5-1821	Bishop and Trustees
2.	S. Thomas', Gintupitiya Street	11-2-1843	Bishop and Trustees
3.	Christ Church, Galkissa	4-3-1843	Bishop and Trustees
4.	Holy Trinity, San Sebastian	1-1-1847	Trustees
5.	Christ Church Cathedral	21-9-1854	Bishop in Trust
6.	All Saints', Hulftsdorp	1-11-1860	Trustees
7.	S. James', Kotahena	2-12-1877	Bishop in Trust
8.	S. Paul's, Milagiriya	4-11-1903	do.
9.	All Saints', Pettah	23-10-1910	do.
10.	Holy Emmanuel, Lockgate	19-9-1912	do.
11.	S. Michaels' and All Angels', Polwatte (First dedicated to S. Thomas 1853. Second dedication to S. Thomas 1867, dedicated to S. Michael, 1887 consecrated 20-9-1922).	29-9-1922	do.
12.	S. Matthew's, Dematagoda	24-9-1922	Bishop in Trust
13.	Christ Church, Kotte	9-12-1923	C.M.T.A.
14.	Chapel of the Transfiguration (S. Thomas' College, Mt.Lavinia)	12-2-1927	Board of Governors
15.	The Oratory, Pettah	6-8-1932	Incorporated Trustees
16.	S Paul's, Kynsey Road (This Church replaced S. Paul's, Pettah, which was consecrated in 1821 by Bishop Heber).	24-1-1934	do.
17.	S Luke's, Borella, (Ded. 1881)	18-10-1941	C.M.T.A.
18.	Church of S. Mary and S. John, Nugegoda (Dedicated October, 1850)	14-9-1941	Bishop in Trust

WESTERN PROVINCE

19.	Holy Emmanuel, Moratuwa	27-12-1860	Bishop in Trust
20.	Christ Church, Horeteduwa	11-8-1863	do.
21.	S. Stephen's, Marawila	18-1-1871	do.
22.	S. Matthias', Laxapathiya	24-2-1876	do.
23.	S. John the Evangelist, Panadura	14-9-1876	Bishop and Incumbent in Trust
24.	S. John the Evangelist, Kalutara	21-12-1876	Incorporated Trustees
25.	S. Stephen's, Negombo	31-7-1879	Bishop and Trustees
26.	S. Philip's, Kurana	18-10-1881	Bishop in Trust
27.	S. Peter's, Koralawella	1-9-1883	do.
28.	S. Mark's, Dandugama	21-12-1889	do.
29.	S. Mary the Virgin, Pattalagedera	17-6-1896	do.
30.	S. James', Egoda Uyana	22-10-1903	do.
31.	S. Luke's, Sarrikamulle	10-9-1904	do.
32.	S. John the Baptist, Gampaha	18-3-1911	do.
33.	S. Paul's, Moratumulle	2-2-1923	do.
34.	S. Peter's, Mirigama	9-12-1924	do.
35.	S. Michael's, Willorawatte	5-10-1935	do.

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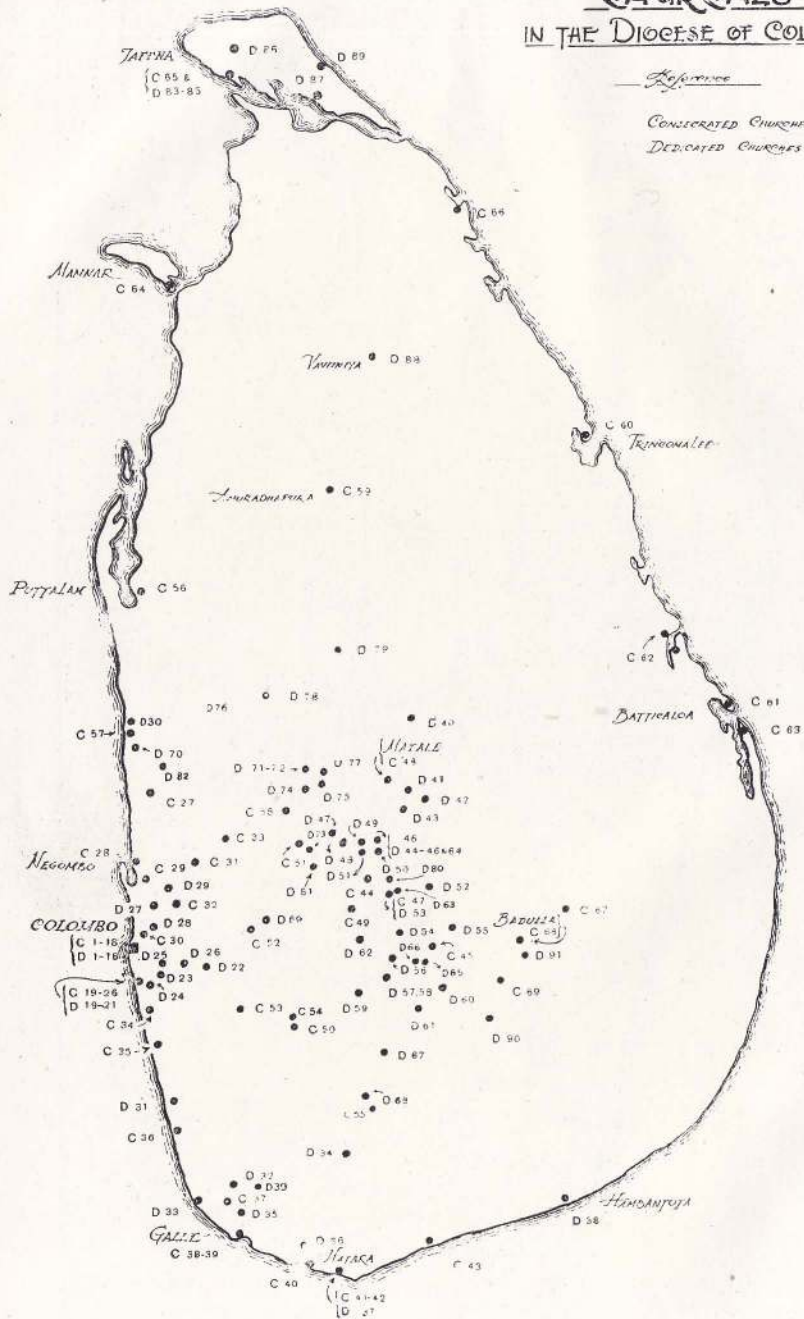


Prepared by P. A. Mitipala from material furnished by the Bishop's Office
For Key Please See Page 407

CHURCHES IN THE DIOCESE OF COLOMBO

Reference

CONSECRATED CHURCHES
DEDICATED CHURCHES



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For Key Please See Pages 407 - 411

BUILDINGS OTHER THAN CHURCHES

AND CHAPELS

LICENSED BY THE BISHOP

FOR CELEBRATION OF THE HOLY COMMUNION



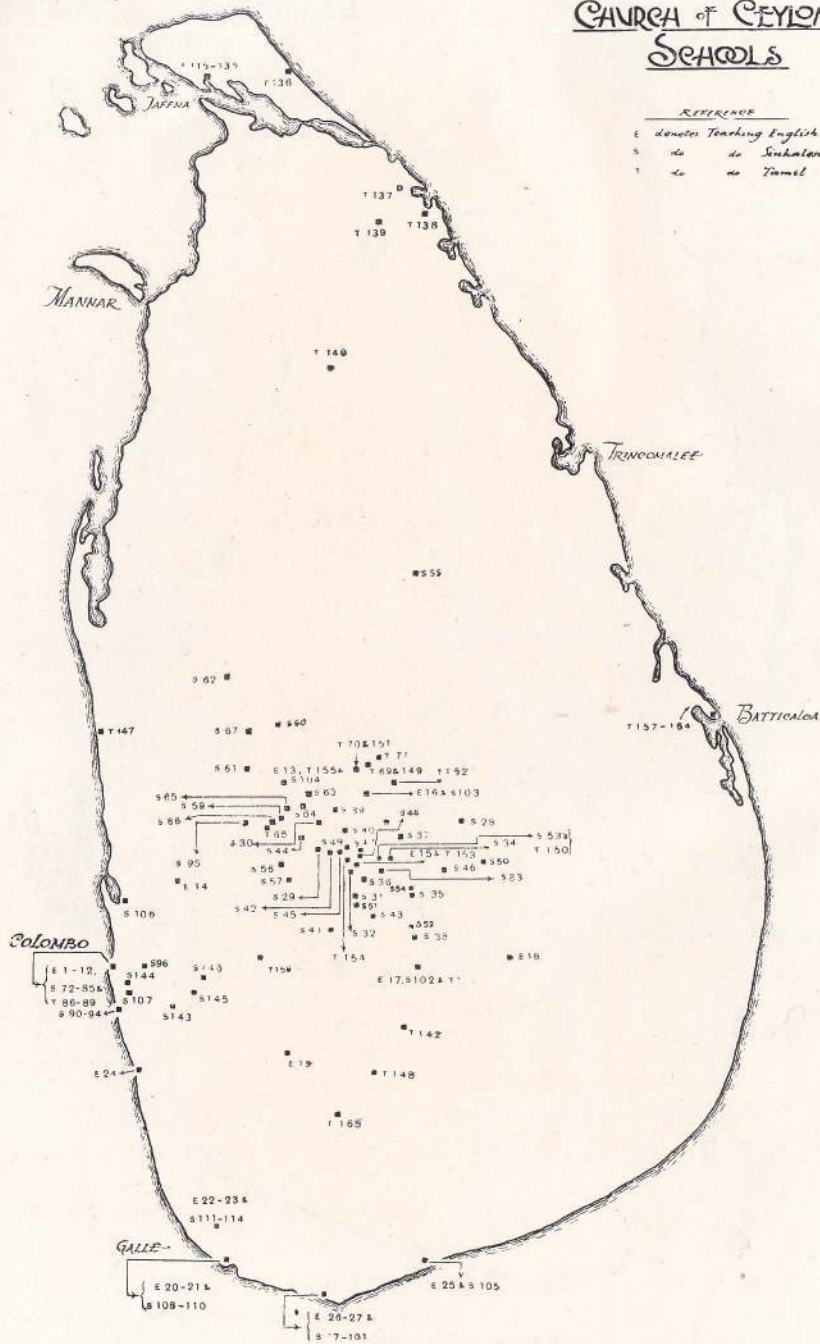
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For Key Please See Page 412

CHURCH of CEYLON SCHOOLS

REFERENCE

E denotes Teaching English
S do do Sinhalese
T do do Tamil



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For Key Please See Page 414

CONSECRATED CHURCHES

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SOUTHERN PROVINCE

Name of Church	Date of Consecration	Owners
C		
36. Christ Church, Baddegama	.. 25-9-1825	.. C.M.T.A.
37. S. John the Evangelist, Balapitiya	.. 24-9-1846	.. Bishop and 4 others in Trust
38. S. Thomas', Nupe	.. 30-12-1864	.. Bishop in Trust
39. All Saints', Galle	.. 21-2-1871	.. Incorporated Trustees
40. Buona Vista, Church of the Transfiguration Bishop
41. Christ Church, Tangalle	.. 24-6-1876	.. do.
42. Church of the Holy Cross, Weligama	.. 29-9-1883	.. Bishop in Trust
43. Church of the Ascension, Matara	.. 5-12-1936	.. do.

CENTRAL PROVINCE

44. S. Andrew's, Gampola	.. 21-5-1852	.. —
S. Andrew's, Gampola (new Church)	.. 8-8-1941	.. Bishop in Trust
45. Holy Trinity, Nuwara Eliya	.. 24-2-1852	.. Trustees
46. S. Paul's, Kandy	.. 21-1-1853	.. do
47. Holy Trinity, Pussellawa	.. 24-4-1859	.. do
48. Christ Church, Matale	.. 30-12-1860	.. do
49. S. Andrew's, Nawalapitiya	.. 21-6-1881	.. Bishop in Trust

SABARAGAMUWA PROVINCE

50. S. Luke's, Ratnapura	.. 25-10-1883	.. Bishop in Trust
51. S. John the Baptist, Kegalle (This Church was dedicated in 1868)	.. 28-8-1910	.. Trustees
52. S. Barnabas', Avisawella	.. 10-3-1929	Dedicated 1897 .. Bishop and Trustees
53. Church of the Epiphany, Hedellena	.. 16-2-1933	.. Bishop in Trust
54. Christ Church, Ingiriya	.. 30-4-1939	.. do
55. S. Mary's Chapel, Nahaveena	.. 13-6-1943	.. do

NORTH-WESTERN PROVINCE

56. S. Clement's, Puttalam	.. 2-3-1873	.. Trustees
57. S. James', Chilaw	.. 30-10-1897	.. Bishop
58. S. Andrew's, Polgahawela	.. 27-10-1945	.. C.M.T.A.

NORTH-CENTRAL PROVINCE

59. S. Andrew's, Anuradhapura	.. 30-11-1906	.. Trustees
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EASTERN PROVINCE

60. S. Stephen's, Trincomalie	.. 26-12-1842	.. Bishop
61. S. Andrew's, Batticaloa	.. 11-10-1891	.. Trustees
62. S. Mary's, Navatkudah	.. 24-4-1898	.. Bishop
63. S. John's, Valaichena	.. 2-12-1925	.. do

NORTHERN PROVINCE

64. Christ Church, Mannar	.. 1867	.. Government
65. Christ Church, Jaffna	.. 26-6-1872	.. Trustees
66. S. Matthias', Tanniyuttu	.. 10-7-1913	..

UVA PROVINCE

67. S. Mark's, Badulla	.. 25-4-1857	.. Trustees
68. Church of the Ascension, Bandarawela	.. 25-9-1909	.. Bishop
69. S. Peter's, Lunugala	.. 1-7-1926	.. do

CHURCHES AND CHAPELS IN THE DIOCESE OF COLOMBO, DEDICATED
AND LICENSED BY THE BISHOP FOR THE CELEBRATION OF THE
HOLY COMMUNION

COLOMBO AND DISTRICT

D	Name of Church	Date of Dedication	Owner
1.	S Stephen's, Upper Welikada	16-9-1848	C.M.T.A.
2.	S. Luke's, Kotawegoda	16-9-1848	do
3.	Christ Church, Galle Face	10-3-1853	do
4.	Church of the Good Shepherd, Timbirigasyaya	1-3-1867	Bishop in Trust
5.	S. Matthew's, Talangama	14-8-1880	C.M.T.A.
6.	S. Margaret's Chapel, Polwatte (Enlarged and re-dedicated)	2-2-1888	do
7.	Christ Church, Mirihana	19-10-1909	Bishop in Trust
8.	Chapel at Bishop's College	7-4-1890	C.M.T.A.
9.	S John the Evangelist, Mattakuliya	1902	Bishop in Trust
10.	S. Bartholomew's, Kohilawatte	30-10-1914	do
11.	S. John the Evangelist, Mattakuliya	24-8-1915	do
12.	Chapel of the Holy Child, Ratmalana	5-6-1922	C.E.Z.M.S.
13.	Church of Ceylon Chapel, Mount Lavinia	21-1-1928	Bishop in Trust
14.	Chapel of the Hope of the World (Ladies' College)	8-1-1934	C.M.T.A.
15.	*Chapel of S. Thomas, The Divinity School, Folly Road	14-10-1942	Schneider Trust

*Has been closed since this list was made.

D WESTERN PROVINCE

15.	S. Paul's, Liyanwela	14-8-1880	C.M.T.A.
16.	S. Luke's, Mampe	14-8-1880	do
17.	S. Andrew's, Madapata	16-1-1906	do
18.	S. Matthias', Boralasgamuwa	30-1-1909	do
19.	S. John the Baptist, Homagama	6-3-1909	do
20.	S. John's Chapel, Moratuwa	4-4-1924	Bishop in Trust
21.	Chapel of the Holy Cross, Kandana	11-8-1928	do
22.	S. Luke's Chapel, Ragama	31-3-1930	do
23.	S. Mark's, Idama (Moratuwa)	8-1-1941	do

D SOUTHERN PROVINCE

24.	Church of the Good Shepherd, Talgaswela	1875	C.M.T.A.
25.	S. Andrew's Church, Bentota	L. 14-8-1880	do
26.	Holy Trinity, Dodanduwa	L. 14-8-1880	do
27.	S. Paul's, Elpitiya	5-6-1897	do
28.	S. Luke's, Deniyaya	1901	Handford Estate
29.	Christ Church, Hambantota	13-2-1903	Bishop in Trust
30.	Chapel of S. Columba, Denepitiya	1936	Medical Mission
31.	Kitulampitiya School Chapel	30-10-1940	Bishop in Trust
32.	Chapel of S. Thomas' Girls' School (Matara)	C.L. 21-7-1942	Leased Land

D CENTRAL PROVINCE

33.	S. Mary's, Kellebokke	1873	Trustees
34.	S. John the Evangelist, Lindula	27-7-1876	do
35.	S. Mary's, Bogawantalawa	7-8-1877	Bishop upon Trust
36.	All Saints', Maskeliya	1878	do
37.	All Saints', Elkaduwa	3-3-1878	Elkaduwa Estate
38.	All Saints', Le Vallon	3-7-1879	Bishop in Trust
39.	Holy Emmanuel, Hangurankatte	L. 14-8-1880	Trustees

D	Name of Church	Date of Consecration	Owners
40.	Christ Church, Kandy	L. 14-8-1880	Trustees of S. Paul's, Kandy
41.	*S. Stephen's, Kandy
42.	S. John the Evangelist, Getambe	L. 14-8-1880	C.M.T.A.
43.	S. Mark's, Katukelle	L. 14-8-1880	do
44.	S. Margaret's, Kotagala	15-4-1880	Trustees
45.	Christ Church, Ragalle	13-6-1887	do
46.	Christ Church, Warleigh, Dickoya	3-5-1889	Bishop upon Trust
47.	Christ Church, Wattagama	13-11-1891	Trustees
48.	All Saints', Agra Patna	1893	do
49.	Christ Church, Kadugannawa	3-7-1899	do
50.	S. Thomas' Chapel, Gammaduwa	27-6-1901	Opalgalla Estate.
51.	S. Hilda's, Delta	21-7-1903	Private
52.	Chapel of Hillwood School, Kandy	28-10-1922	C.M.T.A.
53.	Training Colony Chapel, Peradeniya	25-6-1927	Federators
54.	S. Paul's, Pundaloya	10-6-1934	T.C.M.
55.	Trinity College Chapel, Kandy	1935	C.M.T.A.
56.	S. Paul's, Talankande	18-12-1938	T.C.M.
57.	S. John the Baptist, Watawela	L. 24-1-1940	do
58.	Chapel of Christ the King, Rathmeewala	17-3-1940	C.M.T.A.
59.	Christ Christ, Dickoya (Tamil)	L. 3-1940	T.C.M.

*Has been sold since this list was compiled

D SABARAGAMUWA PROVINCE

60.	S. John the Baptist, Rakwana	14-10-1888	C.M.T.A.
61.	Holy Emmanuel, Balangoda	30-5-1897	do
62.	S. Mark's, Yatiyantota	10-9-1897	Degalasse Estate

D NORTH-WESTERN PROVINCE

63.	S. Luke's, Merawela	..	Bishop
64.	Christ Church, Kurunegala	7-3-1867	Trustees
65.	Holy Emmanuel, Kurunegala	8-12-1880	C.M.T.A.
66.	S. Paul's, Hewadiwela	L. 14-8-1888	do
67.	S. Andrew's, Talampitiya	L. 14-8-1888	do
68.	S. Andrew's, Meetanwela	14-11-1923	do
69.	Christ Church, Siyambalagamuwa	1931	do
70.	S. Mary's, Jakaduwa	21-5-1933	do
71.	S. Thomas', Dummalasuriya	21-7-1934	Bishop
72.	Church of the Ascended Christ, Kudagama	30-7-1938	C.M.T.A.
73.	The House of Prayer, Talawa	L. 24-1-1940	C.E.Z.M.S.
74.	Holy Trinity Church, Wariagala	L. 7-7-1942	T.C.M.
75.	Deewella Chapel, K.W.J.	L. 7-7-1942	C.M.T.A.

D NORTHERN PROVINCE

76.	S. James', Nellore	1828	Trustees
77.	S. Mary's, Kopay	14-8-1852	do
78.	S. John the Baptist, Chundicully	14-8-1862	do
79.	Holy Trinity, Kokuvil	L. 14-8-1880	do
80.	S. Andrew's, Pallai	30-11-1895	C.M.T.A.
81.	Church of the Holy Ghost, Vavuniya	1901	do
82.	S. Mary Magdalene, Uduthurai	21-1-1940	do

D PROVINCE OF UVA

83.	S. John the Baptist, Koslande	L. 17-6-1917	T.C.M.
84.	Chapel of S. Augustine, Beddegama	L. 29-4-1940	Incumbent of S. Mark's, Badulla.

BUILDINGS OTHER THAN CHURCHES AND CHAPELS LICENSED BY THE
BISHOP FOR THE CELEBRATION OF THE HOLY COMMUNION

L.	L.
1. Cathedral Tamil Chapel.	26. Calpentyr Church.
2. Pannipitiya School Hall.	27. Mannar Church.
3. Angampitiya School Hall.	28. Urumpiray School Chapel.
4. Arangala School	29. S. John's, Mayfield.
5. Teldeniya School.	30. S. Mary's Church, Oonankande.
6. Hurikaduwa School.	31. Clodagh Church, Matale District.
7. Gurudeniya School	32. Christ's Chapel, Uduwella Estate, Kandy.
8. Maturata School.	33. Middleton Schoolroom, Talawa- kelle.
9. Kumbaloluwa School.	34. Union Church (N.M.S.) Kulia- pitiya.
10. Murathalawa School.	35. Aragoda Church, K.W.I.
11. Medawella School.	36. Passara Chapel.
12. House of Mr. George Rodrigo, Maswela.	37. Upcot Chapel.
13. The Schoolroom, Ratwatte Estate, Ukuwella.	38. *Chapel at the School for the Deaf and Blind, Yatiyantota.
14. Kataboola Estate School, Kotmale	39. Chapel at the School for the Deaf and Blind, Achary House, Kandana.
15. Hillside Estate School, Paragula, Nawalapitiya.	40. Chapel at the School for the Deaf and Blind, Boys' Industrial Institute, Sidduwa.
16. Yatadeniya Estate School, Undugoda.	41. Hunupitiya Chapel.
17. Coroonduwatte Estate School, Gam- pola.	42. Church of S. Mary the Virgin, Kaleniya.
18. Small Bungalow, Brae Group, Madulkelle.	43. Chapel at the Leper Asylum, Hendala.
19. Schoolroom at Deveturai Estate, Elpitiya.	44. S. Stephen's Chapel, Minuangoda.
20. The Bungalow of Mr. Rodrigo in the K.C.I.	45. S. Thomas' School Room, Maradan- kulam.
21. Gurutalawa Farm, Welimade.	46. Yahalakelle Chapel.
22. Duckwari Church, Rangalla.	47. Nawala School Chapel.
23. S. Andrew's Church, Haputale.	
24. Christ Church, Demodera.	
25. Kandapola Church.	

*38. Has been closed on the School returning to Ratmalana.

LIST OF CHURCH OF CEYLON SCHOOLS

ENGLISH SCHOOLS

S.	S.
1. S. Michael's, Polwatte.	15. Christ Church Girls' School, Badde- gama.
2. S. Paul's Girls' School, Borella.	16. Bouna Vista Boys' School, Galle.
3. S. Matthew's College, Demetagodda.	17. All Saints College, Galle.
4. S. Winifred's School, Hulftsdorp.	18. S. Thomas' College, Matara.
5. Cathedral College, Kotahena.	19. S. Thomas' Girls' School, Matara.
6. Cathedral Girls' School, Kotahena.	20. Christ Church College, Tangalle.
7. S. John's School, Mattakuliya.	21. Christ Church College, Kurunegala.
8. S. Paul's Girls' School, Milagiriya.	22. S. Mary's College, Veyangoda.
9. S. John's College, Nugegoda.	23. S. Paul's College, Kandy.
10. S. John's Girls' School, Nugegoda.	24. Christ Church College, Matale.
11. Christ Church College, Dehiwala.	25. S. Luke's College, Ratnapura.
12. Girls' English School, Mount Lavinia	26. Holy Trinity College, Nuwara Eliya.
13. S. John's School, Kalutara.	27. Uva College, Badulla.
14. Christ Church Boys' School, Badde- gama.	

K. C. I., SINHALESE SCHOOLS.

S.	S.
28. Arangala.	42. K/Maswella.
29. K/Attaragama.	43. K/Medawella.
30. K/Bembiya.	44. K/Muruthalawa.
31. K/Daagavilla.	45. K/Nawalapitiya.
32. K/Dantura.	46. K/Pilimatalawa.
33. K/Eramuduliyadde.	47. K/Pussellawa.
34. K/Gampola.	48. K/Pottepitiya.
35. K/Gamhata.	49. K/Rathmeewela.
36. K/Gurudeniya.	50. K/Teldeniya.
37. K/Hurikaduwa.	51. K/Watapulawa.
38. K/Hanguranketta.	52. K/Wegama.
39. K/Kalugamuwa.	53. K/Wattegama.
40. K/Kumbaloluwa.	54. K/Unantenna.
41. K/Maturatte.	55. Weligalla.

K.W.I., SINHALESE

56. Kegalle.	62. Ambagamana.
57. Deewala.	63. Jakaduwa.
58. Hewadiwella.	64. Meetanwella.
59. Kudagama.	65. Talampitiya.
60. Nabirithawewa.	66. Aragoda.
61. Moonemale.	67. Naramana.

K.W.I., TAMIL.

68. Polgahawela.

MATALE, TAMIL

69. Kawdupellalla.	70. Nikagolla.
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SINHALESE SCHOOLS IN COLOMBO DISTRICT

71. Pitta Kotte.	84. Boraiasgamuwa.
72. Etulkotte.	85. Liyanwella.
73. Talangama.	86. Angampitiya.
74. Upper Welikada.	87. Pannipitiya.
75. Lower Welikada.	88. Laxapathiya.
76. Galle Face.	89. Moratumulle.
77. Nugegoda.	90. Uyana.
78. Mirihena.	91. Egoda Uyana.
79. Nawala.	92. Nungamuwa.
80. Kirillapone.	93. Thimbirigasyaya.
81. Milagiriya.	94. Yahalakella.
82. Mampe.	95. Pelenwatte.
83. Horagalla.	

SINHALESE SCHOOLS IN OUTSTATIONS.

96. Nupe.	105. Kurana, S.M.S.
97. Walgama.	106. S. Mark's, Dandugama.
98. Godagama.	107. Kitulampitiya, Galle.
99. Pamburana.	108. Katukurunda, Galle.
100. Gabadeewidiya.	109. Patuwatta, Baddegama.
101. Holy Trinity, S.M.S., Nuwara Eliya.	110. Woodlands, Baddegama.
102. Christ Church, S.M.S., Matale.	111. Gonapinuwella, Baddegama.
103. Holy Emmanuel, Kurunegala.	112. Baddegama, Baddegama.
104. Tangalle, S.M.S.	113. Buona Vista, Galle.

TAMIL SCHOOLS, J. C. M. A.

S.	S.
114. Nallur Station.	127. Uduthurai.
115. Nallur South.	128. Vembodukerai.
116. Navathkuli.	129. Kopay North.
117. Kaikula.	130. Kaithady No. 2.
118. Kaikula Girls' School.	131. Urelu.
119. Kokuvil Station.	132. Urumpirai.
120. Kokuvil West.	133. Kaithady No. 1.
121. Kondavil.	134. Neerveli.
122. Atavali.	135. Irupalai.
123. Attipallai.	136. Vavuniya Station.
124. Eluthumaduval.	137. Oddusuddan.
125. Kailvayal.	138. Thannyuttu.
126. Pallai Station.	139. Puthukudiruppu.

OTHER TAMIL SCHOOLS

140. Holy Trinity, Nuwara Eliya.	153. Kadugannawa.
141. S. Mary's, Bogawantalawa.	154. Kurunegala.
142. Cathedral Tamil School, Mutwal.	155. Puwakpitiya.
143. Wellawatte Tamil School.	156. S. Mary's, Navathkudah, Batticaloa.
144. Slave Island Tamil School.	157. Kaithavalai, Batticaloa.
145. All Saints', Pettah.	158. Kalkudah, Batticaloa.
146. Maradankulam, Chilaw.	159. S. John's, Valaichenai.
147. Balangoda.	160. Rakwana.
148. Kawdupellalla.	161. Navathkudah (Endowed)
149. Wattegama.	162. S. John's, Peythala.
150. Nikagolla.	163. Urani, Koduvil, Batticaloa.
151. Midlands.	164. Muslim Boys, Valichenai.
152. Christ Church School, Kandy.	

ESTATE SCHOOLS

1. Mariawatte Tamil School, Gampola.	6. Maskeliya Tamil School.
2. Alton Estate School, Pussellawa.	7. Dickoya Tamil School.
3. Melfort Estate School, Pussellawa.	8. *Kahatapitiya Tamil School.
4. Raxawa Estate School, Matale.	9. *Ukuwella Estate School, Matale.
5. Madawala Estate School, Matale.	10. *Giragoda Estate School, Gampola.

* Estate Schools, T. C. M.

CHAPTER III.

Some Churches of the Diocese

S. Peter's, Fort.

THIS Church is one of the few buildings, if not the only one, originally intended for a secular purpose, that is still being used as a Church. It formed part of the residence of the Dutch Governors, in which all Council meetings took place. It did not serve the same purpose in early British times, but was used as an audience hall on important occasions, and as the scene of merriment when Society needed relaxation. It was not at first the intention of the Government to set apart the building for religious services. The troops used to be marched to Wolvendaal, where a Church of England Service was held in the interval between the Dutch Services, but as the distance to be traversed was very trying in the hot season, the practice was given up, and from the year 1804, with a short break in 1806, the present building has been used for Divine worship, being called the Garrison Church.

The present building is not as it originally stood, several alterations having been made from time to time to adapt it to the purposes of a Church. The platform which is now the Governor's pew was originally built for the organ, and was used for this purpose up to the end of the sixties. The Governor, with his suite, then occupied the front row of seats on the left facing the Altar, the right line of seats, with the General Commanding the Troops in the first row, being reserved for the military officers.

The first episcopal visitation was in October, 1816, when Bishop Middleton of Calcutta took the Service in the Church, and preached a sermon which, in the flowery language of that day, 'in compass of theological knowledge, skill of composition, and beauty of diction, proved the judicious choice that has been made of the first Bishop of the Anglo-Indian Church.' He came again in 1821, held a visitation and a confirmation on the 27th and 28th April of that year, and consecrated the Church on the 22nd of May, from which date it was called

S. Peter's. Bishop Heber held an Ordination and a Confirmation on the 1st September, 1825, and Bishop Turner in 1831, while Bishop Wilson held his first Visitation as Metropolitan in January, 1843. Bishop Chapman was installed in this Church on the 7th November, 1845.

Several distinguished persons are buried or commemorated here, among them being Sir John D'Oyly, one of the greatest members of the Ceylon Civil Service; William Tolfrey, who first translated the Scriptures into Sinhalese; Sir William Coke, Puisne Justice, whose tablet is supposed to be Governor Hulft's tombstone reversed; the Hon. and Ven. T. J. Twisleton, D.D., who combined archidiaconal with magisterial functions; the Hon. Henry Matthews, father of a more distinguished son, Viscount Llandaff, who became Home Secretary in Lord Salisbury's administration; Bishop Heber; Bishop Corrie; Archdeacon Bailey; Charles Ambrose Lorenz, and many others. The Church possesses a silver gilt Communion set, large salver, and candlesticks, presented by King George III.

Two baptisms which took place in this Church are worthy of note. In the year 1814 a convert from Mohammedanism was baptised by the Rev. George Bisset and was given the name of Daniel Theophilus. In 1816 two Buddhist Monks named George Nadoris and Henry Don Andris were converted to Christianity and were baptised by the Rev. G. Bisset, who with the Rev. W. M. Harvard, of the Wesleyan Mission, stood sponsor. Nadoris was given the name of George, after his senior sponsor.

The congregation of S. Peter's having dwindled considerably, it was considered unreasonable that a special Priest should be appointed Incumbent and regular Services held for so small a number. Further, it was pointed out that the sale of S. Peter's and the appropriation of the proceeds of the sale towards the sum being raised to build a New Cathedral, is what reason itself would suggest. An Ordinance was therefore passed empowering the Trustees to sell the site of the Church and to hand over to the Incorporated Trustees the money realised by the sale, to be used for building a new Cathedral on the site of the Galle Face Burial Ground. This site was later found to be unsuitable, and the Government

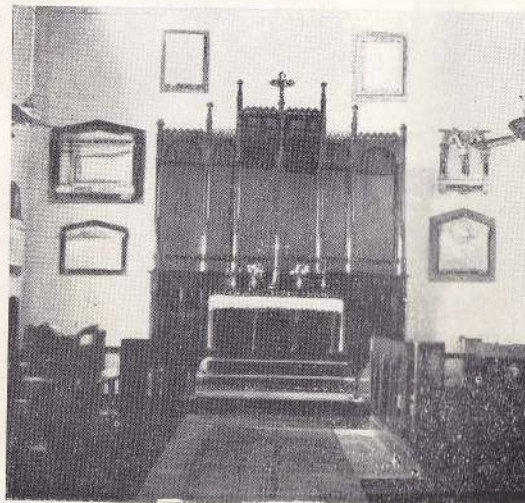


Photo by Hereward Jansz

S. Peter's Church, Fort



Photo by Hereward Jansz

S. Michael and All Angels' Church, Polwatte

agreed to exchange it for the site in Buller's Road. Another Ordinance was passed withdrawing the permission given to sell S. Peter's and embodying new provisions regarding the Buller's Road site. The remains of those buried in the Galle Face Burial Ground have been disinterred and reburied in the General Cemetery, Kanatte, and the one time Burial Ground is now being used for other purposes. See Appendix ii and iii.

S. Michael and All Angels', Polwatte.

The origin and history of this Church—the largest in Colombo—is of peculiar interest. On the side of Galle Face, where it slopes down to the Lake, there lived a small community of dhobies. The land being required for other purposes, the dhobies were given land for their houses and a 'drying ground' across the Lake in Kollupitiya village. The land was known as 'Polwatte' or coconut garden. There was probably a nucleus of Christians in this community as missionary work was started among them, and by 1844 a small house had been set aside for Christian worship, the Rev. Solomon David from Kotahena coming over regularly to hold Service. Later on a separate catechist was stationed at Polwatte. In 1853 the first Polwatte Chapel was dedicated to S. Thomas by Bishop Chapman, who called it 'a goodly Church in this secluded spot, unseen and unpraised of men.' The actual site was near the present junction of Hudson's Road and Mohandiram's Lane. This Church was burnt down on the anniversary of its dedication in 1864, when part of the celebrations took the form of a display of fireworks.

This disaster proved to be a blessing in disguise, for it resulted in the abandonment of the old cramped and inadequate site, and the purchase from Government of a plot of land immediately adjoining the dhobies' drying ground. It is the site of the present Church of S. Michael and All Angels'. The new Chapel, though a more substantial building than its predecessor, was described as 'a bare and uninviting place of worship.' It was erected in 1865, but two years later it was enlarged and dedicated to S. Thomas on his festival day, 21st December. The official title then became 'S. Thomas' Chapel, Kollupitiya.' There was still no resident priest, the Rev. G. Wikramanayake being Missionary in charge, assisted

by a catechist who lived in the village. There were 30 communicants on the roll, and the total membership of the Church was about 200, essentially Sinhalese.

The Church entered on a new era in 1886 with the transfer of Archdeacon Matthew from Kandy to Colombo. He took charge of the Colombo South District which included Galkissa, Milagiriya, Timbirigasyaya, and Polwatte. He at once saw the possibility of developing the little Chapel of S. Thomas into a more effective unit, and among other changes he decided to introduce Services in English, and to alter the name, 'the Church of the Good Shepherd' being proposed at first, but the eventual decision was in favour of the present name. The Church was dedicated on S. Michael's Day, 29th September, 1887, 'in the hope that the obedience and devotion of the Holy Angels might be imitated by all who worship in it.' At this time there was a close connection between this Church and S. Peter's in the Fort, the former being described by Archdeacon Matthew as 'S. Peter's removed to Cinnamon Gardens.' The complete separation of the two Churches took place in 1899 when two new Parishes were formed, S. Paul's, Milagiriya (with the Church of the Good Shepherd, Timbirigasyaya), and S. Michael's.

The gradual expansion of the Harbour area, with its attendant noise and dust, resulted in a large migration of families from Mutwal to the Cinnamon Gardens and Kollupitiya, and a large accession of worshippers to S. Michael's followed. It was therefore decided in 1918 to enlarge the Church. It soon became apparent that what was required was an entirely new Church, and the work of construction was taken in hand. On S. Michael's Day, 1922, the whole Church was complete and the Nave ready for consecration by Bishop E. A. Copleston, other portions having been consecrated earlier. The beauty of the Church can best be described in the words of the compiler of *The Story of S. Michael's, Polwatte*: "In attempting to build a great Gothic Church in Colombo, where the only stone available was a grim, intractable granite, the architect was undertaking a task of extraordinary difficulty. As one enters by the West Door, one notes with surprise and delight the noble proportions of the Nave, long and lofty above all expectation.

Beyond it the eye rests at length with satisfaction on the broad arch and arcaded walls of the Sanctuary, and the fine 'perpendicular' tracery of the East window (as yet unglazed), but standing out effectively against the sombre masonry behind it. Excellent too is the broad ambulatory, which adds much to the general sense of space and freedom, while the Lady Chapel provides the contrast of a gentle grace."

Many valuable gifts have been made to the Church by individual members of the congregation, including the Nave, the Organ, the Lady Chapel, the High Altar, and other accessories.

Holy Trinity Church, Colombo.

The foundation stone of Holy Trinity Church, Colombo, was laid by Bishop Chapman on the 9th March, 1846. In the course of an address which he delivered to those assembled he said: "It was yesterday our privilege to lay the first foundation of the *spiritual* building of Christ's Church in this Diocese by the admission of living teachers to its ministry. It is to-day our happiness to lay the first stone of its material fabric by laying the foundation of this Church in the name of God the Father, God the Son, and God the Holy Ghost. This is the first stone laid of the visible Church of Christ since this Island has been made, as an Episcopal Diocese, an integral member of Christ's body, complete in all its parts, and no longer maimed in one of the most important of its functions." The work of construction progressed rapidly and the Church was consecrated by the Bishop on the 1st January, 1847. A conspicuous feature of the building is its tower.

According to J. P. Lewis, this Church was in early days pre-eminently the Civil Service Church, and it later became the Church of the Burgher Community. This is borne out by the fact that the first tablet erected in it was to the memory of Frederick Lacy Dick, Magistrate of Negombo, who was fatally injured on the 29th August, 1847, in trying to recapture a notorious criminal, while thirty years later Sir Richard Morgan's connection with the Church was commemorated by a tablet. Again, of the thirty-five signatories to a letter written by the congregation in connection with the

convening of a Synod by Bishop Claughton in 1868, all but four were Burghers.

The Church was, in its early days at least, noted for its evangelical tradition, and it raises a smile at the present day to see how any little innovation in the matter of ritual was resisted by the worshippers. This tendency is well expressed by the following entry in the diary of Sir Richard Morgan under date the 25th December, 1868: "Service at Trinity. All the Psalms were chanted. Can't say I like these innovations, but I cannot urge any good objection to the Psalms being chanted, though I have a great abhorrence to the chanting of prayers. I am suspicious somewhat of Rev. A. P. Lovekin since he took to a white surplice and talked of ornamenting the Church." Again, under date the 31st December of the same year, he writes: "There was a midnight Service at Trinity, which I attended with my family. Innovation again! First, a sermon by B. B. (Rev. Benjamin Boake), an indifferent one, then the litany—and the hymn 'Pilgrims of the Night.' I expect we shall have some trouble yet with Mr. L. (Rev. A. P. Lovekin)."

Trinity Church was one of six Churches in Colombo belonging to the ecclesiastical establishment of the Government, the others being S. Peter's, Fort, S. Paul's, S. Thomas', Kochchikade, Galkissa and Milagiriya (combined), and Moratuwa and Koralawella (combined). The salary attached to the Chaplaincy of Holy Trinity Church was £600 per annum. The office was filled by a succession of distinguished clergymen, among them being Dr. Benjamin Boake, Dr. W. H. Simons, the Rev. (afterwards Archdeacon) G. J. Schrader, the Rev. (afterwards Archdeacon) C. T. Boyd, and the Rev. C. A. Koch. The last named served for an unprecedentedly long period, being the last of the State-paid Chaplains.

Christ Church, Galle Face.

The Church was opened for Divine Service by Bishop Chapman on 13th October, 1853, at 4 o'clock in the afternoon. It was decided that the Tamil Service be at 8 o'clock in the morning.

English Service at 11 30 in the morning
 Sinhalese „ at 2 15 in the afternoon.
 English „ at 5 15 in the afternoon.

The Parent Committee in London made a grant from the Jubilee Fund of £700 towards the cost.

The main object in building the Church was the union of races in the Church of Christ.

The Vicarage was completed in 1860. The Rev. G. Pettitt was the first Vicar. He was succeeded by the Rev. H. Whitley who ministered to the Sinhalese, Tamil and English-speaking congregations. He was killed by the falling of a wall in the Church premises.

The Church has had many incumbents, including C. C. Fenn, J. H. Clowes, E. T. Higgins, H. Newton, J. Ireland Jones, A. E. Dibben, H. P. Napier-Clavering, A. K. Finimore, W. J. Hanan, W. S. Senior, L. G. Hatfield Hall, Chas. W. Reeves, E. W. Jackson, D. G. D. Harpur.

The above is not a full list.

The Church was rebuilt in 1899.

The Patronage rests with the Parent Committee of the Church Missionary Society, and the Secretary of the C.M.S. in Ceylon is 'lent' to Christ Church as its Vicar.

During World War II Servicemen of all nationalities availed themselves of the Canteen run in connection with the Church. The Congregation naturally increased considerably with the large influx of visitors and the Church became, even more than usual, the rallying centre of many peoples, Americans, East Africans, Canadians, Australians, New Zealanders as well as British, Sinhalese, Tamils and others worshipping within its walls. The Bishop of Colombo confirmed many soldiers from East Africa who in their own country had been brought into contact with the Church through the work of the C.M.S., and in Lent, 1945, he held an eleven-day Mission in the Church, when the Church was crowded to capacity every night.

All Saints', Hulftsdorp.

In the early days of British rule, Wolvendaal Church was used for religious worship not only by the descendants of the Dutch but also by the Sinhalese Christians of the Anglican Communion living in the neighbourhood, Services for the latte being held by the Rev. J. H. de Saram Colonial Chaplain. On the completion of S. Paul's, Pettah, this practice was

abandoned, and Sinhalese Services were held in the new Church. This continued until the partial destruction of S. Paul's by fire in 1845 brought to the fore the need for a separate place of worship for the Sinhalese, but no definite steps were taken until 1853, when at a meeting of 'the Sinhalese members of the Church of England,' it was decided to build a separate Church for themselves. For this purpose they raised £1,626 by their own efforts, and Government contributed £1,500.

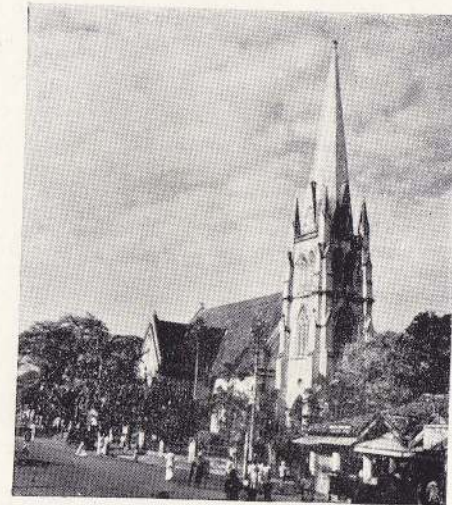
The plot of land granted by the Government as a free gift was one adjoining the present Law Courts at Hulftsdorp, and is said to have been in Portuguese times the site of a Seminary and in Dutch times of a Court of Justice. A fanciful objection was raised by some persons connected with the law that the ecclesiastical architecture of the proposed building would not harmonise with the more severe architecture of the Law Courts, but no serious notice of this was taken by Sir Henry Ward, who laid the corner stone on the 21st June, 1860, the Service being conducted by Bishop Chapman. The Church took five years to complete, the plans having been prepared by Mr. J. F. Churchill, afterwards Director of Public Works, and the work supervised by Mudaliyar J. A. Perera of the same Department, who became Maha Mudaliyar. The Church is cruciform, with large Gothic windows, and the style may be generally described as early English. The roof is steep and of commanding height, while the spire is said to be the highest architectural feature in Colombo, being visible from some distance out at sea.

The Church was consecrated on All Saints' Day, 1865, by Bishop Cloughton, who was attended by the Clergy, the united choirs of the Cathedral and S. Peter's Church, and the Registrar of the Diocese, Mr. F. J. de Saram. He was met at the main door by the Trustees, *viz.*, Maha Mudaliyar John Ernest de Saram, Mudaliyar John Abraham Perera, Sir Harry Dias, (Bishop's Trustee), and Mohotti Muhandiram J. G. C. Pieris. After the consecration, the Vicar, Canon Dias, read the Service for the day in Sinhalese, those assisting being the Rev. C. Senanayake, Johannes de Mel, Brooke Bailey, W. Mendis, S. D. J. Ondaatje, and W. Clowes. The sermon was preached in Sinhalese by Canon Dias. The



S. Paul's Church, Milagiriya

Photo by Hereward Jansz



All Saints' Church, Hulftsdorp

Photo by Hereward Jansz

Sinhalese Liturgy used was the new version by Canon Dias, which had then just been completed.

Several useful additions and improvements have since been made to the Church, including a Vicarage, a Sunday School-room, a Lady Chapel, and stained glass windows. In 1920 an objection was raised to the holding of services in English, on the ground that the Deed of Gift laid down that services were to be held 'in the Sinhalese language.' The Trustees decided to summon a general meeting of the parishioners to consider the desirability of obtaining legal sanction, if necessary, for the practice. This was accordingly done and the matter satisfactorily settled.

S. Paul's, Milagiriya (with the Church of the Good Shepherd, Thimbirigasyaya.)

Much controversy has taken place regarding the name 'Milagiriya.' It seems to have been applied in the early days to a large area extending from the vicinity of the Liveramentu Cemetery in Jawatta Road—now a residential quarter—to at least as far as Bambalapitiya, where the Church of S. Paul now stands. The name Milagiriya is derived from an old Portuguese Church dedicated to Our Lady of Miracles which stood on the site of the Cemetery. Near by was a well, the water of which was reputed to possess healing properties—hence the word *milagre*, meaning miracle. The name is now given a more restricted application, and is only used with reference to the Church of S. Paul, which stands within the original limits of Milagiriya, but some distance away from the site of the old Portuguese Church.

It was in the year 1848 that a fairly extensive plot of land was granted by Government for the purpose of a Church for the Christians living in Bambalapitiya and its environs. The Rev. J. Thurstan, whose name is perpetuated by the road bearing that name in Kollupitiya, was instrumental in getting the Church built. It was of Gothic design, and was opened for worship by Bishop Chapman in the year 1852. A sketch, made in that year, is extant, shewing the Church and the procession of clergy and laity about to enter it. For some years there was no permanent priest stationed in Milagiriya, the work being looked after by the Rev. C. Senanayake, Chaplain

of Galkissa and Milagiriya, and his assistants. Later on it was attached to S. Michael's Church, under Archdeacon Matthew, who had a number of Curates assisting him. The Church Registers show the names, among others, of the Rev. (afterwards Archdeacon) Boyd, W. Henly, J. C. Ford, A. W. Dunnett, and G. B. (afterwards Canon) Ekanayake as having officiated at various times at baptisms and marriages. The first permanent incumbent was the Rev. J. C. Ford, who was appointed in 1889, and who served with exemplary devotion for many years.

The opening up of Havelock Town as a residential area resulted in a large accession to the congregation, and it was decided to sell a part of the land on which the Church stood, for the purpose of obtaining the necessary funds for building a new Church and Vicarage. The sale realised a sum of about Rs. 44,000, and the new Church adjoining the site of the old one was built and consecrated by Bishop E. A. Copleston on the 4th November, 1903. The Church is in the style of a Greek basilica.

Church of the Good Shepherd, Thimbirigasyaya.

In 1857 a piece of land, nearly an acre in extent, was granted by Government to the Bishop of Colombo, for the purpose of erecting thereon a Church, 'to be and continue to be for ever dedicated and set apart for the worship of Almighty God according to the use of the United Church of England and Ireland.' For some years no use was made of the land, until the Rev. J. Thurstan, Colonial Chaplain in charge of Christ Church, Galkissa, and Milagiriya, which was his official designation, built what is described as 'a beautiful little Church.' After his departure the Church seems to have ceased to serve its original purpose and was used as a boys' school. When the Rev. (afterwards Canon) G. B. Ekanayake was appointed to S. Michael's, Polwatte, he took an interest in the spiritual welfare of the Sinhalese Christians resident in the Thimbirigasyaya area and provided for regular Services in Sinhalese.

Finding the Church in a dilapidated condition, he, with the help of Mr. T. S. Grigson, and with funds provided by the S.P.G., had the Church renovated, and on the 4th April, 1895, the Feast of St. Ambrose, it was reopened for Service

by Archdeacon Boyd, who was acting as Bishop's Commissary. There was no special rededication Service but only a Service of Holy Communion. The Church seems to have had no name previously, and it was only after its renovation and reopening that it received its present name.

Regular Services in Sinhalese were held for some years, but with the gradual opening up of that part of the city the Church lost its special character consequent on the dispersal of the Sinhalese Christian families, and Sinhalese Services were no longer required. The use of the Church was accordingly given over to the Malayalam Mission, which had established itself in that locality, chiefly because of the large number of Malayalees employed in the Wellawatte Spinning and Weaving Mills. In recent years, owing to the development of the Thimbirigasyaya area as a residential quarter, and the influx of English-speaking Christians, regular Services in English have been held.

S. Thomas' Church, Kochchikade.

There is a tradition that S. Thomas the Apostle visited Ceylon and preached to the people from the slight eminence overlooking the harbour on which the present Church bearing his name stands. It is also believed that a Portuguese Church once stood on the site, and that Gintupitiya, by which name the locality is known, is a corruption of San Thome Pitiya, meaning S. Thomas' Plain. At the beginning of the 19th century the Tamil-speaking members of the Colombo Chetty community were desirous of having a Church of their own. They therefore raised among themselves a sum of 800 rix dollars, and petitioned the Governor, Sir Robert Brownrigg, for some assistance, the Rev. Christian David taking a leading part in the movement. The Governor granted their request and gave orders for the erection of the Church on the historic spot already mentioned.

The construction of the building was supervised by Captain G. Schneider, acting Civil Engineer and Surveyor-General. It is in the Gothic style, and although there is nothing imposing or pretentious in its architecture, it can lay claim to be the first Anglican place of worship built in British times. The opening Service was held on the evening of Sunday, the 17th

July, 1815, at 7 o'clock. His Excellency the Governor and Lady Brownrigg, the Chief Justice and Lady Johnston, and other ladies and gentlemen of rank were present. The Service, with a prayer composed for the occasion, was read in English by the Rev. G. Bisset, and the sermon was preached by the Hon. and Rev. T. J. Twisleton. Prayers and a discourse in Tamil were also said for the benefit of those not acquainted with English. The Governor showed his interest in the new Church by presenting the Sacred Vessels, with a suitable inscription on the Chalice.

Bishop Heber visited the Church when he came to Ceylon in 1825, and was much impressed with the demeanour of the worshippers. "Here was a most orderly and respectable congregation, with several females of good family, and all joining with great attention and apparent devotion in the responses of the service." The Church was consecrated by Bishop Spencer of Madras on the 11th February, 1843. The Centenary was celebrated in 1915, when a Fancy Bazaar was held, and Bishop E. A. Copleston laid the Foundation Stone of a Memorial Hall to commemorate the occasion.

S. Paul's, Kynsey Road (formerly in the Pettah).

The circumstances attending the building of this Church in the Pettah and its removal to Kynsey Road are of more than ordinary interest. In August, 1815, an appeal was made to the public for subscriptions for the building of a place of worship in the Pettah where Divine Service would be performed according to the Liturgy of the Church of England, in the Sinhalese and Portuguese languages. A sum of Rs. 5,714 was collected without difficulty, a site was purchased and the building was completed within a year. The dedication ceremony took place on the 1st September, 1816, the Governor and other prominent citizens being present. The Service was taken by the Hon. and Rev. T. J. Twisleton, Archdeacon of Colombo, while the sermon was preached by the Rev. G. Bisset. Although the Church was originally intended to meet the needs of Sinhalese and Portuguese-speaking Christians, it gradually assumed a more cosmopolitan character, and services were held in Tamil and English as well.

The Church when originally built had only a thatched roof, which on the 16th June, 1845, caught fire as the result



Photo by Hereward Jansz

S. Thomas' Church, Gintupitiya Street (Kochchikade)



Photo by Hereward Jansz

S. Paul's Church, Kynsey Road

of a display of fireworks in the vicinity. The alarm brought the Governor and the Commandant to the spot. On their orders, the men of the Royal Artillery were summoned, and through their efforts the flames were prevented from spreading to the adjoining house. The roof of the Church was entirely destroyed, and the holding of services in the Church had to be suspended while repairs were being effected. On the 5th July, 1846, the Church was reopened for Service, with, so far as is known, the substitution of a new roof for the old, with tiles instead of cadjans. In 1881 Bishop R. S. Copleston, and in 1883 Archdeacon Matthew, undertook the charge of this Church in addition to their own duties, and their devoted ministrations served as an inspiration to those who came after.

As the years went on, the Pettah became an increasingly commercial area, rendering the Church unsuitable as a place of worship. It was therefore decided to sell the site, and with the proceeds to purchase a new site in Regent Street containing three houses, one of them to be adapted to the purposes of a temporary Church, while the new Church was being built on a portion of the ground facing Kynsey Road. On the 24th October, 1926, the removal was effected at night, the congregation going in procession, with Servers carrying the Altar ornaments and the Clergy the Sacred Vessels. On reaching the temporary Church, a Service of dedication was held by Archdeacon Guy Vernon Smith. It may be mentioned here that the site of the old Church is marked by a Chapel which serves as an Oratory 'for those whom the spirit moves, to spend a few quiet moments in prayer.'

The construction of the new Church was taken in hand in due course and completed in 1934. The architecture embodies a blend of tradition and modernity, the former by the use of early Eastern Christian forms and the use of rich colours on flat or low relief plans, and the latter in the clever use of new materials to obtain rich and beautiful results without any great expenditure of money or loss of dignity. Some of the special features of the Church are the Altar under its beautiful Baldachino, the organ gallery and choir stalls at the West end of the Church, and the large Rood presented by a grateful parishioner. The new Church was consecrated by Bishop Carpenter-Garnier on the 25th January, 1934.

Christ Church, Galkissa.

This Church is supposed to have been built on the site of a former Church which stood there in 1705, the materials for which, according to the historian Valentyn, were taken from a heathen temple at Pepiliyana. At the time of the British arrival in Ceylon this Church was roofless, but the pillars were in perfect condition and fit to support a roof. Evidently, owing to its proximity to the Governor's country residence at Mount Lavinia, Sir Robert Brownrigg took a personal interest in its restoration, he himself meeting the cost out of his private purse. The Christians at Galkissa also seem to have contributed something towards the repairs.

The Church was consecrated by Bishop Spencer of Madras on the 16th February, 1843, when it was given its present name. The occasion was marked by the purchase of a silver flagon and plate by subscription, the former bearing a suitable inscription. Only the flagon now remains, but it is thought that the chalice and paten at present in use were made out of the other articles. The Vicarage was built in 1892 at a cost of Rs. 8,000, the land being the gift of Mr. Lambert Pei is. The Church does not seem to have had a permanent incumbent until 1833.

Christ Church, Baddegama.

Baddegama was selected as a missionary centre by the Rev. Robert Mayor, who with the Rev. Samuel Lambrick, Benjamin Ward, and Joseph Knight were sent out in 1817 by the Church Missionary Society in London to commence work in Ceylon. The Government was favourably disposed towards the project, and made available the necessary land for a Church, a mission house, and a school. The foundation stone of the Church was laid on the 14th February, 1821, by Don Abraham Dias Abeysinghe, Atapattu Mudaliyar, in the presence of a large concourse of people. The site of the Church was on the top of a gently rising hill, and 700 pounds of gunpowder had to be used for blasting the rock for the foundation. The design adopted was unique, a long nave ending in an apse. The Church is a substantial stone building, eighty-four feet by forty-three, and is capable of seating 600



Photo by Hereward Janitz

S. Luke's Church, Borella



Photo by Hereward Janitz

S. Luke's Church, Borella

people. The roof is supported by twelve round iron-wood pillars, thirty feet high, each cut out of a single tree. Most of the wood used was of the same variety or teak. A deep verandah surrounds the Church.

The Church took three years in the building, owing to scarcity of labour. The story goes that the missionaries used to rise early in the morning and scatter coins on the ground, and those who came to pick them up were detained to do a day's work. Before work commenced each morning, the workmen assembled under a shed, and one of the missionaries offered a prayer and gave a short address. The opening ceremony was performed by Archdeacon Twisleton on the 11th March, 1824, among the large gathering present being the Chief Justice Sir Richard Ottley. The consecration took place on the 25th September, 1825, on the occasion of the visit of Bishop Heber to Ceylon. After 110 years of faithful and meritorious work, the Church Missionary Society decided in 1928 to hand over the district to the Diocese.

S. Luke's Church, Borella.

This Church is of a somewhat later date than most of the other Colombo Churches. The development of Maradana in consequence of the establishment of hospitals in that area created the necessity for a Church. The first steps were taken at a meeting held on the 5th October, 1875, when it was decided to appeal for subscriptions, Dr. J. L. VanderStraaten, M.D., being appointed Treasurer, and Mr. W. S. le Feuvre undertaking the duties of Secretary. It took some years to raise the necessary funds to make a start. A piece of land of nearly two acres in extent was acquired, the price paid being £ 300 per acre. The foundation stone was laid by the Rev. J. Ireland Jones on the 8th October, 1880, who also took the Service of dedication on the 30th June, 1881. Being situated in the midst of so many hospitals, the Church was appropriately named after S. Luke, 'the Beloved Physician.'

Originally the Church formed part of the Kotte Mission and was ministered to by the clergy of that District. There being a Tamil Boarding School for boys in Ward Place, Services were held in Tamil, besides Sinhalese and English. For some years there was divided responsibility for the

work, but in 1929 the different congregations were amalgamated and placed in charge of one incumbent. Recently, the Parish of S. Stephen's, Upper Welikada, the Church of which was built in 1848, was merged in that of St. Luke's, Borella, and placed in charge of an incumbent.

Missionary work has filled a large place in the activities of this Church. Besides the employment of a permanent catechist, a band of missionary volunteers, both men and women, was formed under the name of The Guild of the Divine Compassion, and very encouraging progress has been made. Two aspects of the mission work deserve to be noticed: (1) that carried on among educated Buddhists, resulting in the conversion of five Buddhist monks, one of whom is now an evangelist at Kotte, and (2) that among the Rodiyas at Naharenpitiya.

The rapid growth of the work in this Parish called for the enlargement of the Church, and in 1937 a building scheme was launched. The work of extension was taken in hand in due course, and completed in time for the extended Church to be consecrated by Bishop Horsley in 1941, the Diamond Jubilee Year of the Church. The architecture of the new Church is of Oriental design.

The Moratuwa Parish.

Here we have a group of eight Churches, seven of them branches which grew out of the parent stem, the Church of Holy Emmanuel. Since 1920 the Parish has been divided into two, the Church of Holy Emmanuel, with the daughter Churches of S. Matthias, Lakshapatiya, S. Paul, Moratumulla, and S. Michael and All Angels', Willorawatta, forming the Parish of Moratuwa; and S. Peter's, Korawella, with S. James', Egoda Uyana, and Christ Church, Horetuduwa, forming the Parish of Southern Moratuwa. S. Luke's, Sarikkamulla, which at one time belonged to this group, was in 1942, placed in charge of the Vicar of S. John's, Panadura. S. Mark's, Idama, forms part of the Colombo Southern Tamil Pastorate.

In the early years of the 19th century the Moratuwa District formed the centre of Missionary work carried on by the Rev. Andrew Armour, an old Dutch building, built in 1675, being



Holy Emmanuel Church, Moratuwa



Photo by Hereward Jansz

Chapel of the Transfiguration
S. Thomas' College

used as a Church on Sundays, and as a school-room on week days. The first school opened by Governor North in Ceylon was at Moratuwa in 1799. This school had a seating capacity of 2,000. This can be considered to be the beginning of both the Ang'ican Communion and Anglican education in Moratuwa.

The need of a better building for the Church was felt in due course, and Sir Robert Brownrigg, the Governor of the day, came to the assistance of the congregation with a grant from Government, he himself making a contribution and being present at the opening ceremony. The new Church was capable of accommodating a congregation of between 800 and 1,000 persons, and was known as 'Brownrigg Palliya.' A curious feature of this Church was a huge brazen lamp, which was lowered after the Services, when the congregation flocked round it to rub their heads with the oil, believing that it had some mystic virtue. At first there was no permanent Priest stationed at Moratuwa, the Services being taken by visiting priests from Colombo. The first book of Common Prayer used in Moratuwa was William Tolfrey's version, commonly called 'Armour's Prayer Book,' which was superseded in 1853 by the Rev. S. Lambrick's version and later still by Canon Dias' version.

The Church entered upon a new phase in 1835, when Moratuwa was attached to the Chaplaincy of Galkissa, and the Rev. Samuel William Dias became the first Chaplain. He spent the earlier period of his ministry here in advancing the work of the Church, and the later period in opening new schools. He was succeeded by the Rev. Cornelius Senanayake, who was followed by the Rev. Abraham Mendis, when the era of Colonial Chaplains came to an end. In 1857 an application was made to Government by Gate Mudaliyar Jeronis de Soysa to pull down the existing Church and build a new one. The necessary permission being granted, a beginning was made with the work and the Church completed, the cost being met chiefly by the Mudaliyar and his brother, Susey de Soysa.

The Church was designed by Major Skinner and is in the Gothic style. A prominent feature of the building is the tower, one hundred and twenty feet in height. The pillars

on either side of the nave consist of whole blocks of sandstone obtained from the sea at Pamunugama. The Church is capable of accommodating 1,000-1,200 persons. The consecration by Bishop Chapman took place on the Feast of St John, Apostle and Evangelist, 27th December, 1860. The Service was followed by a banquet at Mudaliyar de Soysa's residence, at which the Governor, the Bishop, and other distinguished people were present. Shortly after the Consecration, a meeting of the congregation was held, at which it was agreed that one of the front pews in the Church be vested in Mudaliyar de Soysa and his family.

A chapel, dedicated to Our Lady, was given by Mr. A. H. T. de Soysa, and consecrated by Bishop Mark Carpenter-Garnier on the Feast of the Annunciation, 25th March, 1927.

Moratuwa Parish, Daughter Churches.

S. Matthias', Lakshapatiya.—In 1855 a Chapel was built by Mr. M. Andris Fernando on land belonging to him at Kaldemulle. This was replaced by a new Church built mainly at the expense of the late Mr. C. H. de Soysa and consecrated by Bishop R. S. Copleston on the Feast of S. Matthias, 24th February, 1876. Since 1914 this Parish has been in the care of a Priest-in-charge, who is a curate of Moratuwa Parish, and under the Incumbent of Moratuwa.

S. Paul's, Moratumulla.—A Chapel in the school building at Moratumulla had been dedicated on the Feast of S. Paul the Apostle, 25th January, 1910. The foundation stone of a new Church was laid on the Feast of S. Paul the Apostle, 25th January, 1919, by Bishop E. A. Copleston. The site and a large proportion of the cost of the building had been given by Mr. J. Hendrick de Mel. The Church was consecrated on the Feast of the Purification of Our Lady, 2nd February, 1923, by Bishop E. A. Copleston. This Church is in the charge of the Incumbent of Moratuwa.

Church of S. Michael and All Angels', Willorawatte.

As a result of the labours of two brothers, Messrs. Thelenis and James Peiris, a small Chapel was dedicated here on the Feast of S. Michael and All Angels', 29th September, 1913, by Bishop E. A. Copleston. A new Church on that



S. Paul's Church, Kandy

Photo by Hereward Jansz



Trinity College Chapel, Kandy

site was given by Mrs. H. J. Peiris and the foundation stone laid on the Feast of S. Michael and All Angels', 29th September, 1934. The Church was consecrated on 5th October, 1935, by Bishop Mark Carpenter-Garnier. This Church is in charge of the incumbent of Moratuwa.

Parish of Southern Moratuwa.

S. Peter's, Korawalwella.—The first Chapel was built in 1816 and was replaced by new Chapels in 1821 and 1837. This process was again repeated in 1879 when Mr. Francisco de Mel gave land and commenced the building of a Church which was completed towards the end of 1883 and consecrated on the Feast of All Saints, 1st November, of that year, by Bishop R. S. Copleston. On 1st February, 1920, as already stated, the Moratuwa Parish was divided into two, the Southern portion being placed under the Incumbent of Southern Moratuwa, with S. Peter's Korawalwella, as the Mother Church. The Churches of S. James', Egoda Uyana, and Christ Church, Horetuduwa, were placed in charge of the same Incumbent.

Daughter Churches.

S. James', Egoda Uyana.—The first Chapel was built in 1856. A larger Church took its place on 22nd October, 1903, when the ceremony of Consecration was performed by Bishop E. A. Copleston. The cost was borne by Mr. Johnnes de Mel.

Christ Church, Horetuduwa.—At one time Horetuduwa was attached to Moratuwa and the branch Parish of Horetuduwa and Sarikkamulla was formed. In 1910 Horetuduwa was separated and is now an independent Parish.

S. Paul's Church, Kandy.

When Bishop Heber visited Ceylon in the year 1825 he found no Church in Kandy. Services were held in the Audience Hall, which he describes as 'a long room, of which the wooden pillars, having the lotus carved on their capitals, are the only ornamental parts remaining.' He goes on to say: "It was a most interesting and affecting sight to see Christian

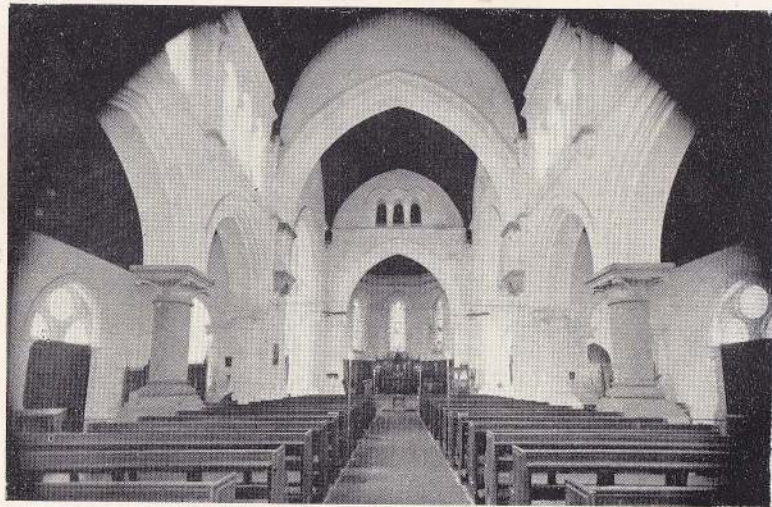
worship performed, and a Christian Bishop blessing his congregation, a part of which was native, in the very spot where the horrid cruelties were exercised not more than ten years ago. How little could such an event at that time have been contemplated."

Steps for the building of a Church were not taken until sixteen years after the Bishop's visit. Plans and estimates, the latter amounting to £2,371, were prepared in 1842, and the foundation stone was laid by the Bishop of Madras in 1843. The work was carried out under the supervision of Lt.-Col. Philpotts, R.E., brother of the Bishop of Exeter, and the Church, although unfinished, was opened on 10th August, 1846. The estimate had been increased to £3,000, but the building in its uncompleted state had already cost £5,000.

The Church owed a great deal to the exertions of the Rev. H. H. Von Dadelszen, Chaplain of Kandy, who, while in England for reasons of health, was able to procure the East windows, Communion Table, rails, etc., but he was not destined to take part in the consecration of the Church, his death occurring just six months earlier. The consecration took place on the 25th January, 1853, and in the words of Bishop Chapman, 'was an occasion full of saddened interest'. He goes on to say: "All the clergy in the Central Province assisted in it. Surrounded as it is on almost every side by Buddhist temples, two of which adjoin its enclosure, I fixed the conversion of S. Paul, the chief Apostle of the Gentiles, for the ceremony to give both the dedication and name to the Church. The building is large and massive, and though perhaps not architecturally in very correct taste, has a good elevation, being in the form of a cross and having a good tower. The interior, being without aisles or pillars, affords an ample area of, I believe, 120 feet by 80 feet, with a chancel and transepts." A new chancel was added by Archdeacon Matthew in 1878, but it is said that the bricks used were very inferior to those of 1842-1852, and had to be cemented over to preserve them from decay. In 1928 the Church was further enlarged and beautified by the extension of the Chancel and sanctuary and the addition of the Lady Chapel and the Vestries.



Christ Church, Baddegama



All Saints' Church, Galle

The Church contains many interesting tablets to the memory of distinguished people, among them being George Turnour, noted Oriental scholar and translator of the Mahawansa; Major Rogers, in whose memory S. Mark's, Badulla, was erected by his friends of all classes; Rev. H. H. Von Dadelszen, who has already been referred to; Sir John Douglas, Lieut.-Governor and Colonial Secretary, who married a daughter of Bishop Cloughton; Sir John Dickson, Government Agent of the Central Province; and Herbert Wace, another Government Agent of the same Province, who had as brother the Dean of Canterbury.

S. Paul's Church possesses one of the three Communion sets in silver gilt, sent out by King George III as a gift to the Colonial Churches.

All Saints' Church, Galle.

There was no Anglican Church in Galle when Bishop Heber visited that place in 1825, nor was there one in 1862 when Bishop Cloughton visited it, the Dutch Church being used for purposes of worship by permission of the Consistory. The latter at once took steps for the election of a Church by convening a meeting, at which he presided. The design of the proposed Church was one prepared by Mr. R. C. Carpenter, who designed the Cathedral, and modified by the Rev. Brooke Bailey to suit local condition. Funds were raised locally and assistance was received from Government as well as from the Bishop.

A site for the Church presented some difficulty. Application was made to Government for a piece of land in the Fort on 'the site of the old Salt Store, between the Master Attendant's Office and the Flagstaff.' On this being refused, the question of building the Church outside the Fort was considered, and a piece of land 'known as the Portuguese Burial Ground, between the Colombo Road and the sea' was selected as suitable, but once again the Building Committee had reckoned without the whims of the Government, the application being refused. The Committee then asked for 'the site of the Old Jail in Galle,' situated inside the Fort, but this did not accord with the views of the Government, who offered them a piece of bare land opposite Queen's

House, together with a grant of £500. A better site could not have been hoped for, and the offer was gratefully accepted.

Steps were immediately taken to start building operations, and the Bishop was asked to lay the foundation stone, the ceremony taking place on the 30th October, 1868. He was also asked to name the Church. The plans and estimates were prepared by Mr. J. G. Smither, of the Public Works Department. The Church is generally considered to be one of the most beautiful in the Island. It was consecrated by Bishop Cloughton on the 1st February, 1871. The memory of the Rev. George Schrader, D.D. (afterwards Archdeacon), who was Incumbent of this Church from 1868 to 1875, is perpetuated by a bell placed in the tower in 1876.

Holy Trinity Church, Nuwara Eliya.

Miss C. F. Gordon Cumming, who saw this Church in the early seventies, thus describes it: "The pretty little cruciform Church and the peaceful churchyard lie in a pleasant sheltered corner, surrounded by rhododendrons, daturas, and other flowering shrubs, and overshadowed by one grand old tree with a gnarled, twisted stem, such as one sometimes sees in miniature on very rank heather." There is no trace of this tree now and the Church has been enlarged twice since Miss Gordon Cumming saw it, but the general features are still the same.

In 1845 a meeting was held to consider the question of building a Church at an estimated cost of £900. A gentleman of the name of Nelson was appointed Architect, and the work was done chiefly by men of the 15th Regiment, under the supervision of the Commandant of Nuwara Eliya, Major Brunker. Among the men who assisted him was Corporal Moore, a clever builder, whose services Bishop Chapman later utilised for the building of the Cathedral. There was either delay in commencing building operations, or the work was done very leisurely, for it was not until seven years after the first steps were taken that the building was nearing completion. It was consecrated by Bishop Chapman on S. Matthias' Day, 24th February, 1852.

In the late eighties the question of enlarging the Church was mooted, but there was some opposition to this by those

who favoured the construction of a new Church near the old Cemetery, two members offering to meet the cost. This suggestion did not apparently find favour with the majority of the congregation, who preferred the old site. The second enlargement took place in 1899, and a stone recording the fact is to be seen built into the Church wall. The original Church is the portion at the west end. The additions can be noted by the difference in the size of the Corbels supporting the main rafters.

Among the tablets to be seen in the Church are those to the memory of Dr. G. Gardner, Superintendent of the Royal Botanic Gardens, Peradeniya, whose death occurred suddenly shortly after he had taken lunch with Lord Torrington; Captain William Fisher, father of Lord Fisher, who was thrown off his horse and killed; R. B. Downall, who represented the Planting Community in the Legislative Council for many years; and Lady Ridgeway, wife of Sir West Ridgeway, Governor of Ceylon. The Churchyard also contains many interesting tombstones.

S. Stephen's, Trincomalie.

Although Anglicanism in Trincomalie had its beginnings in the early years of the eighteenth century, when that place was an important naval and military station, it had no Church with any architectural pretensions until about the middle of the century. This is mentioned merely as a historical fact and not as a reproach, as many another town was in a similar position. The Rev. James Cordiner, who spent a short time in Trincomalie as Chaplain to the 80th Regiment stationed there, saw the original Garrison Church in Fort Frederick roofless as a result of the bombardment that accompanied the military operations against the town from time to time. What remained of the building was used as a tennis court by the soldiers. It is believed that this building was the old Dutch Church.

In spite of its limitations, this building, with certain repairs, continued to serve its purpose until 1837, when the Rev. J. P. Horsford, the Chaplain in charge, recommended to Government that a new Church be built, preferably in the town, as being more convenient to the civil population; but the Government decided, on the recommendation of his

successor, the Rev. S. O. Glenie to rebuild the old Church. The work being duly completed, the Church was consecrated by Bishop Spencer of Madras on S. Stephen's Day, 26th December, 1842. A font was not provided at the time, but at the present day two fonts are to be seen, one on each side of the West door, one of them being merely a dummy, used as a receptacle for an alms box. In 1862 Holy Communion was celebrated in the body of the Church owing to the Chancel being in a bad state of repair.

The history of the Church is a record of activity and inactivity—activity when a permanent Chaplain was stationed in Trincomalie, and inactivity when a vacancy in the office was not filled, sometimes for years. In these circumstances, it is not surprising if no work of lasting value could be accomplished. After the short stay of Cordiner in 1800, there seems to have been no permanent Military Chaplain until 1813, when the Rev. T. Ireland was appointed to minister to the Forces. He was succeeded in 1821 by the Rev. Charles J. Lyon, and when he left in 1830 a period of seven years elapsed before a permanent appointment was made, Naval Chaplains officiating in the meantime as far as their duties permitted. Baptisms and marriages, however, could not always await the visits of these Chaplains, and in urgent cases military officers cheerfully undertook to perform priestly functions, which were later pronounced invalid, necessitating their having to be repeated by qualified persons.

The Rev. S. O. Glenie's period of service was as long as it was eventful. Finding no choir on his assumption of duties, he formed one, and got together performers on various instruments to supply the music, for copying which he asked for a monthly allowance of 10 shillings. He purchased lamps for the Church and candlesticks for the Altar, the use of the latter forming the subject of contention thirty years later. He knew his rights and stood up for them. On one occasion chairs were removed from the Church without his permission for a dance given by the military officers, who claimed that they belonged to the military. Glenie stoutly resisted this contention, and appealed to the higher military authorities, who upheld his view. Another notable Chaplain was the Rev. Philip Marks, who is described as 'a short thick-set man

with strongly marked Hebraic features.' He was the first to observe the Festivals of the Kalendar by the early celebration of the Holy Communion.

In 1906, as a result of the abandonment of Trincomalie as a naval and military station, the Church lost a good many of its members. The military authorities removed the seats and other articles of furniture which they claimed as their property. St. Stephen's was left with a very small congregation who could not support a resident priest, and for many years Services were held only very occasionally when ships' Chaplains were available. In recent years, however, conditions have completely changed, and it is as much as the Church can do to meet the spiritual needs of its members. On S. Stephen's Day, 1942, the Church celebrated the Centenary of its Consecration after its rebuilding.

Christ Church, Jaffna.

This Church was consecrated on 26th June, 1872, having been 'opened for worship' on 3rd November, 1871. It was built by the great help and initiative of Sir William Twynam who was for several decades the Government Agent of this Province, and Mr. John Toussaint, merchant and landed proprietor, who gave the site on which the Church stands, and laboured with his own hands with the workmen when the building was in course of erection. His sons, Samuel Frederick Toussaint and Wallace Toussaint, seem to have taken a considerable share in the project; as far as is known, the latter gave the present altar, choir stalls and processional cross.

The congregation of this Church had existed, as far as available register records indicate, some 30 years before the present building was put up, and worshipped in the Dutch Presbyterian Church in the Fort, being ministered to by the Colonial Chaplains, the first apparently of whom was the Reverend J. C. Arndt, whose tenure of office extended to 20 years (1843-1863). In a similar capacity the following also served: the Rev. E. Labrooy, Reginald Yates, Charles Koch and G. H. Gomes. In 1893 the 'Colonial Chaplaincy' was abolished. After this the head masters of S. John's College, Chundiculi, in the persons of the Revs. C. C. Handy and Jacob Thompson, up to 1911, were in charge of the

parish. Then there served as incumbents the following Clergy: the Rev. N. G. Nathaniel, Charles Vandenberg and D. G. Gunasekera.

The Church had a good primary school for nearly 60 years, housed in what is now the Presbytery, providing the foundation of education to several prominent people in the city. It was so flourishing during the Rev. Jacob Thompson's time that he had to extend the accommodation by providing what is now the parish hall. But, unfortunately, conditions changed, and the school was closed in 1932, proving a severe loss to the parish in many ways.

One of Bishop Carpenter-Garnier's last acts before he left Ceylon was to dedicate on Refreshment Sunday, 1938, the Lady Chapel in the Church where the Blessed Sacrament is now tabernacled.

S. Mary Magdalene's Church, Uduthurai.

This Church was dedicated on 29th March, 1938, by Bishop Mark Carpenter-Garnier, the foundation stone having been laid on 24th July, 1933 by Archdeacon Beven.

Uduthurai is one of the centres where the Jaffna Church Missionary Association maintained workers for nearly seven decades, and this little Church, which has been erected at a cost of Rs. 6,000, is now the outward sign of those years. It is the result of the great enthusiasm and earnestness of simple souls of that place like Mr. D. P. Moothathamby, who has been teacher and catechist there for over 50 years.

S. Andrew's Church, Pallai.

This Church was dedicated on St. Andrew's Day, 1895, the foundation stone having been laid on October, 15th, 1889, during the period when the C. M. S. Missionaries, the Rev. E. M. Griffith and J. I. Pickford, were in charge of the district.

The erection of this Church was one of the results of the labours of the Reverend John Backus in the district, first as catechist from 1868 and later as priest from 1885 to 1903. The Church was built at a cost of Rs. 11,000 by the Planting Community which was fairly strong in the place at the time. The following are among those who took an active part in the scheme

and liberally contributed towards it: Messrs. J. J. Patterson, S. Toussaint, William Twynam, the Todd brothers, M. Geddes, John Phillips, Wilson Koch, and Mrs. Mortimer. Sir William Twynam gave the land on which the Parsonage and the Station School stand.

S. John the Baptist's Church, Chundikuli.

This Church stands on the site of a Portuguese Church dedicated to S. John the Baptist. The old Church was rebuilt or repaired by the Dutch, but it was in a neglected state at the time of the British occupation. Its use as an Anglican Church dates from the time of the arrival of Christian David as 'State Preacher of the Gospel in the Island.' With the help of Colonel Barbut, Commandant of Jaffna, he restored it and made it suitable as a place for Divine worship. In March, 1802, Governor North, while on a visit to Jaffna, attended a Service at this Church, and was so impressed with the manner in which Mr. David performed his duties that he ordered an honorarium of Rs. 50 to be paid to him. Mr. David remained in charge of S. John's Church as an unordained preacher until 1824, when he proceeded to Calcutta and was admitted to Holy Orders. He retired in 1841.

About this time the building had fallen into such a state of disrepair that the Government Agent, Mr. Dyke, recommended its demolition in order to straighten out the road which had to be diverted on account of the Church. The congregation objected to this on the ground that burials had taken place in the Church. The question was revived in 1857, by which time public feeling had undergone a change, and no objection was raised to the demolition of the Church and its re-erection on another site in the same premises. The remains of those buried in the Church were exhumed and re-interred in S. John's Church Burial Ground. It is said that among the remains were those of a lady which were in face and figure almost as fresh as in life, but that they crumbled to dust a few minutes after exposure. The new Church was completed in 1859 and was named after S. John the Baptist.

Up to the year 1880 all repairs to the Church had been effected by Government, but now they declined to do this any longer and expressed their willingness to hand over the

Church to the Church Missionary Society. Accordingly, a formal grant of the Church and grounds was executed in favour of the Society. Among the Clergymen connected with this Church was the Rev. Robert Pargiter, who, coming out originally as a Wesleyan Missionary, left that connection to join the Anglican Church. He was ordained Deacon and Priest by Bishop Chapman in 1846 and 1847 respectively. In view of the earlier use of the Church as a place of worship by the Dutch, it is interesting to learn that the Rev. Robert Pargiter took for his second wife the daughter of the Rev. J. D. Palm, Snr., Minister of the Dutch Reformed Church.

S. James' Church, Nallore.

Although Nallore was selected as a missionary centre and occupied by the Rev. Joseph Knight in 1819, no Church was built there until some years later. In the meantime Services were held in the Mission House, schools opened, and a Printing Press established. In 1822 the Government granted to the Mission the ruins of the old Dutch Church and the ground on which it stood, together with another piece of land adjoining, which had formerly been used as a burial ground. The entire length of the old Dutch Church was about 100 feet and its width 36 feet. As this was more than what was required for the Church, Mr. Knight utilized a portion of it for putting up rooms which could be used to house the Printing Press and for other purposes.

While these buildings were in course of erection, Mr. Knight received permission from the C.M.S. Home Committee to build the Church, and work was begun in 1824. Writing on this subject he said: "The Church is very much needed, as I have hitherto been obliged to assemble my schools and congregation for public worship in the dwelling house, which, besides its being too small for our numbers, occasions considerable inconvenience. When the Church is finished, the congregations will be larger, I trust, than they now are, as they will not only be more comfortably accommodated, but they will not, it may be hoped, feel those objections about assembling in a place set apart for the purpose, which they have against coming to a private house. I trust that the objects

of the Mission will be materially promoted, and that it may become the birthplace of many precious souls."

The Church took four years in the building. It was dedicated and opened for Divine Service on the Feast of S. James, 25th July, 1828, hence its name. At this time it had a membership of only twenty-five. Services were held regularly on Sundays and Wednesdays and the numbers gradually began to increase. In 1847 Bishop Chapman visited Nallore and confirmed 57 candidates. Two years later the Rev. James O'Neill enlarged and beautified the Church and constructed a tower 60 feet high. He also built a schoolroom, mainly at his own expense, for the use of the girls of the Boarding School.

S. Mary's Church, Kopay.

When it was decided to form Kopay into a separate Mission Station it was found necessary to build a new Church. The Government Agent, Mr. P. A. Dyke, kindly gave a piece of land of about five acres belonging to him as a site for the new Church, and a residence for the missionary. The foundation stone of the new Church was laid on the Society's Jubilee Day, 1st November, 1849. The Rev. R. Pargiter, who was then in charge of the station, had soon to leave it to take charge of the Chundiculi Station. The inconvenience of holding Services in a temporary Church necessitated the laying of the foundation stone of a new Church. On the 9th of January, 1852, the building was pronounced completed and publicly opened for the worship of the one true and living God. The money was raised by the Ceylonese, friends from England, and the Parent Committee in England.

On the opening Day, January 9th, despite the very wet weather, several turned up from villages quite distant from Kopay. At the Service three adults were baptized. The first Service was at 8.45 a.m. The second Service started at 12.30. The different parts of the Service were read by Messrs. Pargiter, Bren and Arndt. The Rev. J. O'Neill preached a very appropriate sermon from Haggai 1-8. 'Go up to the mountain, and bring wood, and build the house, and I will take pleasure in it, and I will be glorified saith the Lord.' 130 persons participated in the Holy Communion. The Chalice and Patten finished in silver were presented by

Mrs. O'Neill and the Rev. J. O'Neill. The Holy Table and the two chairs were the gifts of the women of the congregation. The Missionary Meeting for the afternoon was postponed on account of the bad weather, and was held on the 19th January. In the evening, at 6.30 a Service was held in English. Many of the European residents, including a Wesleyan Missionary, were present. The Rev. R. Pargiter, officiated and also preached on the text taken from Psalm 38, 7 and 8.

CHAPTER IV.

Churches in the Planting Districts

Dimbula and Dickoya.

A KNOWLEDGE of the past depends on three things, historical monuments, written documents, and the memories of individuals. These fragile links with an age past and gone need mutual reinforcement and extension in every generation. In all lands, and perhaps particularly in Ceylon, nature eats away and covers historical buildings; written documents are at the mercy of climate and insect pest, and the caprice of individuals; and oral traditions quickly become faint and distorted. These brief and unsystematic notes have been compiled in the hope that they may help to preserve some interesting details of local history a little longer from oblivion. Perhaps they may also stimulate informed readers to fill in the numerous gaps and to correct the inevitable inaccuracies of detail.

The districts which we now know as Dimbula and Dickoya were originally uninhabited tracts of up-country jungle and patna. They were penetrated and gradually brought into cultivation by European Coffee Planters. The penetration was sporadic at first. Kandy was the natural base or spring-board, and the opening up of the districts was for long hampered by poor means of communication and transport. Not until the coming of the railway to Kandy, some 80 years ago, and its gradual extension, first to Nawalapitiya, and then to Hatton and beyond in the eighties, did the districts become really accessible and a numerous planting population established.

In the year 1870, then, these districts possessed none of the present Churches and had no distinct Church organisation. English Services were held in coffee stores or in private bungalows at infrequent intervals by itinerating Government stipendiary Chaplains on circuit. These ministrations were supplemented by unofficial and occasional assistance given by European Clergy in charge of missionary work among the Tamil Estate labour. Such of the Stipendiary Chaplains as

were in Anglican Orders were attached as assistant Curates to S. Paul's, Kandy, or to S. Peter's, Fort, and S. Thomas', Church, Colombo. This is the reason why the earliest record of the district's births, deaths and marriages, are to be found in the Registers of one or other of those Churches.

With the passing of the pioneer stage of development, the need of a resident Clergyman with permanent Churches began to occupy the minds of the planters of Dimbula and Dickoya. Other older and well-established planting districts had already built their own Churches and were supporting their own Clergymen. Thus we learn that the district of Pussellawa with Gampola and Kotmale had had a Chaplain from 1846, and the now ruined Church on Kataboola Estate, Kotmale, was often cited in the earliest Church meetings of Dimbula as an example of what a planting district could achieve.

The years between 1870 and 1880 were a time of great Church extension in the planting districts generally. Pussellawa, Ramboda, Dolosbage and Nawalapitiya already possessed their own Churches. Le Vallon, Elkaduwa and other districts began to consider schemes for Church building at the same time as Dimbula and Dickoya. We might hazard a guess at one reason for the interest in Church building. The European planters came from England or Scotland, where every Parish had its Church, and to see a Church in their midst, as much like an English or Scottish Church as possible, would help to satisfy that human urge to feel 'at home' which characterises exiles the world over. The desire to build, then, was there; and Bishop Jermyn, through his tours through the planting districts and his interest in the coffee planters, did not a little in stimulating interest and offering guidance to the efforts.

In 1874, we find that the Bishop of Colombo purchased from the proprietors of Ireby Estate, Norwood, a parcel of land as the site of a permanent Chaplain's bungalow. The house was soon built on the spot, and lasted till 1917, when it was pulled down and another built. This latter building was in its turn demolished and replaced by the present bungalow in 1934. The Bishop presided at meetings in Dickoya and Maskeliya, held for the purpose of inaugurating a District



Warleigh Church Dickoya



S. Margaret's Church, Forest Creek, Kotagala

Church Building Scheme. The first resident Chaplain was the Rev. W. H. Elton, a versatile gentleman of considerable attainments. His incumbency lasted from 1874 to 1880.

In Dimbula a meeting was held on September 25th, 1871, at which the Bishop of Colombo was in the chair. The meeting unanimously decided that the district must possess its own Churches and support its own Clergymen. Plans were begun to raise money for building and for a Chaplain's stipend. The first Chaplain was the Rev. John Kemp, a gentleman with a sound record and classical scholarship. He came to Ceylon from Sarawak, where he had been a Chaplain and missionary under the S.P.G. for three years. It may be interesting to note that Mr. Kemp's neighbour in Dickoya, Mr. Elton, when he left Ceylon, became, after 8 years' service in New Zealand, an S.P.G. Missionary in British North Borneo. Mr. Kemp at first lived in a bungalow lent by Mr. Bowie on Great Western Estate. But a Parsonage was soon built for him and completed before 1876 on Logie Estate, Talawakelle. This building is still extant, though now no longer used for a Chaplain's residence. Mr. Kemp was Incumbent from 1873 to 1876.

The presence of a resident Chaplain in each district naturally strengthened the movement to erect permanent Churches. Thus we find that between 1875 and 1880 five of the six Churches were begun and completed. The original Dimbula scheme provided for two Churches only, one at Lindula and one at Forest Creek. Apparently, the Agras planting district was not fully developed at the time, and the subsequent coffee smash of 1879 delayed the movement of a Church there for a decade. The Dimbula Chaplain continued to hold Services in Holbrook coffee store until 1893, when the present Church of All Saints', Agrapatnas, was built.

The Churches of S. Margaret's, Forest Creek, and S. John's, Lindula, were built from plans supplied by a London Architect. To whom we are indebted for the design of the Agrapatna Church is unknown. There is a connection with the English Parish of Homewood, Surrey; and a local tradition has it that the design is based on that of the parish Church there. The verification of this tradition must wait until peace makes correspondence easier. The Churches of S.

Mary's, Bogawantalawa, and All Saints', Maskeliya, were designed by the first Chaplain, Mr. Elton. In a contemporary issue of the *Diocesan Gazette*, it is also stated that Mr. Elton had prepared plans for Christ Church, Warleigh. Whether his plans were accepted by the Building Committee we cannot say. However, there is little reason to doubt that the design is substantially his. We might note that for some time before Warleigh Church was completed, Mr. Elton had been accustomed to hold Services in a timber-built Church on New Valley Estate, Norwood. This structure is still standing and can be seen above the cart road between Dickoya and Norwood.

Each Church, except All Saints', Agras, stands in the midst of its own graveyard. There is some reason to believe that some at least of these graveyards were used for burials before the Church had been completed. There are also some graves of earlier planters in a public burial ground near to Hatton.

Just over 50 years ago, then, the Church situation in Dimbula and Dickoya could be summarised as follows: Each district had its own residentiary Chaplain, for whose stipend, lodging and other material comforts, a representative Chaplaincy Committee was responsible. Each district possessed three Churches and each Church controlled its own affairs, elected its own appropriate Lay-officers at properly summoned Church meetings, and defrayed its own expenses, all in terms of its own Trust Deed.

Something of these trust deeds and of the trustees must now be mentioned. Each deed differs from the others in certain details, a fact which attests the intense individualism of the times. But common to them all is the proviso that under no circumstances may the Church be consecrated. The land on which the Church was built was, in no case, granted by the Government, but was sold, mostly at nominal price by the owners of the Estate from which the ground was alienated. Each of the Churches was built on land which had formed part of some Coffee estate. For example, 'Lindula' was built on Lindula Estate. Bogawantalawa on Chapelton Coffee Estate. The land was sold by the estate owners for the express purpose of building a Church.

Agrapatnas Church.—There are three trustees, all ex-officio; namely the Chaplain of Dimbula, the Superintendent of Holbrook Estate, and the Secretary of the Dimbula Church Committee. The Church is primarily intended for the use of the Church of England, but when not required for that purpose, may, with the permission of the trustees, be used by any other Christian denomination.

Lindula and Forest Creek Churches.—Each Church must have five trustees, three of whom must be members of the Church of England and two of the Church of Scotland. Trustees are to be elected at a duly convened meeting of the local congregation. The two Churches are primarily intended for public worship according to the doctrine and discipline of the Church of England and of the Church of Scotland. The trustees, however, may permit the Church to be used by other protestant denominations.

Warleigh Church.—The Bishop of Colombo and the Chaplain of Dickoya are ex-officio two of the trustees. In addition there must be three other trustees, elected by superintendents and proprietors of estates, who are members of the Church of England. When the building is not required for Anglican purposes, members of the Church of Scotland are specifically entitled to use it.

Bogawantalawa Church.—The Bishop of Colombo is, ex-officio, the sole trustee. Members of the Church of Scotland are entitled to hold Services when the building is not required for the use of Anglicans.

Maskeliya Church.—The Bishop of Colombo is, ex-officio, the sole trustee. The building is for public worship according to the doctrine and discipline of the Church of England and of the Church of Scotland. If the times of Services of these two denominations clash with each other, the matter is to be arbitrated upon by a special Committee. The members of this Committee are to be the Chaplain of Dickoya, the officiating Minister of the Church of Scotland, two lay members of the Church of England, and one lay member of the Church of Scotland. Permission for other

denominations to use the Church must be obtained from the arbitrating Committee also.

These details concerning trust deeds have been cited for a particular purpose. All the trust deeds were created at the time when the Churches were first built; they show, therefore, what was in the minds of the planters who were most active in promoting their erection. The districts formerly contained many more Presbyterians than they do to-day, and from the original subscription lists of some of the Churches it can be seen that Scottish residents were active supporters of the building schemes. But the evidence of these trust deeds should show one thing clearly beyond any shadow of doubt. None of the Dimbula and Dickoya Churches was built exclusively for the use of the Church of Scotland, and in none of them was the Church of Scotland given a predominating place.

We might add that in each district there has been a continuous succession of Anglican Chaplains, and that there has never been a resident Minister of the Church of Scotland. In earlier days, Presbyterian Services were more frequent, particularly in Dimbula. For a number of years, however, such services have been most rare.

The yearly Church chronicle of the districts would necessarily consist of small matters. Many details might be culled from the pages of the old *Diocesan Gazette* and from the earlier district Church Minute Books. Church work was hampered almost from the first by the coffee smash, and Bishop Copleston's controversy with the C.M.S. missionaries had many unfortunate repercussions in Dimbula and Dickoya. If space permitted, many anecdotes, some laughable, some sad, might be recounted.

In the course of years all the Churches have acquired a store of furniture and fittings, some of which are of unusual excellence and interest. There has never been any real difficulty in maintaining or improving them, but the provision of an adequate stipend and passage money for Chaplains has been a recurrent problem, particularly in Dimbula. There, since the year 1906, it has become the custom for Chaplaincy matters to be discussed by the District Planters' Association, the Dimbula Church Committee becoming one of the Association's sub-committees. In Dickoya for the last two decades

a sub-committee of the local Planters' Association has been made responsible for Chaplaincy affairs. Early in the tenure of the Rev. G. E. P. Parmenter, the district of Lower Dickoya, formerly in another Chaplaincy area, was brought into the Dickoya scheme. Finally, in 1934, the Dimbula and Dickoya districts agreed to a form of association by which they share the services of one Chaplain between them.

LIST OF CHAPLAINS

DIMBULA CHAPLAINCY

F. W. C. Rigby	1877 — 1889
Edwin Bellerby	.. 1889 — 1890
C. E. Turner	.. 1891 — 1897
C. W. Ford	.. 1897 — 1905
A. L. Keith	.. 1905 — 1910
W. A. Parton	.. 1910 — 1912
Arthur Le Feuvre	.. 1914 — 1915
Victor Dunphy	.. 1916 — 1919
H. P. Napier-Clavering	.. 1919 — 1925
R. P. Butterfield	.. 1926 — 1934

DICKOYA CHAPLAINCY

W. H. Elton	.. 1874 — 1880
G. W. R. Mackenzie	.. 1881 — 1887
J. E. B. Brine	.. 1887 — 1891
F. Albany Clarke	.. 1891 — 1900
W. S. Riddlesdell	.. 1900 — 1908
E. Hughes	.. 1908 — 1911
Lionel Cree	.. 1919 — 1923
G. E. P. Parmenter	.. 1924 — 1934

DIMBULA AND DICKOYA CHAPLAINCY

G. E. P. Parmenter	.. 1934 — 1937
R. G. Cartmel	.. 1937 — 1945
A. B. Champion	.. 1946 —

*Notes on other Churches in the Planting Districts***S. Mary's, Kellebokke (Madulkelle).**

This is a small stone Church seating about 40 persons, and possessing a bell cote, standing on about three-quarters of an acre of land, below the road and overlooking the wide expanse of the Madulkelle Valley. It was built in 1873 by Mr. Walter Forrest Laurie in memory of his wife, Marion, to whose memory there was also put up the stained glass East window of three lights, by her mother.

The Church is maintained by donations from planters in the district and Services have continued to be held at fairly regular intervals. During three periods Chaplains have been shared with Elkaduwa, Pussellawa and Matale, namely:

1912 — 1916 .. The Rev. G. T. Pargiter.
1922 — 1924 .. The Rev. G. E. P. Parmenter.
1929 — 1933 .. The Rev. C. W. Burroughs.

Latterly, Sunday services have been conducted by Andrew Murray, Esquire, of Hogalla Estate, as Lay-reader, with occasional visits by a Priest from Kandy. The original Registers dating from 1877 have apparently been lost, the present one dates from 1911. The Church was registered for solemnisation of marriages in 1931.

All Saints', Elkaduwa, stands just above the road about one and half miles from Elkaduwa village on land belonging to Elkaduwa Estate. Built in the "Coffee days" by the planters of the district, it has been used for Anglican, Presbyterian and other Free Church Services. The Superintendent of Elkaduwa Estate is, ex-officio, Church Warden. Regular Services used to be held bi-monthly, and were taken by, amongst others, the Rev. G. E. P. Parmenter, and the Rev. C. W. Burroughs, and by visiting Clergy from Kandy. Latterly the European congregation has dwindled to nothing owing to the exodus of planters, but Tamil Services are held once a month by the Pastor from Matale. The Church has been kept in good repair. It was licensed for marriages in 1922 and one wedding at least has been celebrated there.

Holy Trinity, Pussellawa.—This Church was consecrated in 1859 and consists of a nave and chancel in Gothic style with plain glass windows, square, and a tower over the

West door. It stands in a delightful setting above Pussellawa village, overlooking the Nuwara Eliya Road. The Churchyard is about an acre in extent, with well-kept lawns and flowering shrubs. The general appearance is that of a miniature English country Church. There is a Parsonage house attached to the Church. Judging by the number of graves of Army Officers and their families, this would appear to have been a Military Church at one period.

The following is a list of the Chaplains:—

Rev. George Schrader	.. 1859—1864
Rev. D. C. Mackenzie	.. 1865—1870
Rev. C. W. de Hoedt	.. 1871—1872
Rev. R. Abbey	.. 1872—1874
Rev. Charles Swinnerton	.. 1874—1876
Rev. Forbes Auchmuty	.. 1876—1877
Rev. M. C. Odell	.. 1878—1884
Rev. M. J. Burrows	.. 1884—1885
Rev. P. Marks	.. 1885—1886
Rev. H. S. Prior	.. 1886—1887
Rev. G. Liesching	.. 1888—
Rev. J. G. Garrett	.. 1888—1894
Rev. W. S. Senior	.. 1906—
Rev. H. J. Napier-Clavering	.. 1906—1912
Rev. S. P. Marris	.. 1913—1917
Rev. G. E. P. Parmenter	.. 1919—1923
Rev. H. Parsons	.. 1926—1927
Rev. C. W. Burroughs	.. 1929—1932
Rev. N. E. Cornwall	.. 1935—
Rev. R. W. Stopford	.. 1938—1940
Rev. J. C. Harvey	.. 1941—1945
Rev. C. M. Peries	.. 1946—

All Saints', Le Vallon.—Built in the eighteen seventies by Mr. N. C. Bosanquet, in Gothic style, it can seat 40 people. It stands well on a lovely promontory overlooking a wide valley with the village of Mulgama a thousand feet below. It is surrounded by tall cypresses, and the Church is dedicated, not consecrated, so that any denomination may hold Services in it, with the sanction of the Superintendent of Le Vallon Estate. Normally, however, the Services are Church of Ceylon.

The early records have been lost, the present Registers dating only from 1909. Till 1919 Services were held pretty regularly, then they were discontinued and the Church fell into disrepair. In 1928 it was, however, repaired and reopened, Canon, then the Rev. J. McLeod Campbell, of Trinity College, Kandy, attending the opening Service. Since then, through the enthusiasm of Mrs. Blackmore of Le Vallon Estate, fairly regular Services have been held. The Church is in good repair. The roof was renewed and painted in 1938, plain windows are protected with wire netting; there is good furniture and Altar necessities, also a harmonium. The Church is maintained by subscriptions and donations.

In 1935, during the Malaria Epidemic, Le Vallon Church was used as a hospital to serve Mulgama village, with 12 or more beds. The Church was offered for the purpose by the Superintendent, and the Estate Dispenser gave devoted attention to the patients. It was kept open for this purpose for about two months, and perhaps saved many lives.

S. Hilda's Chapel, Delta (Pussellawa).—Stands on Delta Estate not far from the factory. Built of stone in Romanesque style, it seats 25 or 30. It was erected in 1901 to the memory of Miss Hilda Twentyman. The Twentyman family are still owners of Delta Estate. Services have been fairly regular throughout. The Church is in good repair and has a walled-in consecrated Churchyard. Some planters are buried there; and there have been several marriages held in this Church. The furniture and Altar vessels are good. Congregations at Le Vallon and Delta have normally been good, planters and their families motoring many miles to attend the Services. With the World War, lack of petrol and departure of planters, the attendance has been somewhat restricted.

CHAPTER V.

Church Institutions

A.

THE CEYLON TRAINING COLONY, PERADENIYA
THE Training Colony is situated on a hill overlooking Peradeniya Junction station. Anyone who has travelled up from Colombo by the morning train will have seen the double-pitched roof and dark wooden pillars of the Chapel as the train takes the right hand fork before backing into the station. The remainder of the compound lies above and beyond the Chapel, but part may be seen as the train slows down on the Gampola side of the station. From the road it is much less easily seen and may be passed unnoticed. From its beginning in 1914, the Colony has sent out from this spot a growing number of trained teachers for work in the Christian Sinhalese schools of the Island. From time to time it has also trained smaller numbers of Evangelists and Bible teachers. Students have come from all Sinhalese-speaking parts of Ceylon, and from all the Churches working in these areas. Men and women have been taught together, and have learnt to respect and to co-operate with other denominations. While there have been failures who have brought dishonour upon their profession, it may be justly claimed that the great majority of the seven hundred or more who have passed through the Colony are doing valuable work as teachers, and that some are showing forth the Christian way of life in their devoted service to the community in which they live.

The Colony was established largely through the efforts of the Rev. A.G. Fraser, who is still so well remembered in Ceylon through his long connection with Trinity College, Kandy. The scheme which he put forward forty years ago was for a Christian community or 'colony' at which all the Christian Churches working in Ceylon (except the Roman Catholic Church) could co-operate to train men and women as teachers and evangelists. He saw then, as is being realised more and more to-day, that the effectiveness of organised Christian

work for the extension of the Kingdom of God depends on the quality and character of the workers—'Messengers of the Churches; the key to the Missionary Problem.' The only places where Sinhalese teachers could be trained in a Christian atmosphere were then the small training schools at Kotte (for women, under the C.M.S. and C.E.Z.M.S.) and at Richmond Hill (for men, under the Wesleyan Methodist Missionary Society). Fraser's vision was of a large centre in which the resources of all the non-Roman Churches could be pooled; where teachers and evangelists could receive not only their initial training, but to which they could return every seventh year for spiritual and mental refreshment in the manner of the Sabbatical Year of Deuteronomy. This scheme was worked out in detail with its financial implications, and laid before the bodies whose co-operation was desired, during the years 1910-1912. The Church Missionary Society both in London and in Ceylon, the Friends' Mission, the American Mission, and the Dutch Reformed Church all expressed their agreement; the Standing Committee of the Diocese, at its meeting held on 12th December, 1912, appointed a Select Committee to go into the proposal and draw up a Constitution by which it might be put into effect.

Meanwhile we find Mr. Fraser and his friends in England and America addressing meetings to raise money for the project. Businessmen in Leeds in particular were much interested and gave a large sum. (It should be noted here that although the initiative was taken by an Anglican, and although much of the money was raised from Anglican sources, it was given for the joint scheme which was proposed from the beginning).

The Select Committee met many times in 1913 and 1914 to work out the details. Eventually a suitable site was found in Peradeniya, near enough to Kandy to preserve the connection with Trinity College, and near to the Department of Agriculture in order that help might be obtained with practical work on which much stress was laid. From among the band of able men whom Fraser had gathered round him at Trinity, the Rev. J.P.S.R. Gibson was chosen to be the first Principal and head of the Anglican section. In October, 1914, he returned from furlough with Mrs. Gibson, and took up

residence in the Estate big bungalow which was then the only building on the compound, apart from some dilapidated 'lines.' The first students were housed and taught in rooms adjoining the Principal's quarters. By November of that year, six young men were being prepared for Confirmation, and four older men began their training as evangelists. In December the first Retreat for teachers and other Christian workers was held. It lasted a week instead of the year of Mr. Fraser's scheme, but its success gave hope of what might be attempted later on.

1915 was taken up by short courses for evangelists, and for teachers who had already been trained at the Government Training College. A Bible Study School was held in April, to which Methodists as well as Anglicans came. Plans were in the air for the establishment by other Churches of separate hostels for their students.

In May, 1916, the Women's Training School was transferred from Kotte, where it had done useful work for twelve years, to Peradeniya where staff and students were housed in a new building erected for the purpose (known as Laurie Hall in memory of a generous resident of the district). Miss R. M. Overton of the C. E. Z. M. S. came as Principal of the Women's Department and was assisted by four lady teachers. From September of that year a few Methodists and two Baptist students were admitted to the Women's Hostel. The work on the men's side was still entirely 'evangelistic.'

In July, 1916, the W.M.M.S. expressed its willingness to join the scheme. The Draft Constitution which had been most carefully drawn up by the Select Committee was accordingly presented to Synod (the 'Diocesan Council' of those days) at its meeting held in September. Unfortunately for the immediate success of the scheme, Synod felt that the proposal was too controversial a measure to be introduced in wartime, and declined even to discuss it. At this distance it is possible to see that the Synod was unnecessarily timid, for they were not being asked to accept an ill-considered scheme suddenly thrust upon them, but one prepared and revised over a period of more than three years by their own Committee. The proposed Constitution made adequate provision for safeguarding Anglican interests. (It is worthy of note that a few years

later, when the value of the Colony had begun to be realised, the possibility of entering the scheme was reopened by the Diocese itself).

In the meantime, in order that the work of the Colony might not be held up, the C.M.S. (represented in Ceylon by its Conference) itself became the Anglican Federator, and by its Minute of 27th September, 1916, set up the 'Sectional Committee' which would be responsible for the Anglican section of the Colony. (It is for this reason that this Committee is still known as the C.M.S. Committee, although, as will be explained, it is now elected by the Diocesan Board of Missions). The W.M.M.S. similarly set up their Sectional Committee, and both sent their elected representatives to form the Council which is the Governing Body for the Training Colony. The Constitution which is still in force was accepted and became effective early in 1917.

Later that year the new Hostel for men was completed, and named Ashley Hall in memory of a staunch supporter, Ashley Arbuthnot, who had been killed in France. In September the Richmond Hill Training School moved to Peradeniya, and from the beginning of that term the Colony as we now know it really came into being. Then for the first time men and women students were taught together in class and worshipped together in the first joint Services. There followed a period of ten years in which the main features of the life and work were thought out. If the original conception of the Colony was due to Rev. A. G. Fraser, it was Paul Gibson who worked it out in concrete terms; who gave the Colony its predominant characteristics of simplicity and zeal; who laid the foundation of its religious life in the morning quiet time and in united worship; and who more than anyone took the riches of Sinhalese culture and adapted them for Christian use. Many who know the Colony will have taken part in one or other of the special services which he devised; the Sowing or Reaping ceremonies at the paddy field, or the Beating of Bounds, when the whole Colony Community goes in procession round the extensive, and in places precipitous, boundaries of the estate, singing Christian lyrics and praising God for the many blessings He has bestowed. Many more will have seen the Chapel for which he laboured, and will

have heard the moving story of the Sinhalese master-craftsman who was converted to Christianity while a teacher of Art at the Colony, and thereupon resolved to devote all his talents to the service of God. The Chapel as it stands to-day is the product of many minds and hands, but its primary conception—of a Christian Church in the style and idiom of the Kandyan country—was Gibson's. Bezalel's knowledge and skill and devotion made possible the realisation of that long-cherished dream. A Chapel with no walls but a low plinth has disadvantages that are soon discovered, but there is no doubt that the building 'belongs' to its setting among the trees, and the fair view which may be seen on every side compensates for the lack of privacy. At the very least, the Peradeniya Chapel is a bold experiment, not to be copied slavishly but to be the basis of further search for an architecture genuinely Christian and Sinhalese, truly representative of the genius and character of the people of Ceylon.

The foundation stone of the Chapel was laid by representatives of the two Federators on July 4th, 1924. The 58 pillars—each a single log cut out from the forest—were erected in 1926 and the structural work completed in time for the dedication on June 25th, 1927. As the Chapel was intended for use by different denominations, it was agreed that it should not be consecrated by the Bishop as an Anglican Chapel, nor dedicated by the Methodist Chairman, but offered and set apart by the whole congregation. Though of necessity there must have been compromise in its design between two differing traditions, yet the Chapel is eminently satisfactory from an Anglican point of view. The apsidal East end is not only more beautiful, but actually more 'primitive' than the narrow corridor like sanctuaries of some of our Churches which have followed the monastic tradition. The Holy Table of well-chosen teak is of most satisfying proportions. We have often regretted that the nave should have been filled with benches, and prefer to sit on the floor, but perhaps in the unfinished state of the latter this would not have been practicable. For Church of Ceylon celebrations we do push back the seats and use mats.

It is perhaps appropriate at this point to refer to the strange and quite unfounded impression that seems to exist

in some circles in the Diocese, that the Colony is a peculiar place where unorthodox and unlawful things are done. This impression is quite wrong. Services which are held by a Church of Ceylon priest for Church of Ceylon members only are always in accordance with the use of the Diocese. When joint Services are held they are of an informal nature; inter-communion is not practised, nor has it ever been except on a few occasions many years ago as a maker of fellowship among the staff. The students were never concerned, and nothing is done to make them disloyal to the practices and discipline of their Churches.

It is not possible to hold many separate Services, but there is a Celebration of Holy Communion according to the Ceylon Liturgy sung to the Suriya Sena setting on the first Sunday of each month. On other Sundays students attend Service at Gétambe, while the Methodists go to Kandy. Celebrations of Holy Communion are also held on Saints' Days. A weekly meeting of each denomination separately is held on Thursdays when doctrine is studied or some problem of Christian conduct is discussed.

Mr. Gibson's Principalship had lasted almost fourteen years when he was called to take charge of Ridley Hall, Cambridge. For a similar period the Colony was in the charge of the Rev. G. Basil Jackson as Methodist Missionary, and except for about one year, Principal. The work of the Colony continued on the same broad lines laid down by Mr. Gibson but with numerous developments in detail. The work of the Normal Department continued to be the most important in point of size, but evangelist training classes were held whenever students were available. Almost from the beginning the teacher students had been given a term's additional training in all kinds of practical work, including the presentation of the Gospel, that would be of use to them in the villages to which they would go, but this had to be given up in 1931 when the Department of Education refused to allow any longer the use of the buildings in this way. It was sought to make up for this by holding a short course of conference for the leaving students during holiday time.

The work of the Principal was handicapped from time to time by the absence of a permanent or full time C.M.S. Vice-

Principal. There were many acting appointments of short duration. The Rev. A. C. and Mrs. Houlder were at the Colony in 1928-9 and again in 1932-3 and made valuable contributions, notably the introduction of self-government in the men's hostel, whereby the management of internal affairs and lesser matters of discipline were entrusted to a Court of Honour elected by the students. Both Mr. Houlder and Mr. Jackson greatly encouraged the growth of interest in Scouting and Guiding; the Colony did much pioneer work in developing vernacular troops, and several times carried off All-Island Prizes, particularly for Ranger work.

Work in the Chapel did not cease with the Dedication, for most of the pillars had yet to be carved. This was done *in situ* by Bezalel and his son, with some outside assistance, between 1927 and 1936. To mark the twenty-first anniversary of the Colony at the end of 1935, a Thanksgiving Fund was raised largely among the old students, and the money realised was used to complete the stone-facing of the entrance and steps to the ambulatory. The Rev. J. P. S. R. and Mrs. Gibson paid a visit to Ceylon for the occasion, and were the chief guests at a great gathering of past and present members on January 6th, 1936. The Silver Jubilee was similarly marked in 1939 and part of the Jubilee Fund provided a most useful vestry in the same style as the Chapel.

From its very beginning the Colony was interested in social and medical work among the people of the surrounding villages, and the Dispensary was one of the chief tasks falling to the Principal's wife. The great malaria epidemic of 1934-5 gave opportunity for much more extensive work of this kind. For the best part of a year the Principal was responsible for a temporary hospital opened at Yalagoda nearby. Relief work on a smaller scale was also done during the widespread floods of 1933, 1940 and 1941.

A new project to which Mr. Jackson gave much thought was the establishment of a hostel for converts or those who wished to be prepared for baptism. After the Talawa pattern this was known as Daya Nivasa—House of Mercy. It was opened in June, 1939, with one student, but others soon came, a maximum of seven being in the hostel at one time. The life was simple, and hard manual work was insisted on as an

essential part of the training and as a test of vocation. Some did not take kindly to this at first, but in the end all were ready to do their share, even of the cooking. The intention was that no one need be debarred by poverty or lack of support from benefiting by the training. Part of every day was spent in the field and two hours or more were spent in the classroom, where many subjects likely to appeal to the men or help them in their spiritual growth were taught by the Colony staff. About twenty men passed through in the two and a half years' existence of Daya Nivasa, but at the end of that time no more candidates came forward. A similar hostel was opened for women also in 1939, but this came to an end after less than a year for lack of suitable staff and students.

This scheme seemed to meet a real need at the time of its inauguration, for we were often asked to take in men from remote villages who were interested in Christianity. In practice it was found that it was difficult to arrange instruction for the very different types who came, and although all had to work for their keep it was impossible to make the venture self-supporting. However, if opportunity offers at a later date, it is intended to begin again, making use of the experience gained. Some of those who passed through keep in touch with the Colony and a few are doing very well. An agreeable feature is that three or four of these have real desire to do evangelistic work and at least one is so engaged.

In April, 1941, Rev. G. B. Jackson was transferred by the Methodist Church to other work and subsequently became Chairman of the South Ceylon District. He was succeeded by Rev. J. C. Harvey who had come to Peradeniya in December, 1936. For a time another Methodist missionary, Rev. H. G. Sanders, was Vice-Principal, but in June, 1942, he too was transferred. Since then there has been only one missionary in charge.

The effects of the war on Ceylon were not felt until the beginning of 1942, but from that time, in common with all boarding schools, the Colony found its expenses mounting rapidly. In addition, the Government which had hitherto allowed Training Schools a good deal of freedom in the selection of their students, began to hold a common entrance examination. At first it appeared as if no candidate could

be refused admission on religious grounds, and the possibility of a large influx of non-Christians was apparent. In 1942, indeed, some fifteen students not belonging to bodies eligible for federation in the Colony were successful in the Entrance Examination and were admitted; they amounted to a quarter of the number of students in residence at the time. At the beginning of 1942, the Sinhalese Branch of the Government Training College was also evacuated to Peradeniya, and made use of Colony buildings for two and a half years before moving to permanent quarters at Mirigama.

Those were difficult days for all Christian schools, and the Colony was fortunate not to be turned out of its buildings when Kandy became more important. Fresh anxieties were aroused by the publication in November, 1943, of the Report of the Special Committee on Education, by the large requirements which it made for Training Colleges and by fears for the future of Christian Schools. Much discussion of future policy took place during the following year, and it was realised that the Training Colony must either expand considerably or give up its work of training teachers altogether. No final decision could be taken before the fate of the Education Bill was known, but at the moment of writing opinion seems to be in favour of continuing this work as long as possible.

Since this account is written for a Diocesan history, it is fitting to refer again to the relationship of the Diocese to the Colony. The possibility of Federation was under review from 1919 to 1932. Full federation alongside the two existing Federators would have involved a large capital outlay, as required by the Constitution. This the Diocese was not prepared to make. Moreover, with the gradual unification of all Anglican work in Ceylon under Diocesan control, this duplication would have been undesirable. Eventually in 1931 the Parent Committee of the C.M.S. expressed its willingness to accept the D.B.M. instead of the C.M.S. Conference (which by then had ceased to meet) as the local body responsible for the Anglican section. It was therefore proposed—and accepted both by the Diocesan Council and the Colony Council—that the Diocese should be associated with the Church Missionary Society as the Anglican Federator.

The C.M.S. continued to hold the invested funds and to pay the missionary's salary while entrusting the management of its share in the Colony to the Diocese.

This arrangement has worked satisfactorily since 1932, and will no doubt be renewed when the time comes in 1947 for another five years, but it can hardly be regarded as a final solution.

The term 'Anglican' has been used for convenience throughout, but with the completion in 1930 of the dis-establishment of the Anglican Church in the Province it became an anachronism. The old distinction which used to be made between 'C.M.S.' and 'Diocesan' students has long since disappeared, and all are proud to belong to the Church of Ceylon. Teachers are not now appointed only to the districts from which they came, and unification of control under the General Manager has made for greater freedom of transfer. The Diocese is prepared still to look to the Colony to provide its Sinhalese trained teachers—indeed there is no other source—but is not so ready to acknowledge that the Colony has any other function. From the very beginning it was never intended that it should become a teacher-training institution only, but circumstances have conspired to make the demand for teachers much greater than that for other Christian workers. It may be true that it is not possible to mix both kinds of training in one place without detriment to one or the other, and it is certainly much easier to co-operate with other Christian Churches in the training of teachers than of evangelists, but it would be a pity if this other side of the Colony's work were altogether forgotten or the valuable experience which has been gained there ignored.

This brief account of the history of the Colony is probably already over long, but it cannot be concluded without some reference, however inadequate, to the many members of the Teaching Staffs whose faithful service over many years has translated the dreams of the founders into practice. Among so many who have done good work, four names stand out: those of Mr. E.S.P. Lekamge (who joined Mr. Gibson in 1914), and Miss E. Abeysekara of the Evangelist Department, Mr. J. M. Jayasundera who has worked in the estate and office for thirty years, and Miss A. F. Fernando who has been the strength and stay of the Women's Department for almost as long.

B.

THE DIVINITY SCHOOL, 1851-1945

Dr. James Chapman, the first Bishop of Colombo, was the founder of S. Thomas' College, of which the Divinity School is an integral part. But the "Divinity School" did not come into use in the days of the Founder. In his day, there were "Divinity Students" but there was no "Divinity School" as such.

The history of the College proves beyond the shadow of a doubt that Bishop Chapman's foundation consisted of a College and a collegiate school, the Divinity Students belonging to the former, that is, the College proper.

By the year 1860, the Bishop had come to the conclusion that it was wisest to restrict the College education to the Divinity Students, reserving the school alone for general purposes. "I see the difficulty and doubt the practicability of combining both in College," wrote the Bishop to the S.P.G. authorities in England. This letter also proves that the Bishop had in mind not more than eight or ten students at a time preparing in his College "for the work of God and The Church."

There are no records to show who the earliest Divinity Students were; their names, the dates of their Ordination, or accounts of their careers, have never been officially recorded; but of this fact the Diocese may well be proud, namely, that owing to the genius and forethought of its first Bishop, there has been a ceaseless flow of men for Ordination from S. Thomas' College.

Successive Bishops of Colombo, ably assisted by successive Wardens of the College, looked after successive batches of Divinity Students, preparing them carefully for Holy Orders.

For at least fifty years, it used to be the custom of the College and of the Diocese to send Divinity Students to parishes, to work for a few years as catechists before being ordained to the Diaconate. This practice was pursued very strictly, we are told, in order to give the candidates concerned that practical training which the College could not possibly provide for them.

The final examination for Holy Orders was, as it is even now, the Bishop's Ordination Examination, but even so early as in the days of Warden Miller, we find that the College presented some of its Divinity Students for the Theological Preliminary Examination conducted by examiners in England. One of the earliest candidates who sat for that examination, as a pupil of Warden Miller, was G. B. Ekanayake, we are told. The story goes that G. B. E. was working as a catechist in the parish of S. Michael's, Polwatte, when he was summoned one morning to Warden Miller's study, to be told that as the Warden had not received the results of the Theological Preliminary Examination though nine months had already elapsed, G.B.E. had better assume that he had failed to secure a pass in that Examination. A couple of months later the disappointed young catechist was summoned again to the Warden's presence, to be told that the results had at long last arrived and that he had been placed in the First Class, and that the examiners in their report had highly commended his answers in the Old Testament papers!

Mention should be made here of another of Miller's men whose first love was Theology, who spent his last few years in the College as a Divinity Student, but who returned to his first love rather late in life, and after a brilliant career at the Bar as an Advocate, was ordained and served the Church faithfully—Isaac Tambyah. The younger generations will remember him as Dr. Isaac Tambyah, Examining Chaplain to the Lord Bishop of Colombo and the author of *Foregleams of God*.

Up to the days of Warden Buck, the College had Divinity Students, but it had no Divinity School proper. The honour of separating a block of the College for such a school under its own Principal, though part and parcel yet of the College, fell to the lot of the great Warden who succeeded Warden Buck, the Rev. William Arthur Stone. Himself a distinguished Cambridge Scholar, he chose as the first Principal of the Divinity School another distinguished Cambridge Scholar, the Rev. G. B. Ekanayake, and in 1907, Dr. E. A. Copleston, the fifth Bishop, inducted the first Principal, and separated and blessed the guest house of the College to be henceforth the Divinity School.

For nine years the College had no Divinity Students, but the accumulation of its endowments enabled the Diocese to restart this important and fundamental work.

Ekanayake's first students were S. K. Ponniah, J. A. Kalpage, Becket de Silva, and T. C. J. Peiris. The first two have passed to their rest, the two others are to-day Vicars of two important parishes.

Ekanayake had distinguished himself in Hebrew at Cambridge, had taught Hebrew at Cuddesdon Theological College (he had, by the way, begun the study of Hebrew as a Deacon in the parish of S. Michael's, Polwatte, with the help of the late Rev. William Henly, the then Vicar), and he straight-away introduced that subject to the Divinity School,

For a whole quarter of a century, the College Calendar designated Ekanayake as Principal of the Divinity School and Divinity Professor of the College. His earliest students reverently called him, "The Professor": later, his students affectionately called him "Princeps," a name bequeathed to them for use when addressing their Principal, or referring to him, by that great friend and lover of G.B.E.—the Rev. P. L. Jansz, then Sub-Warden of S. Thomas' College.

In 1920, the Divinity School moved to Mount Lavinia and shared a part of the College compound, and its students shared once more the life of the College. But not for long, because when accommodation became limited at Mount Lavinia, the Divinity School was housed in the then vacant vicarage of Holy Trinity Church, San Sebastian, and "Princeps" became Vicar of All Saints' Church, Hulftsdorp.

Here it is necessary to pause and assess very briefly the value of the work of the first Principal of the Divinity School. In serving the College, he served the Diocese. He taught his students not merely the subjects necessary for Ordination, but studious habits and prayerful habits. The writer of this article, himself a student of the first Principal, remembers as the thing that impressed him most during his three years, the daily meditation in Chapel after the Cathedral Service, when "Princeps" and his students met in silence before passing on to the day's studies or lectures. Upon the Thomian foundation, this Cambridge Theologian tried his utmost to

introduce the atmosphere of his beloved Selwyn College and Cuddesdon. Whether he succeeded or not, the lives of the many batches of Divinity Students who passed through his hands must prove.

One remarkable feature about the first Principal was the way in which he "compelled" his past pupils to keep up their studies and to keep in touch with the Divinity School. The method he chose was not the way of the "tea-cup" (though that was much appreciated by "wayfarers" who in their early days had sat at his feet and imbibed his inspiration), but it was the more drastic way of making each of them, in rotation, set papers at term tests, and also correct them carefully. Many a pupil of his is grateful to him to-day for inducing him to go back to his books!

Besides Warden Stone, and Bishops E. A. Copleston and Mark Carpenter-Garnier, who united in assisting Ekanayake to make his Divinity School a model theological seminary in the Province of India, Burma, and Ceylon, there was one other whose name must be mentioned here, *viz.*, the Rev. O. J. C. Beven. As Sub-Warden, and later as Assistant Priest of the Cathedral, Osmund Beven lectured to successive batches of Divinity Students in his favourite subjects—Latin and Liturgy, Pastoralia and Preaching—and, with "Princes," was a model of what the disciplined life of a priest should be.

The writer wishes to make no invidious distinctions between Ekanayake's old pupils, all of whom are working wholeheartedly for the Diocese in their respective spheres of labour, but he has perforce to take notice of the names of at least four men who not only distinguished themselves in Theology, but also had the privilege of assisting their teacher in later years as Lecturers in the Divinity School. They are, the late Canon James Wirasinha, B.D. (Lond.), the Rev. H. E. C. Mendis, M.A. (Cantab), the Rev. D. A. Karunaratne, M.A. (Oxon), and the Rev. H. V. Ivan S. Corea, B.A., B.D. (Lond). The last named has lately been honoured by the present Bishop by being called to the office and dignity of an Examining Chaplain to the Lord Bishop of Colombo.

Canon Ekanayake passed to his rest in September, 1943, and Canon Beven in April, 1945.

The Rev. E. H. Denyer, a Selwyn man, was appointed to succeed Dr. Ekanayake as Principal of the Divinity School. It was well-known that Fr. Denyer was put there to mark time, and in that sense it was an unfortunate appointment; but the new Principal was a conscientious worker and gave of his best, until he was appointed Archdeacon of Jaffna for which, it was thought, he was better fitted.

For a short period, the Divinity School passed through a difficult time until the Rev. A. J. Kendall Baker succeeded to the Principalship.

C.

THE RAGGED SCHOOL

The Ragged School was opened by Bishop Cloughton in July, 1863. It was the first institute of its kind in Ceylon and was for the poorest class of Anglican children in the Pettah. The education given at this school was free and the children were provided with a free meal at mid-day, the pupils all being day scholars. In 1886 the school was, we read, moved to a house in Wolvendaal Street, and the "Girls' Home," which was at that date started by Archdeacon Matthew, with the help of a Committee of ladies, was housed in the same premises. A year later the Girls' Home was moved to the neighbourhood of the Cinnamon Gardens, as it was felt that the surroundings of the house in Wolvendaal Street were not very desirable, nor the companionship of the children who attended the Ragged School, coming as they did from the poorest houses, many of them with little influence for good.

With the arrival of the Sisters of S. Margaret's, Sister Verena, who worked among the poor of S. Paul's, Pettah, took a special interest in the Ragged School, which had 112 pupils at that time, and received a grant of Rs. 500 per annum from Government, but was otherwise dependent on voluntary subscriptions for its maintenance. This school was replaced by a Charity School for which the Municipality is responsible, but was known as S. Winifred's in later years and was under the management of the Rev. Basil Jayawardene, the Vicar of S. Paul's, Kynsey Road, the Church which has taken

the place of S. Paul's, Pettah, to which Parish it originally belonged. A fund raised as a Memorial to Archdeacon Matthew had among its objects the Girls' Home and Ragged School, and this school still receives help annually from this Fund, as well as from private individuals who are interested in the welfare of the poorest class of children. One lady who adopted the Ragged School as her pet charity had at one time a Guild of children of wealthy parents, who on their birthdays remembered the less fortunate children of this school, and gave them a special meal, or contributed towards a Christmas Treat for them, and a yearly Treat is still organised for these children, who now number about 80.

D.

S. MARGARET'S, POLWATTE

It has been mentioned in connection with the Ragged School that the Girls' Home opened by Archdeacon Matthew in 1886 was first housed in the same building at Wolvendaal. A year later, for the reasons stated, this Home was moved to (it is believed) Ebor House, in Green Path, and it was with a great sense of relief and thankfulness that the Committee of ladies responsible for the care of the girls (then numbering 42) handed the Home over to the Sisters of S. Margaret's, when they arrived in Ceylon in 1887. The Committee had found it almost impossible to get a suitable Matron who could be trusted to give the girls the desired care and supervision, as well as to teach them efficiently; but with the arrival of the Sisters their anxieties ceased, and from that day the Home has gone forward steadily. The present Convent of S. Margaret's in Polwatte was blessed by Bishop R. S. Copleston on March 15th, 1888, and the buildings have been added to from time to time, so that what we read of it as being a large, but bare looking and unattractive building which had been a coffee store, which Archdeacon Matthew procured for the use of the Sisters and the girls of the Home, has been so transformed that it is difficult to associate it with anything but what it now is—a well-ordered and equipped school. There are now about 100 pupils in S. Margaret's Home, and for fifty-eight years the Sisters have spent themselves in turning

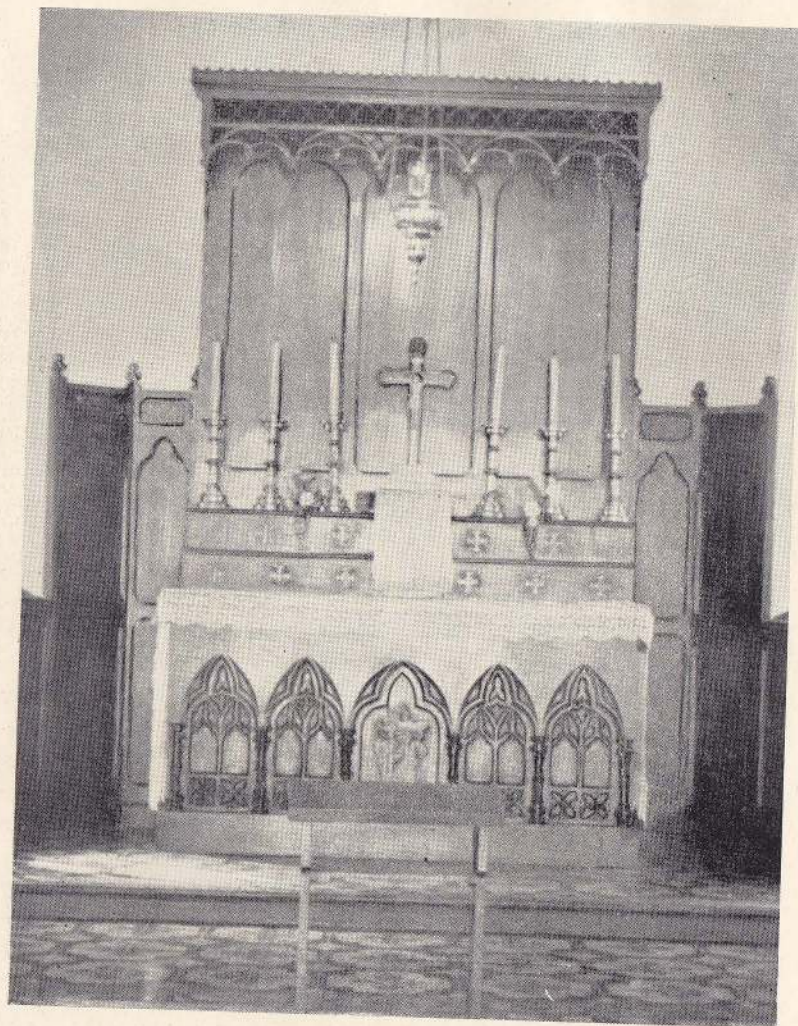


Photo by Hereward Jansz

The Chapel at S. Margaret's Convent, Polwatte

out hundreds of capable girls, training them in domestic work, fine needle work, and laundering; or educating them to join the hospital for training as nurses. The girls from S. Margaret's Home have always been much in demand as nursemaids or helps, and many hundreds owe their success and happiness in life to the care and influence of the Sisters, who have not spared themselves in this wonderful life of service and self-sacrifice.

In 1891 S. Mary's School, a Secondary School for Girls, was opened by the Sisters of S. Margaret's in the same building. There is room in this school for 50 boarders and up to 150 day scholars; the children are prepared for the E. S. L. C., Senior Cambridge Examination and Teachers' Examination.

In 1888 Bishop R. S. Copleston asked the Sisters to take charge of Bishop's College, a school for Girls which he had removed to Darley Road the year before from Mutwal. This was the first school for girls of the upper classes known in Ceylon, and it had Bishop and Mrs. Chapman as its founders. It had been known as Bishop's Gate, and the first Lady Principal who came out to it was Mrs. Drew, who died in England three years ago at the advanced age of 96. The first Sister who was its Principal was Sister Angela, and Bishop's College moved to its present abode in Boyd Place in 1901. It has grown much in the last few years, and the two houses adjoining it have been purchased to allow of its expansion and an up-to-date Kindergarten has been built.

In 1922 a house was given to the Sisters of S. Margaret's at Moratuwa for a home for poor children too young to be taken into S. Margaret's Girls' Home. It started with six babies and now has over 100 children in it, most of whom are sponsored by kind friends and looked after by elder girls who are trained for this work.

Soon after their arrival in the Island, the Sisterhood provided trained hospital Sisters for the Kandy Hospital, but these were withdrawn after a time as a sufficient number of Sisters could not be maintained.

One of the Sisters of S. Margaret's was Principal of the Girls' High School, Matara, but to respond to the growing needs of the Colombo Schools, she was withdrawn in 1939.

In 1923 Bishop E. A. Copleston asked the Sisters of S. Margaret's to undertake the training of a Religious Order for Ceylonese women. This is the Order of the Sacred Redeemer, and it now has charge of S. John's Home, the Nursery School mentioned above.

The Sisters of S. Margaret's have always been Sacristans to S. Michael's Church, Polwatte, and since the arrival of the present Bishop have undertaken the care of the Altar Linen of Christ Church Cathedral as well. Another useful branch of their work is the supply of Altar Linen and Vestments for which there is always a demand in the Diocese.

E.

BUONA VISTA ORPHANAGE

This Orphanage was founded in 1823 by Mrs. Gibson, the wife of William Carmichael Gibson, who superintended the landing of British troops in Galle on the capitulation of the Dutch, and was subsequently Master Attendant at Galle. It is situated on a hill overlooking the sea about two miles from the Fort and enjoys an ideal site, healthy and withdrawn from the town but within fairly easy reach of it. In 1861, on the death or retirement of its founder, the Orphanage was taken over by the S.P.G. who started a Mission at Buona Vista, and its first Principal under the Society was the Rev. J. Bamforth of S. Thomas' College. He was succeeded in 1863 by the Rev. W. Ellis, also of S. Thomas' College, who was succeeded by the Rev. P. Marks. Mr. and Mrs. Marks worked at Buona Vista for many years, and there are interesting accounts of the Orphanage during that time and its inmates. Buona Vista Orphanage has always been a school for girls, and infants or young children received into it were always baptised immediately. Non-Christian children attended as day scholars, but were never admitted as inmates. In the early days we are told the average annual expenditure was about £400. Of this the Ceylon Government contributed £90. Bank interest amounted to £30, and the proceeds of girls' work £25, leaving £250 to be made up by voluntary contributions. The girls were given a domestic training, doing all their own cooking, and were taught needlework and lace making, which

was an industry peculiar to the Southern Province at that time. Among the Principals of the Orphanage we find the names of Miss J. Callendar, Miss L. Ludovici, and Deaconess Townsend. At the present date the Orphanage has as its Superintendent Sister Antoinette, O.S.R., who has a large number of girls under her who are receiving a good education which includes a vocational training.

CHAPTER VI.

Church Schools

Including the Kotte Institution

A GLANCE at the first page of the Annual Returns of our Church schools would reveal the interesting information that their date of registration is "unknown." Behind this one word lies the mystery and romance of the origin of our Church schools. For many of them were started at a time when neither the Government nor the people could harness any other organization to carry out the all-important work of education which the Christian Churches, true to their tradition, were only too willing and ready to accomplish, often at great expense and sacrifice on the part of both Ceylonese and European Missionaries, who in those early days had to traverse vast and lonely fields in the most primitive conditions of transport, and live in villages for weeks at a stretch fraternizing with the poor simple villagers, who were naturally and immediately attracted to them by their simple and sincere witness to the Christian Faith which alone had inspired them in this great task of education. Nor must the early work and witness of Christian teachers—mostly Ceylonese—in towns and villages be forgotten. It is they who, for a mere pittance, carried on these schools for over twenty-five years until the Government inaugurated a Scheme of Salaries on an incremental scale. Such self-sacrificing service in the cause of education was bound to bear fruit in the lives of many Ceylonese both Christian and non-Christian, who by what they had seen and experienced in the schools in which they were taught, were determined to go out into the world bearing the torch of true education which emphasized the eternal verities of truth, goodness and beauty. It was in this way that up to about forty years ago the spread of education was achieved in Ceylon, where greater importance was attached to the moulding of character than to mere book-learning, and where the highest places in the land were won by men of sterling worth and character, regardless of caste or colour or creed.

But within recent years political changes for which the country had not been sufficiently prepared, have violently and disastrously upset the educational fabric of the country, since fissiparous elements have been allowed to creep into this most delicate and vital factor of the country's well-being, with a consequent tendency to upset and uproot the existing order of things, and to bring about sudden changes which, though inevitable, and perhaps even desirable, have caused so much damage to the welfare of the country by threatening to intensify racial and religious differences.

It is against this background that we should survey the history of our Church schools and the contribution they have made to the growth and development of the country. For the last seventy years or more no fewer than 6,000 children have attended our English Church schools, and more than twice that number our Vernacular schools, scattered about in various parts of the Island. Admission to our schools is of course purely voluntary, and during recent years, in spite of adverse propaganda against Christian schools, it is a remarkable fact that the numbers in our schools—particularly in the Vernacular schools numbering about one hundred—have increased. It has been clearly understood by the parents who send their children to our schools that by so doing they expose their children to a definitely Christian influence, which is all too apparent by reason of the love and self-sacrifice on the part of those who first started these schools, and the generation of teachers who have followed this tradition. The Christian Religion is intended to appeal to the whole man, his body, mind and spirit, and it is in the sphere of Christian education that the Church has found the strongest weapon for exercising its influence, even though the Faith has not been taught except to those who already profess and call themselves Christians.

The State, which at first sought for and welcomed the aid of the Christian Church in the field of education, has now begun to realize in such help a so-called menace and threat to the country owing to what it chooses to term vaguely its efforts at proselytization. But the best evidence in favour of such a charge can only be forthcoming from the genuine victims of such treatment, and not from a few interested

parties, who for political purposes, have only recently awakened to this alleged danger.

It all depends on what precisely is meant by "proselytization." If by this word we are to understand the incarceration of someone, or his isolation and the forcible direction of his intellectual powers to the acceptance of some fact which he is not disposed to accept, and the pursuit of this method of coercion until the victim from sheer exhaustion or inability to reject what is presented to him is forced to accept it—if this is what is meant by "proselytization," we would maintain that we do no such thing in admitting non-Christian children to our schools. If, on the other hand, by "proselytization" is meant the invitation to our schools, and the admission to them of those children who are brought to us freely and spontaneously, and placed in our charge on the understanding that they will accept all that is taught, that they will undertake obedience to our rules and submission to our discipline, and all this from the conviction that they are prepared to cultivate the highest life possible—if that is what is understood by the word "proselytization," we admit that we do proselytise, and maintain that there is no surer passport to the highest and most perfect form of life. What then, it may be asked, is the particular contribution which Church schools have made to the life of the country? They have made a threefold contribution which briefly may be stated thus :

(1) In fostering and deepening a close and more intimate relationship between the school and the home. Education during the pre-Portuguese period was mainly through 'Pansala' schools. These were the counterpart in Ceylon of the teaching imparted through Monasteries in England in mediæval times. But from the Portuguese era this system of teaching had fallen into abeyance, and the Dutch had established a widespread system of education which the British in their turn continued for a time and then allowed to lapse, to be resumed and reconstructed afterwards. The early Missionaries worked chiefly in the villages and their work in those neglected areas calls for special notice. In these schools was imparted not only the instruction in secular subjects, but also religious and moral instruction which helped to foster and deepen home-ties and filial devotion. Moreover, at a

time when the Village Mission School was the only centre for social and intellectual development, the village school-master and his staff were almost the only people to whom the villagers could turn for advice in their hour of need. The persistence and popularity of Mission schools in the villages to this day is a sure indication of the extent to which they have met this need. One has only to visit a village school at an annual inspection, or any other similar occasion, to realize the living interest that parents take in the progress of their children who have been entrusted to our teachers, because they are assured that the moral tone of the school is of a sufficiently high standard to enable their adolescent children to be brought up safely and securely in Christian schools. The life and example of Christian teachers, inspired by the ideals of self-sacrifice and service, can be, and have been, of inestimable benefit to the children of the villages, where their parents have not been slow to appreciate and to trust them with the future welfare and up-bringing of their children.

(2) The Missionaries gave not only religious but also secular instruction, and education in moral virtues and sanitary habits. It is not sufficiently realized how in the last twenty-five or thirty years the village school, with the village school-master, has been the means of promoting and propagating health and agricultural education. In nearly every case where propaganda in social and cultural pursuits has become necessary, the village school-master has been appealed to, and the faithfulness with which he has discharged these additional responsibilities is reflected in the influence which he wields in the village—an influence which has been noted and taken account of by some for entirely selfish reasons. Whatever view may be taken of Christian schools as "denationalizing" agencies, the fact has to be faced that in a very large number of villages they have been the centre of the social and educational life.

(3) The early Missionaries who opened schools in the villages had, in addition to finding teachers and founding schools, to provide suitable text books for the use of children both in English and Vernacular schools. It is not easy for us to realize at this time what a stupendous task this meant. The Bible had first of all to be translated into Sinhalese and Tamil, then books of moral instruction and readers. All

this was done in those early days by the Missionaries themselves, with the assistance of faithful Christian teachers to whom our debt is incalculable.

In these and in many other ways Church schools have made a definite and lasting contribution to the life of the country. It has been the experience of certain countries in Europe to have a system of education under State control and regimentation, and it needed a war of five years, with the most devastating loss of life and property, to vindicate the Four Freedoms—namely freedom of speech, freedom of worship, freedom from want and freedom from fear. Any attempt now made to establish State schools to the exclusion of denominational schools would be an act of moral and intellectual retrogression from which it will take years to recover.

KOTTE

The ancient city of Kotte is full of historic interest. King Wikrama Bahu III's minister Alakeswera fortified the city in the Fourteenth Century. In the year 1406 A.D. a Chinese Admiral, Ching-Ho, arrived in Colombo with a fleet of 62 ships and a large military escort, and, with the connivance of Alakeswera, who was anxious to ascend the throne, captured the monarch Vijaya Bahu VI at Kotte, and carried him off to China. Thereafter, Alakeswera devoted his entire energies to converting the fortress into a large and beautiful city prior to getting himself formally installed as king. However, the priests and people would not permit a traitor to ascend the throne. On the day fixed for his coronation, Alakeswera was murdered, and the youthful son of the captured king was crowned in his stead as King Sri Parakrama Bahu VI (1410-1468 A.D.). This king was the greatest of the kings that ruled at Kotte. He brought the entire Island under his sway. He was a great patron of literature. During his reign, Tottagamuwa wrote his masterly works, *Selalihini Sandese*, *Kaviasekera*, *Parawi Sandese*, *Moggalayana Pathipanchika* and *Perakumbasiriṭṭha*, and amazed all Lanka with the versatility of his talents.

The first Roman Catholic Church built in Ceylon was at Kotte in 1523 A.D., by a deeply religious Portuguese Officer named Andrade, whose services King Bhuwenaka Bahu VII (1523-1551 A.D.) had engaged for the purpose

of training his Sinhalese soldiers in European methods of warfare. Fr. John de Villa Conde, who came to Ceylon in 1542 as the Superior of a party of seven missionaries sent over by King John III of Portugal, was permitted by the King to take up his quarters in the Royal Palace at Kotte, and be tutor to his grandson Prince Dharmapala. This prince, on ascending the throne in 1556, gave Roman Catholic missionaries every assistance in building Churches, Chapels, schools and orphanages at various Mission Stations throughout his kingdom. An Institute for higher studies was established at Colombo, and by Charter of June, 1557, the income of Buddhist Temple properties along the sea-board, including the property of the Kelaniya Temple which had been deserted, was devoted to the endowment of such Roman Catholic institutions.

In 1619, there were two colleges for higher education in Colombo. The one was called St. Anthony's and was managed by the Franciscan Fathers; the other was managed by Jesuit Fathers with Fr. Anthony Rubino, a man of great learning, as its Rector.

The Dutch seized Colombo and on the 12th May, 1656, signed the capitulation of that city, the 7th article of which guaranteed the Roman Catholics full and entire religious liberty, but only a few days later they expelled the priests, desecrated the Churches, destroyed the beautiful educational establishments, and on 19th September, 1658, proclaimed the notorious law which forbade, under pain of death, to give shelter to any Roman Catholic priest. Education in Ceylon had sunk to a very low level at the time the British took over the Government from the Dutch in 1795.

THE KOTTE MISSION

INTRODUCTORY.—The Church of England Mission (C. M. S.) began its labours in Ceylon in 1818. Mr. Mayor and Mr. Lambrick (the latter the translator of the Cotta version of the Scriptures in Sinhalese) established themselves respectively among the Buddhists of Galle and Colombo, whence the latter removed to Kandy in 1818, to commence the work of reintroducing Christianity into that ancient kingdom. It was four years after his arrival there that he received sufficient encouragement for the building of a school

house, and then it was attended not by Kandyan children, but by the children of strangers and settlers, attracted by prospects of trade. The first objects of ministerial care were the Kaffir soldiers attached to the Ceylon Rifle Corps and the Sinhalese prisoners who were confined in the Kandy gaol; and it was rarely, and with difficulty, that any Kandyan listener could be induced to attend their preaching. Some years elapsed before any encouraging symptoms were manifested; and even then, although a few schools had been opened in the villages round Kandy, the number of pupils was small and the slightest cause (*e.g.*, rain, or the harvesting season) was sufficient to interrupt their attendance. In 1823 the number of schools was only five, and the number of pupils 127, but so persevering were the missionaries, Mr. and Mrs. Browning and the Rev. William Oakley, that in 1839, the number of schools had been increased to 13 and the number of scholars to nearly 400. A school for females was opened in Kandy in 1830.

Of the establishments of the Church of England Mission amongst the Low-country Sinhalese, the first in order of time was Baddegama, a stronghold of Buddhism situated about 12 miles north of Galle. In this unpromising district the Church of England Mission erected in 1822 the first Episcopal Church that had ever been built in Ceylon for the exclusive use of the Sinhalese. It was consecrated in 1824 by Bishop Heber; and Baddegama, the village in which it is situated, has ever since been the scene of the labours of its ministers. Messrs. Mayor and Ward were the first Missionaries in charge of this station.

In addition to their own schools they undertook the superintendence of those provided by the Government, and thus, with increased powers of usefulness derived from their more extended access to the people, they have given an added impulse to the exertions of others, whilst their own operations were conducted with marked vigour and success. In 1822, they had 160 pupils under training, of whom upwards of one-third were females, and these, within the seven years which followed, were increased to two hundred and sixty-five. Of these, a proportion were maintained as boarders in the institution, and, so successful was their course of education

that some of the most remarkable students who have distinguished themselves at the Collegiate Seminary at Kotte have been scholars from the Elementary School of Baddegama.

The social changes which followed were as remarkable in this locality as in other portions of the Island. A system of nominal education had existed under the care of the Government, but, prior to the arrival of the Missionaries, it had been superficial and unsound—the salaried masters neglected for other duties the obligation to teach; and the instruction and training of females was so utterly unknown that “before the missionaries came among them a needle had never been seen in the district.” Within fourteen years of their arrival, elementary education had been extended throughout the surrounding villages; printed books were read by the pupils as freely as the Sinhalese characters upon *olas*; 500 children were in daily attendance at the schools; many thousands had been made acquainted with the essential principles of Christianity; and so expert had the pupils of the female seminary become, that the sale of their needle work contributed in part to defray the ordinary expenditure of the establishment.

Of the Church missionary establishments in Ceylon, the most important was that of Kotte. The Rev. S. Lambrick, as soon as he was disengaged from all pastoral relation to the Europeans in Kandy, went in 1822 to reside near Colombo with Sir Richard Ottley, one of the Judges of the Supreme Court. In his company he visited Kotte, once the residence of Sinhalese royalty, but which had declined in prosperity, and had a population of between 3,000 and 4,000 at the time of his visit. Its nearness to Colombo rendered it advantageous as a Mission Station. The site which was chosen was a small hill covered with thick jungle and three acres in extent. The choice was no sooner made than the authorities applied to Sir E. Paget, the Governor, for it, and the land was transferred to the Church Missionary Society.

Mr. Lambrick lost no time in coming to Kotte to commence the work of the Mission. Whilst a house was being erected for him, he lived in a village hut in order to be at hand and superintend the work. As soon as the house was completed, he removed thither, began a school in his verandah for teaching Sinhalese and English, and established a school in the village

in which Sinhalese only was taught. As it was found inexpedient to set up the printing-press at Kandy, it was removed to Kotte, where suitable buildings were soon erected, and the press was employed in printing tracts and books for the use of schools. In 1823, Mr. Bailey came from Nallore to join Lambrick at the Kotte station, and schools were gradually established throughout the 29 hamlets in the vicinity of Kotte. In 1844, the number of C.M.S. schools in the Kotte district was 71 with 1855 boys and 535 girls attending them (Tennent, p. 318). In connection with the mission, and as indispensable to its success, a collegiate institution was founded in 1827, for the higher instruction of local teachers and the training of assistants destined for the ministry. Its foundation stone was laid by Sir Edward Barnes, and in 1829 the Seminary commenced its operations with an attendance of only 10 students.

The first public examination took place in December, 1831. Sir Robert Wilmot-Horton, who had arrived in the Island a few months before, and had shown himself very friendly to missionaries, was present, together with the majority of the English gentlemen, civil and military, in this part of the Island. The event was thus noticed in the *Government Gazette* of the 17th and 23rd December, 1831: "A breakfast was given by the Cotta Church Missionaries to H. E. the Governor and Lady Wilmot Horton, at which all the Civil and Military authorities and a greater number of the officers of the regiments stationed were present. After breakfast the Company adjourned to the institution to hear the examination of the native pupils in English, Reading, Geography, Geometry, Arithmetic, Latin and Greek. One or two of these subjects, for want of time, were necessarily passed over. About two and a half hours were devoted to the examination, and a sufficient number of questions proposed to the youths to enable those who were present to ascertain, with tolerable accuracy, the degree of knowledge which they had acquired. The examination commenced with reading the Bible. Archdeacon Glenie selected for this part of the examination the 7th Chapter of Acts, part of which they read, and he afterwards asked several questions on the Old Testament, History, Geography and Chronology, to which that chapter has reference. The answers given were quite satisfactory. In Mathematics and Physical Geographv

all the questions proposed were correctly answered. In Geometry, five or six theorems, some requiring direct, others indirect, proofs, were clearly and fully demonstrated. In Algebra, various equations, both simple and quadratic, were solved with correctness, some choosing one method, some another, but each obtaining the same answer. In the Latin Delectus the Governor and others chose several passages, which the youths read and construed with tolerable accuracy. In the Greek Testament they read and construed the first part of the 3rd Chapter of S. John, parsing several words and answering a few syntactical questions that were proposed by some of the gentlemen present.

"His Excellency at the conclusion, expressed the pleasure and gratification that had been afforded him by an exhibition of so much talent, which did equal honour to those who taught and to those who received tuition. He expressed his anxiety to promote the objects of the Institution by every encouragement within the Colony. He should also feel it to be his duty to report to the Secretary of State the proficiency he had just witnessed. His Excellency expressed his intention of being present at future annual examinations of the youths of the Institution, and the pleasure that he felt at the Missionaries of different Societies of the Island concurring together in such unqualified union in the promotion of the great and important work of education. He could not express his own opinion more clearly than by referring to a passage that had just been construed by the Latin class: *Nullum munus reipublicae afferre majus meliusve possumus, quam si doceamus et erudiamus juventutem.* "We can confer no greater benefit upon the country than by the education of youth."

Tennent, writing in 1850, says: "From that time to the present, the Christian Institution of Kotte has maintained a career of usefulness unsurpassed, and exhibited a success, the most remarkable. Its pupils have been received from the remotest parts of the Island, wherever the Missionaries have established themselves. The Tamils of Jaffna, the Sinhalese of the Low-country, and the young Kandians from the hills, have all been congregated here to collect their stores of truth and enlightenment, and return laden with intelligence to communicate to their own countrymen. I have attended the

annual examination of the most advanced classes, and my emotions have been not more those of gratification than of astonishment at the results which it has been my good-fortune to witness. The students of this oriental college exhibiting an extent of scientific knowledge and a proficiency of historical and classical attainment rarely surpassed in collegiate institutions of much higher pretensions in Europe."

The Cotta Institution has had as its principals a succession of noble high-minded men such as Lambrick, Selkirk, Bailey, Fenn, Dowbiggin. Some of the leading figures in the early years of the British period of Ceylon's History, *e.g.*, Sir Richard Morgan, Lorenz, Queen's Advocate Dunuville, James de Alwis, Hullugalle Adigar, T. B. Panabokke, M.L.C., A. de A. Seneviratne, M.L.C., Dehigama, M.L.C., Dr. Solomon Fernando, Maha Mudaliysr Louis de Zoysa, were alumni of this institute.

CHAPTER VII.

The Communion of Saints

HISTORY has been defined as the gradual unfolding of the divine purpose throughout the ages. It is the emergence into the sphere of time and space of things which belong to a sphere where space and time are eliminated. Here we touch one of the profoundest problems of philosophy, but it is not our intention to pursue the subject any further: our purpose is something far simpler, far less ambitious. When we undertake to write a history of the Church of Ceylon we express our belief that the Church of Ceylon is a living thing, vested with certain powers directed to a God-given end which justifies it in claiming the right to exert an influence on the age and place where it is found. But it is something more; it is not a static being, *i.e.*, something immovable and fixed, like, shall we say, a stone column or a railway bridge, but something instinct with life and destined to exert an influence on the life around it. We may limit it still further. Life is of various kinds; animal, vegetable and mineral. But the life in our purview is confined to human beings. If then we undertake to define our subject, it should be sufficient to say that in attempting to write a history of the Church of Ceylon, we shall essay to produce a history which aims at indicating what is the relation of the Christian Church to the human life which surges round it. There can be no doubt that what gives the chief fascination to History is not the battles recorded in it nor the social problems it has evoked, but its relation to human life. Our aim then is this—to survey the life which is found in this small Island, and to try to picture what is the influence on that life of the movement which is known as Christianity. It will be seen that we have a restricted purpose in view, and that it is by its necessary restriction that we find it possible to place before our readers a picture which is clear and distinct regarding Christianity and its relation to human life. We have in our earlier pages dealt with some events in human life, social movements, educational and other pro-

blems. We shall now leave them behind and fix our attention on the human beings inhabiting this Island, and endeavour to point out in what respect Christianity has affected them. We must remember that in proportion as our survey is wide, the historian will find difficulty in including in his picture everything that he thinks is attractive and needs special recognition. We must regard this as inevitable. He is driven, therefore, to practise a selective process and to be content with recording special instances which are purely representative, and to sacrifice a wealth of detail in order to construct a picture which is clear and concise.

In compiling the list of those personalities which have been held in high esteem by the Christian Church, the historian must be prepared to be content with less than he hoped to achieve. The instances on which he can rely as illustrations of the character and nature of the Church and the existence within her of a life which is truly Divine, must be necessarily curtailed. The reader must remember that the writer is exercising a severe restraint on what he writes and is recording far less than he is entitled to do. He has, therefore, the right to be forgiven if he appears sometimes to overstate or to understate the characteristics of his subject. Every personality, therefore, in these pages has been carefully selected, and has been included solely on the conviction that it affords an instance of the reality of the influence of the Spirit of Christ on some particular person, and that its exclusion would have resulted in something less than the truth. Truth is not secured but sacrificed if the canvas is overcrowded. The reader, therefore, in studying this chapter, must pay careful attention to the reservations that have been practised.

In an age which has set great store on intellectual ability, it is not unnatural to ask at this stage, are the people inhabiting this Island intellectually gifted, and are they able to absorb and turn to good account the moral influences around them? For it is on the answer to this enquiry that the value of Christianity in Ceylon can be correctly assessed. In other words, can we find that Christianity has had a direct and beneficial influence on the people of Ceylon, and that therefore they have tended, since the introduction of Christianity to Ceylon, to rise to the greatest heights of which they are

naturally capable? Can we point to individuals in a crowd and say, "Here and here and here and here are instances of what Christianity has done for this people, and it is by their acceptance of the Christian Faith that they are enabled to respond to the calls made on them?"

There rises before us the figure of a Sinhalese gentleman of education belonging to a good family. He had gifts of which any scholar might be proud, and so far above those of ordinary men that they might be traced to the influence which Christianity had had on his life. Bishop Chapman, who was as fine a specimen of Western culture as could be found anywhere, and who might have boasted, though boasting was never in his line or indulged in by him, that he was educated at Eton and King's College, Cambridge, was quick to recognise the ability of this young man, and felt that he could always be safely consulted with regard to social and theological problems. With all his great intellectual gifts he was the embodiment of humility and simplicity, and exercised on all who came in contact with him a moral influence as lofty as it was profound. The name of the Rev. Samuel Dias is known to all, and by all who knew him he was highly respected. The English scholar we have referred to was not ashamed to admit that in difficult circumstances he always found it perfectly safe to accept Mr. Dias' guidance. This is one of the instances we would quote were we asked for a proof that the Christian religion does raise a man's outlook on life and lift it to a higher level. It was as a reward for his eminent services to the Diocese that Mr. Dias was made an honorary Canon of Christ Church Cathedral. His culture, while it could claim to be sound and accurate, gave generous recognition to the influence of the Christian religion.

In a like connection we would mention the name of the Rev. Johannes de Silva, who was one of the first Sinhalese candidates to be ordained by Bishop Chapman. He laboured faithfully during his long life which was brought to a close in 1911, having served the Church for 52 years as a Priest.

Among gifted Sinhalese there rises to the mind the name of G. B. Ekanayake. He was a young man whose home was the village of Baddegama, and he lived there the life of an

earnest Christian worker, indulging in no worldly ambition, claiming for himself no special notice, though he cannot but have been conscious of the possession of powers more than ordinary. He remained in his village making the most of the very modest advantages of education afforded by the village school, but careful to reap what help he could from the English priest of the Mission. In time, those who took an interest in his career noticed the high commendation paid him by examiners, and felt that if he had more opportunities of education he could be of immense service to the Church. They were not mistaken in their estimate of him, for after a brilliant career at S. Thomas' College, Ekanayake was sent to England and was awarded a scholarship at Selwyn College, Cambridge. He read Theology and took a first in successive parts of the Tripos. Apart from these examinations, he found time to enter for the Carus Greek Testament Prize, one of the blue ribbands of the University, and was successful in carrying it off. He further was successful in winning the Jeremy Septuagint Prize, and on leaving Cambridge was invited to fill the Lectureship in Hebrew at Cuddesdon. On his return to Ceylon, Ekanayake was appointed Head of the Divinity School, and the value of his work as Divinity Professor for many years was recognised by the bestowal on him of the Doctorate of Divinity by the Archbishop of Canterbury. (See appended letter). He was one of the Examining Chaplains to the Bishop and was later made an Honorary Canon of Christ Church Cathedral. Canon Ekanayake was a man who commanded universal respect, and in times of difficulty, when the atmosphere was full of danger, Buddhists and Hindus did not hesitate to consult this Anglican priest and to be guided by him.

We must be content with only a passing reference to a young priest, Canon James Wirasinha, whose early death was very widely lamented, for he seemed to be following in the tradition of Canon Dias and Dr. Ekanayake.

Lambeth Palace, S.E.,
3rd August, 1926.

Dear Professor Ekanayake,

(Though I am not quite sure whether you are still "Professor").

I write to say that after correspondence with the Bishop of Colombo and with his predecessor (Bishop Copleston), I am prepared to confer upon you the Lambeth Doctorate in Divinity. The distinction, as you know, is a rare one, but I have learnt that your work has been of so remarkable a kind as to justify exceptional recognition. The Bishop of Colombo further tells me that friends in Ceylon would be ready to arrange for the payment of the necessary cost, which is due largely to Government Stamp Duty, a duty which is never excused by the British Treasury. On hearing from you that you would be willing to accept this distinction, I will take the necessary steps for having the papers prepared, and if you are still in England when I return at the end of September from a holiday in Scotland, I should hope to have the privilege of conferring the degree upon you personally at Lambeth. If you have to leave England before that date I could, I think, arrange that the degree should be given you by the Master of the Faculties, or some other high personage who could represent me in such a matter.

Please let me hear from you whether the distinction is one which you would feel desirous to accept. I trust that your answer may be in the affirmative.

I pray God to continue His Blessing upon yourself and upon those who have had the advantage of your training and are now at work in the Church.

I am,
Yours very truly,

(Sgd.) RANDALL CANTUAR.

In the world of Medicine, we have instances which further illustrate the claims of Christianity. The case we here quote can be challenged by none. Dr. Gabriel Rockwood stood in the very first rank of medical men, and as a surgeon his skill was recognised in England, indeed in Europe; but the claims of religion were never overlooked in a life of incessant and anxious toil. Dr. Rockwood rose to eminence from very small beginnings, and owed a great deal to the Mission in Jaffna from which he received his early education in life. Here are two characteristic incidents: A friend who wished for an early interview with the doctor called shortly before 7 a. m.

and found him seated at his table with his Bible open before him. His carriage waited at the door to take him on his morning rounds. To the visitor, who apologised for the interruption, he only said, "I always begin my day in this way." The writer once went to Dr. Rockwood for a subscription for Diocesan Funds. He was at that time crippled and had given up his practice. Hearing the reason of the call he enquired as to the cause for which the subscription was needed, asked that a cheque be filled up for Rs. 1,000, and handed it over with the stipulation that the donation be anonymous.

To quote the instance of a lawyer, one who practised a profession which is not always associated with the outward practise of religion, Sir James Pieris was an outstanding Christian gentleman. Entering Cambridge University, he read for Honours in two subjects, Law and Moral Philosophy. He took a First and won the University MacMahon Law Prize. He was the first Oriental to be President of the Cambridge Union where his portrait hangs among those of past Presidents. Sir James was for many years a member of the Diocesan Council and Chairman of the Board of Incorporated Trustees, a generous supporter of his Church, and a regular Communicant. The Church of Ceylon owes a great debt of gratitude to Sir James Pieris and the members of his family who have followed in his footsteps.

A secure place in our list should be reserved for Mr. Charles de Soysa, who stands in the very foremost rank of philanthropists. Churches, hospitals, schools seemed almost to mark the path he travelled in life, so that far and wide he created a tradition for generosity for which his name will always be cherished.

Yet another instance of the remarkable influence of Christianity upon life and the right use of wealth is afforded by the example of Mr. Jacob de Mel. He was endowed with wealth drawn from every part of the Island, and himself living a simple life, he was "rich in good works" to all who needed help.

Sir Samuel Grenier was a young Advocate who rose rapidly to fame when he came to Colombo from Jaffna to practise his profession. He sat for some time on the Supreme Court

Bench and was at the time of his early death (52) Attorney-General. He was knighted by Queen Victoria at Buckingham Palace in the early nineties. Sir Samuel Grenier helped in framing the Diocesan Constitution and was a member of the first Synod held in 1886. He, with his family, was a regular worshipper at Christ Church Cathedral, where the chancel screen is a memorial to him, a gift from his widow.

The place filled in public life by Sir Stewart and Lady Schneider will be remembered with gratitude by every sincere Christian. While Sir Stewart, as a regular member of the Standing Committee of the Diocese, made ungrudging sacrifice of his time and talents to the service of the Church, Lady Schneider was identified for many years with every good work. She was wide in her sympathies, and there was scarcely any Christian work which was not beholden to her keen interest which those who have to struggle in life find to be of such paramount value. While her benefactions were great, the spirit in which she made them was still greater, for it indicated that loving interest and quick sympathy which are to be counted among life's greatest gifts.

Another name which immediately springs to the mind is that of Ronald Ilangakoon, a gifted Lawyer, who early rose to distinction, and while holding the high office of Attorney-General, still found time to meet the demands made on him by the Church, when she was in need of legal direction. He cheerfully accepted any office in which he could serve the Church and placed his great gifts entirely at her service.

Among lawyers who served the Church, the brothers, Edwin and Francis Beven, deserve special recognition. They were both friends of Archdeacon Matthew, and were often consulted by him about matters relating to the Diocese.

As we cast our eyes over the scene, we cannot fail to be struck with the marks of steady growth everywhere apparent. The unsatisfactory condition of the Church in the early days of British administration, against which Bishop Chapman inveighed so sadly, and which seemed to weigh so heavily on him, have long passed away. Numerically there appears to have been growth and expansion in every direction. That does not in itself afford a reason for congratulation, but what might well be regarded as a reason for satisfaction is the clear

evidence of a power latent in this Church which enables the Christian to go forward fearlessly, rejoicing in the consciousness of being endowed with a spiritual power greater than his own, a power moreover which is being constantly communicated to him, and which enables him to attempt great things and to move steadily forward in the experience of ever increasing achievement. The Church has set before her great things to be done, as well as the courage to act fearlessly in the determination that they will be done. She seeks for instruments fitted to carry on her work, and she finds in her ranks agents willing to offer themselves freely for enlistment in her service. This may be seen in every direction. Are there needed schools for the nurture of the young? There is a steady supply of men and women adequately trained, who accept the work even at the cost of financial loss. The care of little children; the devotion of one's life to the care of the fatherless and orphans; the patient devotion to those stricken with incurable disease; the unwearying attention to the needs of those destined to live a life of want and hardship; the tragedy of the leper and its call for help. Wherever such calls to the service of Christ are heard, men and women are found forthcoming to answer them. It would appear that those who enjoy the blessings of health place at the service of the poor and suffering the strength of body and limb which they might easily devote to their own advantage. So it has been all down the ages.

It would not be difficult to draw from the evident growth of charitable institutions the conclusion that the Church is a body which is awakening to a sense of its responsibilities and endeavouring to fulfil them. This conclusion is inevitable from a study of the outward life of the Church. Bishop Chapman deplored the paucity of clergy and the inadequate supply of Churches to meet the spiritual needs of growing congregations. A glance at the map of the coast line of Ceylon to-day would reveal the number of churches that at regular intervals mark a steady growth. There are the churches at Milagiriya, at Galkissa, at Laxapathiya, at Moratuwa, at Panadura, at Kalutara, at Bentota, at Dodanduwa, at Galle, at Matara, at Weligama and Hambantota. All these sprang up during the episcopates of the first two bishops who filled the See. What a startling change we have here from the scene

which drew from Bishop Chapman the complaint that, in the course of seven weeks during his first tour, he had not crossed the threshold of a single consecrated building. Now there are no less than 69 consecrated churches all over Ceylon, testifying to the persistence of the Bishops' labours and their reward. But that is not all. There come to mind the names of those who came to work in Ceylon and to lay the foundations of a strong Church; men such as Duthy and Lyle and Ogilvy, Henly, Ford and Becket. These men were willing to face the trials and disappointments which mark the course of young Churches, and having made their contribution to the growth of this Church they retired, leaving behind them a record which is ever recalled with gratitude. There have been others who, coming to work in the Diocese, made it their permanent home. Such were F. H. de Winton, M. J. Burrows, W. J. P. Waltham and E. A. Copleston. Here and there may meet us the token of the dreams they entertained of the great things which would crown their efforts. There is at Weligama the chancel of a Church which indicates the presence of a vision—the Church of the Holy Cross. The young man that conceived it struggled thus far and put into it all the energy at his disposal, but he failed to complete what had been bravely conceived, and it stands there suggesting to some the failure of a great effort, and to others, more truly, the promise of something destined to be fulfilled in God's good time.

There is one element in what we have recounted which must have gladdened the hearts of the early builders. Only the names of a few have been recorded who came to our shores with the first Bishop to help in the work of building. They were not all. The Bishop called to the work those who were willing to spend and be spent in God's service. Their coming had the effect of inspiring the people of Ceylon to offer themselves for the work. During the episcopates of the first two bishops, men in this land heard and heeded the call to the work of the Church. There was provided for the training of men desirous of joining the Ministry, a Divinity School, where they received instruction and had their vocations tested, and it is a step forward from the time when Bishop Chapman admitted sadly that he could boast of only five Clergy in the Diocese, to the present day when there are one hundred and

eleven Clergy ministering to congregations all over the Island, and of these no less than 100 are sons of Ceylon. Here we have the correct way of estimating the work which has been done and is being done. It is not the number of Churches that have been built, nor the number of baptisms recorded in the Registers of those churches which decides whether the Church of Ceylon may be regarded as growing in power or failing; it is the spirit which animates the whole.

As we write, there rises before us the witness of those who spent long years of their lives in the service of Christian Missions, each marked by some special characteristic. We think of the Rev. J. G. Garrett, the warm-hearted and impulsive Irishman, who was missionary-hearted through and through, and never lost an opportunity of preaching Christ to those he met—sometimes, even at a railway station during the five minutes halt of a train.

Or there comes to our mind the Rev. Stephen Coles, regarded by many as the one Missionary who mastered the Sinhalese language as no other has done, and whose love for little children built up the real beauty of his character. Wherever Mr. Coles was present, there always seemed to emanate music and boisterous mirth and the ceaseless laughter of children. One note of pathos is struck at this point. The mind goes back to Miss Josolyne who on a visit paid to the writer, on the eve of her sailing, to receive his blessing, thanked God that her life had been spared for fifty years' work in Ceylon. She looked forward to return to her home and to enjoy the rest she had earned. A few days later came the news that the boat on which she and Miss Rigg were travelling had been torpedoed and their lives were lost. One could but pronounce over such lives, "Well done, good and faithful servant."

We would wish to dwell longer recalling the lives of "the cloud of witnesses" of which the above are only a few, but with one final reference we must close our list. Mrs. Dowbiggin was called to her rest as recently as 1930 after a life spent unsparingly in the Missionary cause. She was content to work for long years in remote villages. Of an old saint it is recorded that he preached best when walking out and showing those he met the life which, though he said

nothing, was a powerful witness to the faith he held. So she made all around her feel, in her quiet unobtrusive manner, her unwearied labour, and her desire to die as she had lived in the company of poor villagers, the real beauty of a Christian life.

If we look back over the years that are past, there rises before us the figure of a young man in military uniform just stepping over the ridge that marks the present from the past. It is that of Andrew Armour, and the following is an account of him which appeared in the *Ceylon Churchman* of September, 1895. "Mr. Armour was a native of Glasgow, and when 17 years old enlisted as a private in one of the regiments of the British Army. He was afterwards converted by the Methodists, and there is an extraordinary story that while stationed in Ireland, during the Irish Rebellion in the beginning of this century, he was nearly being shot by the sentence of a Court Martial, as he was in the habit of frequently repairing to the woods for meditation and prayer. The suspicion arose that his object in doing so was to communicate with the rebels. He afterwards served in Gibraltar and came with his regiment to Madras. He acquired a knowledge of Tamil and Portuguese, and his services being found valuable by Government, he was discharged from the Army. In 1800 he was sent from Madras to Ceylon to the post of Interpreter to the Supreme Court and soon learnt Sinhalese and Dutch. The occupation was not, however, congenial to him and he became a proponent and also a head-master of the Seminary at San Sebastian. This was the principal educational institution under the Dutch. It was at first abolished by the British but afterwards revived. He was ordained deacon by Bishop Middleton in 1821 and admitted into Priests' Orders by Bishop Heber in 1825. He died in 1828."

Andrew Armour was the Incumbent of S. Paul's, Pettah, and at the time of his death, aged 59, was a Colonial Chaplain. In the cemetery at the top of Wolvendaal hill is his grave and that of his wife, with two faces of the tombstone concealed in the grass. At the time of the celebration of the centenary of S. Paul's Church, a suggestion was made that to mark the centenary this ruined monument should be restored, or that on the spot where it stands there should be erected a memorial

more worthy of him who was not the least worthy to be held in grateful remembrance by the members of S. Paul's Parish. Has this suggestion ever been carried out? If it has not, does not the centenary of the Foundation of the Diocese offer a suitable opportunity to fulfil a pious duty? He served the Diocese as faithfully as he served S. Paul's, Pettah.

Dr. Barcroft Boake was Principal of the Colombo Academy. He was looked upon as a great educationist and deserved the reputation. He had all an Irishman's fire as well as his kindness of heart. The incident is related of how he heard of a young scholar who would have been prevented from continuing his studies as he could not afford to pay his fees, and would have to leave College unless he could win a scholarship. There were two scholarships offered by the Government, either of which would pay the fees for one year. The young student won the junior scholarship and there was great rejoicing at the prospect of his continuing his studies. He then entered for the senior scholarship and was awarded that also, but the Government intervened. It was impossible, they declared, to let a scholar hold two scholarships, and the matter was fought out. Dr. Boake was on the spot and fought the cause of the young student, and when he proved unsuccessful he quitted the stage, having flung at the Government the retort: "Their defence is a miserable quibble of which the British Government should be ashamed."

Dr. Boake was a B.A. of Trinity College, Dublin, and was acting Chaplain of Trinity Church, Colombo, on three occasions, although he was not officially connected with the church. A short time ago the Rev. W. H. Boake, the son of Dr. Boake, visited Ceylon and hunted up some of those who had been pupils of his father. On his return to Australia he arranged that £500 should be paid to the Diocese for Missionary work to be used at the Bishop's discretion.

One character should be accorded even a brief mention, the Rev. W. J. P. Waltham. He served for many years in Chilaw, Puttalam, S. Paul's, Pettah, Kurunegala, Badulla and Bandarawela. He was a tall man, spare in build, and attracted attention with his long flowing beard, which gave him a patriarchal appearance. He ended his ministry at the Church of the Ascension, Bandarawela, a church in the

building of which he took a large part. He was a keen evangelist and a tireless builder. In almost every place he served he built a church, or a vicarage, or a school, or spent considerable time in the interior adornment of his church. Mr. Waltham was appropriately referred to by a friend as "The Apostle of Uva." His fondness for boys, who shadowed him wherever he went and seemed to accompany him, as a matter of course, in every expedition he took, was a marked feature of his character. He died in 1938 leaving the greater portion of his property to the church and its schools. A granite Celtic cross, erected by subscription, marks his grave in Bandarawela cemetery.

It is not impossible to register the growth of a Church by the extent to which places of worship spring up and schools and buildings of various kinds, nor by the number of schools, and churches and the number of ordained clergy to minister in them increases; and yet the real growth of a Church is not best tested by such signs. The surest indication of growth is to be seen in the increase of that spirit which animated the Founder of Christianity and has also animated those who in the centuries following have borne His name. Christianity sets store on institutions which are directed chiefly to provide for the well-being of the old and the afflicted, the widowed and the orphaned. Hence it is not improper to ask: "What indication is there that in the century under review there is clear proof of the growth of this spirit in the Church of Ceylon?" Among its institutions some are extensive and well-supported and flourishing, others there are which do not receive from the public the support or the notice they deserve. In many cases these are the very institutions which are the most meritorious. One of them deserves to be specially remembered. It was a private venture for which no appeal was made to the public, and for which subscriptions were not asked. It was founded by a single lady, who, with her sisters rented a house into which fifty or sixty might with difficulty be crammed, and welcomed into it those little boys and girls counted among those who are not wanted, who having no relations and none to care for them, seemed destined to drift into vagrancy or worse. These good ladies, receiving from those who could afford to pay it a small fee, and from those who could not afford or did not

care to pay it, no fee at all, provided for such friendless children the atmosphere of a Christian home, a parent's love and care, a religious training which fitted them better than anything else for the storm of life; and after they had kept and educated them for some years started them in some profession or trade by which they might earn their living. They were not wealthy, these ladies, but all they had was shared with these derelicts, who came to be bound to them in time by bonds of the closest affection. The return they made to those who had thus tended them was the assurance that they would always bring credit to their kind benefactors, and give them the joy of seeing them leading useful and happy lives. For more than fifty years this blessed work was carried on, and none could fully realise the value and the extent of it. The boys, as they grew up, had some work found for them by which they could earn their livelihood, and one or two Church colleges, realising the good work done by this institution, would receive them when it became necessary to aim at a higher standard. Principals would say: "Here are boys of whose good character we are assured, and on whose honesty and integrity we may rely, and we feel proud to lay the finishing touch to the good work which has been done for so many years and which has been found so successful." With regard to the girls, places were found for them as governesses, nurses or nurse-maids, while some would lead one, in after life, to enter into a house, neat, well-furnished and cared for, and display to one the happy faces of her children. For having passed through the storm, she could now boast of a haven of safety.

Where can this institution be found? Its foundress has finished her work and earned her rest and passed on to a higher sphere. "To live in hearts we leave behind is not to die." One has only to recall No. 1, Hill Street, Kandy, to feel that here is the spot where Alice RoosmaleCocq had created, for those who drifted to her home, an atmosphere of love and the hope of a Christian life.

We have in the account we have just given of the attempt of a single woman to ameliorate the condition of those among whom she lived, shown wherein lies the strength of Christianity. The importance which the Missionary who arrives in any country attaches to the women of it is full of significance.

"Here," he would say, "is the one factor on which everything depends." His difficulty lies in the fact that on such matters the women are almost always the most conservative. They cannot be easily moved to exchange the old for the new. That conservatism has at least this virtue, they have, more than most men, a religious sense, which makes them attach to their religion a reverence which the easy-going male does not possess, but when once they have been won over they may be found to be of the greatest value in furthering Missionary enterprise. There is, however, one serious fact which cannot be ignored. Their position in the home is such that they are not allowed to act for themselves and must not be allowed the right of initiative. The importance of their conversion is, however, such that it must be effected. As to the character of the women of Ceylon we are not in a position to pronounce. The early British Missionaries experienced great difficulty in persuading parents to send their girls to school. In the case of boys there was everywhere a desire to see them educated, but in the case of girls the reverse is the fact. It was only after infinite pains had been taken, and teachers had shown their readiness to conduct them to and from school, that the consent was given. That consent was extended far and wide in time, and it is now admitted that the benefit girls reaped from being sent to school from an early age was indubitable. The schools opened and maintained by the Church have done more for the permanent benefit of the women of this country than any other form of activity. The keen desire to improve the standard of life in the community to which they belonged is found in such women; social service of various kinds has a powerful attraction for them. Such work has the beneficial result of drawing together those of various classes and communities. Nothing can be more remarkable than the transformation which takes place in the characters of women who have embraced Christianity and set themselves to live the Christ-life. In this connection we recall the lives of Cornelia Obeyesekera and Amy Dias-Bandaranayake. Here we have the case of two persons whose Christianity was traditional, so that there was not found in them that contrast between the past and the present which marks the lives of those who are recent converts, but the beauty of their lives is incontestable.

In one could be seen the quiet beauty which filled her life and her home with a radiance which was an inspiration to those who knew her well. In the other we find the ready desire to share the wealth with which she had been abundantly blessed, and to do that simply and naturally, regarding what she possessed as a sacred trust. She used to say, if one thanked her for some gift he had just received, that she felt it a privilege and a joy to release her wealth where she recognised there was need for it. But in both cases it was the indwelling of the living Christ that told so powerfully.

The Church of the Northern Peninsula, largely estranged from the Southern Provinces on geographical grounds, was not failing in witness to Christianity in spite of her isolation by distance. This Church too has had her saints whose lives were a witness to their religion. Such an one was Mary Victoria Tissaverasinghe, who was honoured in her generation and held in high regard. Her father, a Mudaliyar of the Governor's Gate, was an Anglican, but she was brought up as a Roman Catholic by her mother and married John Abraham Tissaverasinghe, her cousin. He had also been brought up in the Roman Faith, but had, while a student at S. John's College, Jaffna, joined the Anglican Church. Five years after her marriage she entered the Anglican Church, to which she remained constant, and in which she found a field for the exercise of that charity which has made her name famous in Jaffna.

Harriet Pakiyam Handy was the second daughter of the Rev. John Backus, the beloved Pastor of S. James', Nallur, and S. Andrew's, Pallai. The characteristic which endeared her most to her fellow Christians was her spirit of friendliness and unfailing cheerfulness. She was left a widow early in life with a family of six children. Herein appeared a true proof of her Christianity, that through the years of her widowhood—she lived till she was 70—she rejoiced in taking every opportunity to extend her sympathy to the afflicted and the bereaved. She left behind her a memory which is still cherished among the Christians of Jaffna.

The record to which we have directed our attention is but an imperfect tribute to that glorious band of workers for Christ, who form the strength of the Church of Ceylon during

its first century. Not inappropriately might we refer to them as "The Communion of Saints," which our Church has slowly built for itself from its earliest years. Such a roll is the greatest glory of a Church, and we have reason to thank God that the record still goes forward and that year by year fresh names are added to it. The thought is an inspiring one, and in these hard times when the Church has to struggle for its life in the face of opposing influences, her truest source of inspiration to face the future hopefully may be found in that great cloud of witnesses by which she is encompassed, and in the fact that it is no earthly leader to whom she looks for encouragement, but the Author and Finisher of our Faith, even The Lord Jesus Christ.

The Centenary Celebrations

THE celebrations to mark the Centenary of the Diocese, with which this Chapter deals, began on the 6th November, and terminated on the 12th November. A memorable series of events demonstrated the faith and determination with which the Church was prepared to proceed with the task that lay ahead; so too it demonstrated the extent of praise and thanksgiving she was prepared to render to Almighty God for the heritage that was hers through the labours of those who had gone before.

It had been decided that the celebrations should not be confined to the programme of events of the Centenary Week, but should also aim at being a call for personal dedication to Our Lord and His Church. For this purpose Parochial Missions were held throughout the Diocese prior to the Centenary Celebrations, and these had proved a blessing to many.

Nor was the remembrance of the great event confined to Ceylon alone. Dr. Mark Carpenter-Garnier, our last Bishop, had earlier written to our present Bishop stating the intention of past members of the Diocese to hold Services in London on Centenary Day (November 7), using the same form of Service, at the same time that we would be having ours in this country. The day was accordingly observed in London with a celebration of Holy Communion at S. Margaret's, Westminster, at 8-30 a.m. at which Bishop Mark Carpenter-Garnier was the celebrant, assisted by the Rev. Neville Fernando, followed by a Service at 12-15 midday, at S. Martin's-in-the-Fields, Trafalgar Square. Two meetings of the Colombo Association were also held at the Mary Sumner House, Westminster. The first of these was presided over by Bishop Carpenter-Garnier and the chief speaker was Sir Andrew Caldecott, the late Governor of Ceylon, whose churchmanship during his tenure of office in Ceylon will always be remembered as an outstanding example.

At that meeting the Rev. J. A. Harrison, a former Vicar of Trincomalé, pointed out that whereas 24 out of the 101 priests in Ceylon in 1925 were European, there were now only 14 Europeans out of a total of 113. European priests were becoming fewer, and this was as it should be. The Rev. Neville Fernando said that to some it seemed that the prospect of education was full of peril; on the other hand, the favourable reception accorded to the Soulbury Report justified the conclusion that the prospect was not altogether gloomy. At the evening meeting at 6-30, Sir Clifford Figg, another friend of Ceylon, presided, and the Rev. G. W. Forster, a former Vicar of S. Michael's, Polwatte, gave a film talk on work in Ceylon.

ARRIVAL OF BISHOPS FROM INDIA

On November 5th, the first visitors from India arrived by air, after four hours' flight from Madras. It presented a contrast to the arrival, one hundred years ago, of James Chapman, first Bishop of Colombo, after a voyage of three months. One visualised the days when Bishop Chapman would have walked miles by torchlight, to scare the elephants away, when one saw Bishop Westcott, despite his advancing years, walking down Turret Road, Kollupitiya, soon after his arrival, leading two other visitors to the residences of their respective hosts.

The Metropolitan, His Grace the Most Rev. G. C. Hubback, arrived on the morning of the first day's celebrations by the Destroyer *Verulam*, of the East Indies Fleet, and came ashore with the Bishop of Colombo, the Rt. Rev. C. D. Horsley, who had gone out in a Naval pinnace to welcome his Grace. After greeting the large crowd that had assembled on the jetty to receive him, among whom were the Bishops from India, Canon J. McLeod Campbell, (the Representative of the Provinces of Canterbury and York, at the Centenary Celebrations), the Assistant Bishop-Designate, his mother, Lady de Mel, and his brother, the Mayor of Colombo, the Metropolitan stepped across to S. Peter's Church, Fort, where a Thanksgiving Service was conducted by the Vicar, the Ven'ble A. J. Kendall Baker, Archdeacon of Colombo.

OFFICIAL RECEPTION

In the afternoon, the lawn behind the Bishop's House was the scene of the official reception to the Metropolitan by the members of the Diocesan Council and the Incorporated Trustees of the Diocese. The whole function was marked by an atmosphere of informality, but it was unique in the sense that there were present, for the first time in the Diocese, at one gathering, five Bishops and another Bishop of the morrow. One missed the old familiar faces of men like Canon Ekanayake and Canon Beven among the Clergy, and among the laity prominent churchmen like the late Mr. J. W. R. Ilangakoon and Mr. C. L. Wickremesinghe. Nevertheless, there were present many old stalwarts of the Standing Committee, and among visitors there was Canon McLeod Campbell chatting with old friends and recalling by-gone days of Trinity College.

With the exception of the Bishop of Madras, with his height and figure so reminiscent of Bishop Mark Carpenter-Garnier, Colombo was no new place to the other visitors. The Metropolitan had passed through Colombo about twenty years ago, and had stepped in at Bishop's House to have lunch with Bishop Carpenter-Garnier. Bishop Westcott had visited Ceylon several times before, having done so on the last three occasions in 1922, 1931, and 1940, as Metropolitan carrying out his Visitation of the Diocese. It was pleasing to see him still so vigorous despite his age, and the way in which he moved about among those present at the reception recalled how, at the reception given him on the same lawn five years earlier, he had astounded the gathering by suddenly mounting a pedestal close by, and from that exalted position replying to the welcome to him by our Bishop.

The whole gathering was one great brotherhood come to be witnesses of the last scene of a great drama that was fast ending, for it was the last day of a hundred years over which the curtain was to drop. We saw our Bishop going from table to table meeting members of his flock, and telling them how, on previous occasions, he had had to go to the North and to the South to see them, but on that day they had all come to him, and when he went to one table he was at Jaffna, and at another he was at Matara.



The Metropolitan of India, Burma and Ceylon with Dr. Foss Westcott and Bishop Horsley at the Garden Party at Bishop's House, 6-11-45



The Dedication of the Tablets on the Site of the New Cathedral
7-11-45.

FESTAL EVENSONG

After a little over an hour spent at the reception at Bishop's House, those present proceeded to S. Michael's and All Angels' Church for the Festal Evensong. It was a great Service of praise and thanksgiving and was a fitting end to a century of the Church's work, well and truly done. S. Michael's has been the scene of many a gorgeous Service. Its own Feast Day services, and the services connected with the Feast of S. Margaret cannot easily be forgotten, but this Festal Evensong at the close of the Centenary Year will always be remembered by those who were privileged to attend it. The Church was crowded to its utmost capacity. There were the Clergy in large numbers. There were the S. Michael's people themselves, and in addition there were the Diocesan Councillors and parishioners from other parishes come to join in a common act of prayer and praise, while a sprinkling of Servicemen and Servicewomen made the congregation still more representative of the Anglican Communion.

The Service began with the Cross-bearer leading the Choir, and about twenty-five Clergy of the Diocese from the vestry to the main door of the Church, from where entered the procession of Bishops and Archdeacons, with Archdeacon Beven leading, followed by the Archdeacon of Colombo (the Ven. A. J. Kendall Baker), the Archdeacon of Jaffna (the Ven. J. A. R. Navaretnam), Canon Campbell, Bishop Foss Westcott, the Bishop of Madras, the Bishop's Chaplain (the Rev. J. W. L. Timmins), the Bishop of Colombo, the Rev. A. Clifford Wilson, Vicar of S. Michael's (who acted as Metropolitan's Chaplain), and the Metropolitan himself.

After the Bishops and Archdeacons had taken their respective places, the Rev. P. E. Wickremesinghe began the Service. The first lesson was read by the Archdeacon of Jaffna, and the second lesson by the Archdeacon of Colombo. The preacher was our own Bishop, and it was fitting that the last sermon of the first hundred years should be from the lips of the Bishop of the Diocese. The Festal Evensong ended with a procession, and the Blessing by the Metropolitan.

CENTENARY DAY

The next day was Centenary Day, for it was on this day in 1845 that Bishop Chapman was installed at S. Peter's Church, Fort, as first Bishop of Colombo, after his Consecration in Lambeth Palace on May 4th, the same year; and on Wednesday, November 7th, 1945, began the labours of the Church of Ceylon of the next hundred years with a central act of thanksgiving at Christ Church Cathedral, Mutwal. The Bishop of Colombo was the celebrant, and the entry of the five Bishops for the Service, clad in their full Episcopal vestments and mitres, presented an imposing spectacle of immense significance at this historic moment of the Church's life in Ceylon.

A special form of Service had been drawn up, and included the following Collect, which was said by the Bishop of Colombo from the steps of the Cathedral Font at the West Door:—

"O God of our Fathers, by Whose Grace we are met together this day to celebrate the foundation of this Diocese, we thank Thee for the abundant blessing which Thou hast granted in the years that are past; and we humbly beseech Thee to continue the same to us and to those who shall come after us, that the Church of this Diocese may endure from generation to generation, united in brotherhood under Thy fatherly care, for the advancement of Thy kingdom and the glory of Thy great Name, through Jesus Christ Our Lord.—Amen."

The biddings before the prayer for the Church included thanksgiving to God:

For the founding of the Diocese of Colombo and for the Bishops who have guided it during the last one hundred years;

For the devoted labours of the Chaplains, Parish Priests, and Missionaries, and of all who have carried on and developed the work of the Church and helped to spread the Gospel in Ceylon;

For the noble example of many converts to the faith.

The last hymn at the Service had been aptly chosen, and when the congregation sang, "Jehovah, Thou hast promised," one's thoughts went back to that not too distant past, and to the Rev. W. S. Senior, the author of this "Hymn to Ceylon," who had earned the affection of hundreds of students who came under him at Trinity and at the University College, and

whose ashes now lie buried in Haputale, in deference to his wishes. One also wondered whether the next hundred years of the Church's life that was just beginning would see the fulfilment of the opening lines of the last verse of this hymn:

*"To Him our land shall listen,
To Him our land shall kneel,
All rule be on His shoulder,
All wrong beneath His heel."*

HALLOWING OF COMMEMORATIVE TABLETS

The spirit of the Centenary was now well with us, and in the afternoon we entered on what might be considered in future years an occasion of incalculable importance—the Hallowing of the Commemorative Tablets on the site of the proposed Cathedral of the Holy Cross. The romance of Cathedral building has been one of the most interesting episodes in the history of our Church during the last one hundred years. When the first Bishop of Colombo came to his Diocese, he found no Cathedral where he could be installed, with the result that his installation had to take place in S. Peter's Church, Fort.

The weather had been gloomy all the morning, following a heavy thunder-storm which broke at 8 o'clock during the Service at the Cathedral, and scarcely seemed to presage a fine afternoon. But a change did come, and about half an hour before 3-30 p.m., the time fixed for the ceremony of Hallowing, streaks of sunlight began to peer out, and the clouds rolled by, till it began to shine brightest when the Metropolitan and other Bishops proceeded to the temporary obelisk for the blessing of the stones.

The Hallowing of the Tablets attracted large numbers, and the Cathedral site, which had been requisitioned by the Military, was specially 'loaned' for the Service. It being Centenary Day, all Anglican schools in the Diocese had been given a holiday, and the large numbers of school children present, drawn from various institutions, was, apart from any other consideration, a noteworthy symbol of the work that was being done in connection with Church schools. His Excellency

the Governor, Sir Henry Moore, was among the Churchmen who attended the ceremony.

The Service of Hallowing began with the Metropolitan, the Bishop of Colombo, the Bishop of Madras, Bishop Foss Westcott, Bishop Pakenham-Walsh, the Assistant Bishop-Designate, Canon McLeod Campbell, Archdeacon Beven, Canon R. S. de Saram, Warden of S. Thomas' College, and the other clergy of the Diocese, preceded by about a dozen choirs of parishes, arriving at the place of Hallowing in procession. This, incidentally, was the most brilliant procession hitherto witnessed, with the Bishops in Episcopal robes and clergy in appropriate habits and choir boys carrying banners of multi-coloured designs.

On arrival, the choir and clergy formed a semi-circle in front of the spot where the Hallowing was to take place, with the Metropolitan and his attendants in the centre, and from this position, "O God of Bethel by whose hand" was sung. The hymn ended, the Metropolitan with the Bishop of Colombo and their Chaplains, preceded by the Cross-bearer, stepped up to the temporary obelisk, which was remarkable for its simplicity of decoration, with the crests of Bishops Chapman, Cloughton, Jermyn, R. S. and E. A. Copleston, and Mark Carpenter-Garnier placed round it. An oriental touch was provided by coconut-oil lamps.

With the cross-bearer and servers facing the Metropolitan, the Bishop of Colombo began the Service with the following prayer :

" O Lord Jesus Christ, Son of the living God, who art indeed God Almighty, the brightness of the Father's Glory, and the express image of His person : Thyself the Life, the Corner-stone, the sure Foundation.' strengthen these stones set here in Thy Name : and be Thou, we beseech Thee, the beginning, the continuing and ending of this work, that it may be to the praise and glory of Thy Name, who art Thyself the first and the last in Whom God the Father created all things : Who with the Father and the Holy Ghost livest and reignest, one God, world without end :"

Followed by another prayer :

" O Holy Lord, Almighty Father, Everlasting God, we beseech Thee mercifully to bless these stones to be set up for Thy glory through Jesus Christ Thy Son our Lord, Himself the tried Stone, the Corner-stone, the sure Foundation, of which the Apostle said That Rock was Christ : who liveth and reigneth with Thee and the Holy Ghost ever one God, world without end.—Amen."

The Bishop then turning himself to the obelisk said :

" Prevent us, O Lord, in all our doings with Thy most gracious favour and further us with Thy continual help : that in all our works begun, continued and ended in Thee we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life : through Jesus Christ our Lord.—Amen."

After the singing of Psalm 127, the Metropolitan in a brief address told those present that that was an historic occasion, and he wanted them to think of the days to come and to visualise how on that very spot would rise, some day, an edifice worthy of the beauty and glory of holiness. The Church, he said, was not mere brick and mortar but was made up of everyone of them, and that Cathedral would be a sign that they relied every moment on God for all their needs.

The present Cathedral had been built, His Grace continued, as a temporary expedient till a better one should take its place, and the new Cathedral was going to be not merely a place of worship but the power house of the Diocese, with the Diocesan offices and halls, and other ancillary buildings.

Turning then to the obelisk, the Metropolitan unveiled the four slabs.

The slabs had been so placed that they could eventually be set either within the Cathedral or outside it, as the Architect should determine, and thus commemorate the founding of the Diocese and all those connected therewith, including bishops, clergy, missionaries, teachers, and faithful laity.

The four slabs, which were inscribed in Sinhalese, English, Tamil and Latin, bore the following words :—

A.M.D.G.

A.D. 1845-1945

ON NOVEMBER 7TH, 1945, THE CHURCH OF CEYLON HERE OFFERED THANKSGIVING TO ALMIGHTY GOD FOR THE FOUNDING OF THE DIOCESE OF COLOMBO 100 YEARS AGO, AND FOR THE CHURCH'S MINISTRY OF THE WORD AND SACRAMENTS ; FOR JAMES CHAPMAN, 1ST BISHOP AND HIS SUCCESSORS ; FOR ALL MISSIONARIES, PRIESTS, DEACONS, TEACHERS AND FAITHFUL LAY-FOLK WHO, BY THEIR LIVES AND WITNESS, COMMENDED TO US THE BLESSED GOSPEL OF OUR LORD AND SAVIOUR JESUS CHRIST.

Laying his right hand on the obelisk, the Metropolitan blessed the Commemorative Tablets saying :

In the Faith of Jesus Christ we place these Commemorative Tablets in the Name of the Father, and of the Son and of the Holy Ghost : in thanksgiving to Almighty God for the life and witness of the Church in this Diocese during the past one hundred years : that here truth may flourish, with the fear of God, and the love of the brethren, and for the praise and invocation of that same Name of our Lord Jesus Christ, who with the Father and the Holy Ghost liveth and reigneth, ever one God, world without end.—Amen.

After the singing of, "In the Cross of Christ I Glory," the Metropolitan concluded the Service of Hallowing with the prayers :

"O God, who dwellest invisible in the heavens, and yet for the salvation of man dost manifest thy power upon earth, pour down upon the Cathedral of the Holy Cross to be raised to thy glory at this place the light of Thy countenance, that all who shall lift up their hearts in prayer within that Holy House may of Thy bountiful goodness be delivered from all dangers and adversities, through Jesus Christ our Lord";

and

"O God, who hast built the living temple of Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner-stone ; grant unto the work of Thine own hands continual increase of glory and spiritual strength, and daily make Thy people more meet for the eternal tabernacle of Thy rest in the heavens ; through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honour and glory, world without end.—Amen."

The Service ended, the Metropolitan with the Bishops, and others, walked a few yards to a spot where His Grace turned a sod, and a massive commemorative wooden Cross was slipped into its place through the careful handling of some members of the Ceylon Engineers who were in occupation of the Cathedral site. It was the end of a memorable ceremony which vividly brought to one's mind the fact that even the most noble Cathedral has been built of unhewn masses of stone.

EVENSONG AT S. PETER'S CHURCH, FORT

The Service of Hallowing was followed by Evensong at S. Peter's, Fort, which Clergy, lay officers, and Diocesan Councillors had been specially invited to attend. It was

generally felt to be an event of great solemnity, for we were gathered at the spot where, on that day, and may be at that very hour, a hundred years before, James Chapman had been installed as first Bishop of the newly-constituted Diocese of Colombo. S. Peter's is in a position to supply its worshippers with the historic sense more than any other Church in the Diocese. In the sanctuary there is on one side the memorial erected by "the inhabitants of the Archdeaconry of Colombo" to the memory of Bishop Daniel Corrie, first Bishop of Madras (1835), and on the other side another tablet erected by "the British in Ceylon" to Reginald Heber, Bishop of Calcutta (1823). Memories of the work of the Church in Ceylon, even before the institution of the Diocese, are revived by the tablets to the memory of the Ven'ble Benjamin Bailey, D.D., Archdeacon of Colombo, "who ministered for over 20 years in this Church as Senior Colonial Chaplain," and to the Hon'ble and Ven'ble T. J. Twisleton, D.D., first Archdeacon of Colombo, who was also Sitting Magistrate of Colombo and died at Hambantota on August 15th, 1824, at the age of 52. To the laity also is offered this recognition by inscriptions which commemorate the service rendered to the Church by the great and the good. All this helped to intensify the profound significance of the Service that evening, which was attended by a crowded congregation, including His Excellency the Governor and Lady Moore.

The Service was conducted by the Vicar, the Ven'ble A. J. Kendall Baker, Archdeacon of Colombo, the first lesson being read by the Ven'ble J. A. R. Navaretnam, Archdeacon of Jaffna, and the second by the Right Rev. C. D. Horsley, Bishop of Colombo. The Metropolitan was once again the preacher, and took for his theme the need for disciplining oneself in one's thoughts, work and word.

THE CONSECRATION OF THE ASSISTANT BISHOP

Thursday, November 8th, was the great day of the great Centenary Year. History had been made in the last hundred years, and was now beginning to be made for the next hundred. Up to this time the Diocese of Colombo had had seven Bishops, all of whom had been consecrated outside the Diocese. Hence for the first time, Anglican Christians in Ceylon were to witness

the dignity and splendour of the Consecration of one of their own Bishops, and it was appropriate that that one should be a son of the soil, and of a Church which had gained its independence and become autonomous 15 years earlier.

On Thursday morning all roads led to S. Paul Church, Kynsey Road, Colombo, where the Consecration was to take place, at 7 o'clock. S. Paul's had been selected for this historic ceremony for two reasons: first, because it was the lineal successor of the ancient Church of S. Paul in the Pettah; and, secondly, because the architectural design of the Church enabled the side Chapels to be used for the accommodation of the clergy and others, thus freeing the whole of the nave for extra seating, and the side walks outside for the erection of temporary verandahs.

The announcement of the Assistant Bishop's appointment had been made earlier in the year. The Consecration, however, did not take place till November 8th, and for what more suitable day could one have wished, for the raising of the first Ceylonese priest to Episcopal dignity, than that set apart by the Episcopal Synod of the Province for the Commemoration of Saints, Martyrs and Confessors of the Church of India, Burma and Ceylon, and so, one by one the great congregation trooped in slowly for the most significant event of the Centenary Week—the clothing in purple of a son of Lanka.

Although admission was by ticket, the distribution of tickets had been so carefully attended to that the congregation was fully representative. Old and young, men and women, of various communities and creeds, drawn from the highest and the lowest, the rich and the poor, all were in their places 15 minutes before the Service was due to start, and the whole Church was overflowing with a large throng of worshippers.

An early arrival was His Excellency the Commander-in-Chief, Ceylon, Lieut.-General H. E. de R. Wetherall, who was accommodated in the first pew on the right, with the Hon'ble Sir Oliver Goonetilleke, Financial Secretary and a prominent Anglican, on his left. The others in the same row were the Hon'ble Mr. G. C. S. Corea, Minister of Labour, Industry and Commerce, the only Christian Minister of State, and Mrs. Corea; the Hon'ble Mr. C. H. Collins, Acting Chief Secretary, and Mrs. Collins.



Consecration of the Rev. Lakdasa de Mel as Assistant Bishop of Colombo
8th November, 1945



The Officiating Bishops at the Consecration of the Rev. Lakdasa de Mel

The Supreme Court of the Island was represented by the Hon'ble Mr. Justice E. A. L. Wijeyawardena, a devout Buddhist; the Honble Mr. Justice A. R. H. Canekeratne and the Hon'ble Dr. R. F. Dias Bandaranaike, Commissioner of Assize, both keen members of the Anglican Church.

The representatives of other denominations included the Revd. S. George Mendis, Chairman of the Provincial Synod of the Methodist Church; Lieut.-Col. Frank Mortimer, Territorial Commander of the Salvation Army, the Revd. W. M. P. Jayatunga and the Revd. S. F. Pearce of the Baptist Church, and the Revd. J. G. W. Hendrie of the Scots' Kirk. There were also present Professor G. P. Malalasekera, President of the All-Ceylon Buddhist Congress, and Grand Chevalier N. D. A. Silva Wijayasinghe, a Papal knight.

The ceremony began at the appointed hour, and just after the clock had struck seven, all eyes turned to the main door of S. Paul's from which to the singing of the hymn "Come, Thou Holy Spirit, Come," entered the procession, led by Mr. R. F. S. de Mel, Mayor of Colombo, and Mr. Waldo Sansoni, Acting District Judge of Colombo, the two Church Wardens, followed by the Cross-bearers; the clergy of the Diocese numbering over a hundred; Service Chaplains; the Honorary Canons; the three Archdeacons; Canon J. McLeod Campbell (representing the Archbishops of Canterbury and York); the Bishop-Designate (the Revd. Lakdasa de Mel), Bishop Pakenham-Walsh, Bishop Foss Westcott, the Revd. K. M. Simon (representing the Malankar of the Syrian Orthodox Church), the Bishop of Madras, the Rt. Revd. A. M. Hollis; the Deputy Registrar of the Diocese (Mr. Leonard Peiris); the Registrar of the Diocese (Mr. J. A. Martensz), and the Bishop's Chaplain (the Revd. J. W. L. Timmins), with the Bishop of Colombo, the Rt. Revd. C. D. Horsley; the Revd. Basil Jayawardene, Vicar of S. Paul's, (who acted as Metropolitan's Chaplain), and the Metropolitan, the Most Revd. Dr. G. C. Hubback (attended by the Revd. P. R. I. Dassenaiké and the Rev. Harold de Soysa) bringing up the rear.

The procession itself was an imposing spectacle to behold, and particularly arresting was Canon Campbell in the crimson cassock of a King's Chaplain, while the fully-robed and mitred Bishops added to the grandeur of the scene. The presence

of saintly men like Bishops Foss Westcott and Pakenham-Walsh from India, recalled to mind the outstanding contributions made by Englishmen to the Church of that continent; while priests like Archdeacon Beven and Canon Somasunderam, still plodding along, were reminiscent of the labours of those who had toiled for years in this land for the spread of the Gospel. The presence of the younger clergy in such numbers gave hope for the future in the struggle of the Church of Ceylon in its stupendous task of winning Ceylon for Christ.

As the procession reached the Communion rails the clergy turned left and occupied the seats in the Lady Chapel. The Bishop-Designate, clad in the immaculate white of a priest, took his seat in the Sanctuary, with his Bishop in the throne and Canon Campbell seated on either side, while on the opposite side sat the other Bishops.

Facing the Bishop-Designate were Lady de Mel, and other friends and relatives of his. A seat in the chancel gave one the opportunity of watching the whole ceremony of the Consecration, which began with the Holy Communion Service, at which the Metropolitan officiated. The Epistle (Acts 20, v. 17-35) was read by the Bishop of Madras, and after the hymn "May the Gospel of the Lord," the Gospel (*John 21*, v. 15-17), was read by the Bishop of Colombo, he being the senior Diocesan Bishop present.

Canon P. Lucien Jansz, Vicar of S. Paul's, Milagiriya, then delivered the Consecration Sermon. The nomination of Canon Jansz to preach the sermon at his Consecration, which was made by the Assistant Bishop-Designate, was well received in the Diocese. The sermon ended, "O Thou who camest from above" was sung, during which the Bishop-Designate reverently knelt in prayer, and everything pointed to the approach of the solemn moment of Consecration.

At the conclusion of the hymn, when the choir and congregation had resumed their seats, and with the Metropolitan sitting in his Chair before the Altar, the Bishops of Colombo and Madras walked slowly up to the Bishop-Designate, and, taking him by the hand escorted him to the Metropolitan, and presenting him, said:

"Most Reverend Father in God, we present unto you this Godly and well-learned man to be ordained and consecrated

Bishop." The Registrar then read the Instrument of Appointment of the Rev. Lakdasa de Mel as Assistant Bishop, which was signed by "Foss Westcott, Metropolitan" now retired. In a clear voice the Bishop-Designate took the Oath of Canonical Obedience to the Metropolitan, after which the Metropolitan commended him to the prayers of the congregation.

The Litany, sung by the Rev. Basil Jayawardene, concluded, the Metropolitan proceeded with the questions for the examination of the Bishop-Designate, at the conclusion of which the Bishop-to-be left the Sanctuary to be vested with the rest of the Episcopal habit, and the hymn, "Ye Servants of the Lord" was sung. On his return after vesting, the Bishop-Designate and other Bishops present assembled in the Sanctuary, and all kneeling, sang: "Come, Holy Ghost, our Souls Inspire."

We were now on holy ground, and the final scene of the memorable Consecration had been reached: the priest of God was very soon to be a Bishop of his Church. The Metropolitan began the Consecration Prayer, which was followed by the solemn laying-on of hands.

The sanctity of the moment deepened when the Metropolitan from the same position uttered in clear tones the words:

"Receive the Holy Ghost, for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands. and remember that thou stir up the grace of God which is given thee by this imposition of our hands: for God hath not given us the spirit of fear, but of power and love, and soberness."

At this stage the Metropolitan placed the Mitre on the head of the kneeling figure and bestowed on him the Pectoral Cross and ring of a Bishop.

And now, one act of deep devotion led to another, and the Metropolitan delivered the Bible to the new Bishop, saying:

"Give heed unto reading, exhortation and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself and to doctrine, and be diligent in doing them: for by so doing thou shalt both save thyself and them that

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hear thee. Be to the flock of Christ a shepherd, not a wolf, feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that thou be not too remiss; so minister discipline, that you forget not mercy: that when the chief Shepherd shall appear you may receive the never-fading crown of glory; through Jesus Christ our Lord.—Amen."

The Metropolitan then handed him the Pastoral Staff.

It was appropriate that the Staff of this first Ceylonese Bishop of the Anglican Church, whose area of work was to be the Kandyan villages, should be of Kandyan design and craftsmanship.

The end had now come and the Consecration of the Rt. Revd. Lakdasa de Mel, as Assistant Bishop of Colombo, was over. His Lordship walked quietly to his place in the Sanctuary bearing his Staff for the first time. The other Bishops also went to their respective places, while the Metropolitan walked to the Altar.

The offertory was then taken during the singing of the hymn "Hark! the sound of holy voices."

An Offertorium, "O send out Thy Light and Thy Truth" (*Gounod*), was rendered by the Y. M. C. A. Male Voice Choir.

After the Offertorium, the Metropolitan continued the Holy Communion Service, at the end of which His Grace led the newly-consecrated Bishop out of the Church, holding him by the hand, through the same door by which they had entered the Church, while the other Bishops and clergy followed.

CONVERSAZIONE AND PUBLIC MEETING

As stated earlier, not all who wished to, were able to attend the Consecration, nor did the earlier events of the Centenary Celebrations afford an opportunity, to everyone desirous of so doing, to meet the distinguished visitors from India. In order to make good this omission, and to enable our fellow-Christians of all other denominations to meet the members of the Church of Ceylon on the occasion of the Centenary, a *Conversazione*, followed by a public meeting, was held at the Town Hall, Colombo, in the evening, after the Consecration Service, and the gathering present demonstrated

the degree of goodwill entertained for the Anglican Church in Ceylon.

The Bishop presided over the meeting, and accommodated with him on the platform were His Grace the Metropolitan, the Bishop of Madras, Bishop Foss Westcott, Bishop Pakenham-Walsh, the Rt. Rev. Lakdasa de Mel, Canon McLeod Campbell, His Excellency the Governor and Lady Moore, His Excellency the Commander-in-Chief, Lieut.-General H. E. de R. Wetherall, Admiral Power, Commander-in-Chief, East Indies Fleet, Group Captain R. O. Field (representing the Air Officer Commanding, Ceylon), the Mayor of Colombo, and the Hon'ble Mr. Justice A. E. Keuneman. There were also present representatives of other religious denominations, and these included several Methodist Ministers and educationists, among whom was Mr. L. E. Blaze. With them were also a Roman Catholic Knight, Sir Gerard Wijeyekoon, and the Very Rev. Fr. D. R. Baldarelli, O.S.B., Fiscal Advocate and Defensor Vinculi, Kandy. Prominent among the non-Christians was Mr. C. Nagalingam, the Acting Attorney-General.

Opening the meeting, the Bishop of Colombo said that many cables conveying good wishes had been received on that occasion, and two of them, from the C.M.S. and S.P.G. in London, brought back memories of the past. Greetings had also been received from the Diocese of Travancore, the Diocese of Lucknow, and Bishop's College, Calcutta. Welcoming the guests, His Lordship remarked that their presence in such numbers was a sign of the goodwill with which the Church in Ceylon was surrounded. His Excellency the Governor had shewn a keen personal interest in the celebrations, and His Excellency the Commander-in-Chief, who was present at the Consecration, had come to grace that gathering also.

The Bishop expressed his gratitude for these expressions of good-will, and concluded by saying that lest they thought they had a Cardinal in their midst, he wished to say that Canon Campbell (who was clad in a crimson cassock) was arrayed in the garb of a Chaplain to the King, and had come as representative of the Archbishops of Canterbury and York. After the Bishop's address the Colombo Singers, conducted by

Devar Suriya Sena, sang an anthem, "How lovely are Thy Dwellings" (*Brabms*). The following also spoke:—

1. His Excellency the Governor.
2. His Grace the Metropolitan,
(*Sinhalese Lyric*).
3. Canon J. McLeod Campbell.
4. The Mayor of Colombo.
5. The Rev. D. T. Niles,
(*Tamil Lyric*).
6. The Assistant Bishop,
(*Hallelujah Chorus*).

HOLY EUCHARIST IN TAMIL

The Tamil-speaking people of the Diocese, who form a very substantial minority in the Church, were not forgotten, and November 9th, the fourth day of the Centenary Week, began with the celebration of the Holy Eucharist (in Tamil) at All Saints' Church, Pettah. The Ven'ble J. A. R. Navaretnam, Archdeacon of Jaffna, was the celebrant, and the preacher was the Bishop of Madras, the Rt. Rev. A. M. Hollis, a reputed Tamil scholar. The Bishop of Colombo pronounced the Absolution, and the Metropolitan gave the blessing. All Saints' has attracted more than one visiting "Tamil-speaking" English bishop, and it will be recalled that whenever the Rt. Rev. Stephen Neill, former Bishop of Tinnevely, came to Ceylon, he went to All Saints' to preach in Tamil. After the Service, the Assistant Bishop was presented with a Pectoral Cross by the parishioners of All Saints'.

MOTHERS' UNION RALLY AND CONFERENCE

The rest of the fourth day's observances were confined exclusively to the mothers of the Diocese. Since the visit of Deaconess Graham in 1944, a great impetus had been given to Mothers' Union work in the Diocese, and it was felt that such work should receive further encouragement by more discussions and deliberations with the assistance of another outstanding Mothers' Union worker, Mrs. Hollis, the wife of the Bishop of Madras.

At 9-30 a.m., a Mothers' Union Service was held at Christ Church, Galle Face, followed by a Conference of Mothers' Union workers at the Galle Face Vicarage, at which the chief speaker was Mrs. Hollis. In the evening a Mothers' Union Rally was held. It was one of those few occasions when mothers of the Diocese gathered together from all parts, and Mrs. G. L. Cooray, who was responsible for organising the Rally, must feel happy at its result.

The members of the various Mothers' Unions first assembled on the lower lawn behind Bishop's House, and at 5-30 p.m. marched to their seats in procession, preceded by their respective banners. Lady Moore, wife of his Excellency the Governor, who was present, took her seat with the other mothers, who were waiting to listen to another address by Mrs. Hollis. Here again, as on the occasion of the Hallowing of the Commemorative Tablets, the evening cleared up marvelously, and the Bishop of Colombo, who addressed the gathering first, alluded to this circumstance. His Lordship said that it was appropriate that in the Centenary week a day should be devoted to mothers, as they knew how much they owed to their own mothers. He then called upon Mrs. Hollis to deliver her address.

In an inspiring address, Mrs. Hollis traced the beginnings of the Mothers' Union, which to-day has a membership of over half a million. She dwelt on the main ideals of the Union, which were the sanctity of marriage, responsibility in bringing up children, and upholding the purity of family life. After her address, the Mothers' Union Service was conducted in the open air by the Bishop of Colombo. His Grace the Metropolitan, who was present, gave the blessing.

THE ASSISTANT BISHOP CELEBRATES

On Saturday, November 10th, at 7-30 a.m., the Assistant Bishop, who had not yet publicly celebrated the Holy Eucharist since his attainment to the high office of the Episcopate, celebrated the Holy Communion in the great Church of S. Michael and All Angels, where for the last half century or more men, women and children, whether Sinhalese or Tamil, European or Burgher, had been accustomed to kneel

side by side, to receive the holy mysteries. The Service was in Sinhalese, according to the Ceylon Liturgy, and the choir from Baddegama sang the music of Devar Suriya Sena. What was most significant was that not only Sinhalese but those of other nationalities attended and received the Holy Communion—a happy augury of the attainment of the Unity of the Church of Ceylon.

MISSIONARY EXHIBITION

Saturday afternoon was devoted entirely to a Missionary Exhibition organised by the Youth Movement of the Diocese at the Milagiriya Hall. One went there to see some aspects of the Church's work, but one actually saw the Church in action. History is written in words, but the record appears to be better chronicled through pictures and sketches. Apart from the work of the Anglican Church in other parts of the world, there was a striking reference to the young Church in Japan, yet bleeding and lying prostrate under the yoke of her aggressors. The call of Africa was skilfully portrayed by the children of S. John's Home, Moratuwa, under the direction of the Sisters.

The work of the Church of Ceylon was well depicted, and those who saw the exhibition had a full picture of the past hundred years' labours. Whether they were the missionary endeavours of the Kandyan Itinerancies, the missions of healing at Denepitiya and Liyangahatota, the works of mercy at the School for the Deaf and Blind and the House of Joy, or the work for the under-privileged at the Orphanage run by the Sisters, and at the Rodiya Colony, the organizers of the Missionary Exhibition had left nothing to chance, and every detail relating to these endeavours was carefully arranged to serve as a challenge for the future, and at the same time a recognition of what was the Church's harvest at the end of a century.

The sections of the K. C. I. and the K. W. I. were reminiscent of more than a hundred years. Memories went back to those C. M. S. missionaries of old—men like Lambrick, Oakley, and Browning who came to a Kandy of mud huts thatched with straw, and impassable roads, to preach Christ to the Kandyans. The Exhibition was full of charts and maps

which helped one to understand the extent of the Church's work. The whole organization of the Exhibition reflected great credit on those responsible for it. One felt that it was a triumph of what the Church had achieved in the past and hoped to achieve in the future under those who would be the future leaders of the Church of Ceylon.

During the Exhibition a meeting was held in the Hall, presided over by Mr. A. Gnanasunderam, President of the Youth Movement, at which the speakers were Canon McLeod Campbell and the Rt. Rev. Lakdasa de Mel.

THE PAGEANT REPRESENTING THE HISTORY OF THE DIOCESE

It is not easy for the history of a hundred years to be packed into a two and a half hours' narrative, but this is exactly what was achieved by the Pageant depicting the history of the Church of Ceylon. The Pageant had been produced by the Revd. Herbert Keuneman, and the acting was performed by the boys and girls of Church schools, whose contribution could not have failed to strike anyone who was fortunate enough to see it.

There is a traditional belief that Nestorian Christianity existed in Ceylon in the days of the Emperor Justinian, and in support of this there is the authority of Cosmos, a Nestorian Christian, who writing in 550 A.D., states that in Taprobane (ancient name for Ceylon) there existed a community of Persian Christians tended by Bishops, Priests, and Deacons. S. Thomas, S. Bartholomew, and the Eunuch of Candace, whose conversion by S. Philip is recorded in the Acts of the Apostles, are all alleged to have preached Christianity in the Island.

On this note of early Nestorian Christianity, the Pageant opened, and the first two scenes of the first sequence (produced by Bishop's College, Colombo), showed the arrival of Thomas the Disciple in India, and the dispersing to various parts of India and Ceylon of missionaries commissioned by him. Scene 3 recorded the historically accepted arrival of the Portuguese in 1505 with the Franciscan Fathers (including S. Francis Xavier), followed by the Dutch, and the tremendous impetus these two nations gave to the growth of Christianity in Ceylon. The last scene concerned the Church of England preparing for her mission of conversion, the sending out of

S. Aidan to Northumbria, the conversion of Queen Bertha of Kent by S. Augustine, and the supreme sacrifice of Archbishop Cranmer.

The early beginnings of the Anglican Church in Ceylon formed the second sequence (produced by Ladies' College, Colombo), and depicted the arrival of the early C.M.S. missionaries, such as the Revd. Robert Mayor in 1818. The consecration of the Baddegama Church by Bishop Heber of Calcutta, and of S. Stephen's, Trincomalie, Christ Church, Galkissa, and S. Thomas', Chekku Street, by Bishop Spencer of Madras, were the Episcopal acts shown in this sequence.

The third sequence (produced by S. Thomas' College), was devoted to the founding of the Diocese of Colombo, and the young Thomian lad who acted the part of Bishop Chapman at his Enthronement deserves much credit for his originality in performing the role of the founder of his school.

The next two sequences (produced by Christ Church College, Dehiwala), dealt with the fight for diocesanisation, and the undaunted attempts of Bishop Claughton to summon a Synod despite the vagaries of the laws of the State. There was also shown Canon Dias working laboriously on his translation of the Book of Common Prayer into Sinhalese.

The triumph of spiritual independence with the calling of the first Synod by Bishop R. S. Copleston was the main theme of the sixth sequence (produced by S. Michael's School, Polwatte), followed by the chief event of Bishop E. A. Copleston's Episcopate, the founding of the School for the Deaf and Blind in 1903. The eighth sequence (by S. Paul's Girls' School, Milagiriya), was confined to the period of Church history devoted to the strengthening of Diocesan life, and the institution of such organizations as the Diocesan Board of Missions, the Denepitiya Medical Mission, the work amongst women at Gampola, the Training School at Jaffna, and several such centres of missionary activity.

The ninth sequence in the Pageant (produced by Christ Church College), brought us to modern times with its reference to the days of our own Bishop, who incidentally, was seated in the front row watching some aspects of work in the seven years of his own Episcopate being portrayed. The first two scenes of this sequence presented Bishop Horsley insisting on

the need for a new Cathedral, and founding the Church of Ceylon Youth Movement, which that very afternoon had played such a prominent part. The third scene saw Bishop Lakdasa de Mel consecrated, and "his flock, the proud Kandyans of Udarata, the simple people of the low-country, and the destitute jungle villagers of the Vanni."

The tenth sequence (by S. Mary's School, Polwatte) crowned the whole Pageant, and foreshadowed the realisation of the ultimate goal of the Church, when "there shall be one Lord and one Church" and when all the communities in this land would bow to the Cross.

There was no doubt that the whole series of tableaux had been well planned and produced, and the grateful acknowledgment accorded to, among others, the Bishop of Colombo, Mr. L. E. Blazé, and Devar Suriya Sena, were well deserved. It was obvious that the best material had been made use of to ensure the success of the whole show.

It may be mentioned that one of the largest crowds that ever assembled to witness a performance in that large hall of S. Paul's, Milagiriya, was present for the Pageant, and every available inch, both inside and outside the hall, was fully occupied, several hundreds being compelled to be satisfied with standing room in the side verandahs.

SPECIAL SUNDAY SERVICES IN CHURCHES

Sunday, November 11th, was devoted to a corporate act of thanksgiving and prayer by the Diocese as a whole. This was the first Sunday since the beginning of the celebrations, and as all the major events to be gone through were completed, it was appointed for this united act of thanksgiving, and an order of Service, specially prepared for the occasion, was used in every Church and Chapel in the Diocese.

The visiting Bishops, with our own Bishop and Assistant Bishop, and Canon McLeod Campbell preached in various parts of the Island.

His Grace the Metropolitan was the preacher at S. Michael's and All Angels' Church, Polwatte, at the Holy Communion Service in the morning, and in the evening he preached at Christ Church, Galle Face.

The former Metropolitan, Bishop Foss Westcott, went to two Churches where he had on previous visits drawn large crowds, and preached at the Holy Communion Service in the morning at S. Paul's, Kynsey Road, and at Evensong at S. Pauls', Milagiriya.

Jaffna was also to have a Bishop on this great day, and the Bishop of Madras travelled up to the North where he preached to the Tamil people of Jaffna in their own language.

Our own Bishop celebrated at the Cathedral at 7-30 a.m., preached at Christ Church, Galle Face, at 9-30 a.m., and ended the day by being the preacher at evening Service at 6 o'clock at S. Peter's Church, Fort.

S. Luke's Church, Borella, where Bishop Pakenham-Walsh had, on every occasion he came to Ceylon, conducted Services of Healing, had His Lordship as preacher at the morning Service. In the evening he preached at the Cathedral.

The Assistant Bishop went to Moratuwa to preach at Holy Emmanuel, the largest Sinhalese parish in the Diocese, and also at the other Churches of that township.

His love and attachment to Kandy could not attract Canon Campbell to any other part of the Diocese, and he was at the Central Capital preaching at S. Paul's Church, Kandy, in the morning, and in the evening at Trinity College Chapel in the building of which he had interested himself greatly when Principal

THE INSTALLATION OF THE ASSISTANT BISHOP

This ceremony took place at the Cathedral on Monday, November 12th, at 6 p.m. The congregation was not as large as one would have expected, but yet there were many whose presence meant much. Particularly was it encouraging to see Canon Jacob Mendis, the Senior Priest of the Diocese, who had baptised the Assistant Bishop. The whole ceremony was reminiscent of the Enthronement in the same Cathedral seven years earlier of our own Bishop. The Procession headed by the Bishop and the Assistant Bishop entered by the West door to the singing of the hymn, "Pour out thy Spirit from on high."

After the hymn, with the congregation seated, and the Bishop of Colombo in his chair before the Altar, and the

Assistant Bishop standing before him, the Bishop announced his intention to install the Assistant Bishop saying :

"Dearly beloved in the Lord, it is our purpose to appoint our brother Lakdasa to be the Assistant Bishop of this Diocese and to install him in this our Cathedral Church into the seat assigned to him. We certify you that he has taken and subscribed before the Metropolitan the oath and declaration required on his Consecration as a Bishop in this Province :

Furthermore, we declare unto you that we have appointed our brother, Lakdasa, to this office because we are satisfied that he is a fit and proper person, and that he has a firm and steady purpose of fulfilling its duties faithfully and to the best of his ability. But that you too may be the more assured of this by hearing him openly affirm his purpose, and that his solemn affirmation made in the presence of this congregation and in the sight of God may the more surely imprint upon his mind the memory of what he has undertaken to perform, we will question him and bid him make answer in your hearing."

The Affirmation, (by which the Assistant Bishop undertook to assist the Bishop of the Diocese), and the Invocation, followed, after which the Rt. Revd. Lakdasa de Mel was installed, the Bishop conducting him to his seat in the Sanctuary and seating him there saying :

"Lakdasa, we now formally appoint and install you as Assistant Bishop of Colombo, by placing you in possession of this Chair which is assigned to you in this the Cathedral Church of Christ of the Diocese of Colombo."

The Bishop then blessed the Assistant Bishop, and his task was over. It was now the Ven'ble A. J. Kendall Baker, Archdeacon of Colombo, who was to play the solemn role of investing the new Bishop with his crozier, and blessing him in the name of the Priesthood. Archdeacon Baker went to the Altar and laying his left hand on the Staff, blessed it saying :

"O God who art the upholder of men's weakness, bless this Staff, and grant unto Thy servant who shall bear it to be the support and stay of the people whom Thou hast committed to his care, through Jesus Christ Our Lord."—Amen.

With reverent dignity the Archdeacon gave it into the hands of the Assistant Bishop, who was seated in his place, saying :

"Receive this Staff of the Pastoral Office : bring in the wandering, sustain the weak, urge on the laggard, shepherd the flock entrusted to thee, by His aid and grace who is indeed the Good Shepherd, Jesus Christ our Lord."

Having given him the insignia of his high office, it was now the duty of the Archdeacon to bless the Assistant Bishop in the name of the Priesthood, and this he did, (with the clergy standing and the congregation kneeling), saying :

"Unto God's gracious mercy and protection we commit thee. May the people honour thee; may God help thee; may the Lord grant all thy petitions and endue thee with honour and pureness, with knowledge and liberality, with love and humility. Be thou worthy, just and honest, a true apostle of Christ. Receive that blessing and apostleship which abideth now and for evermore. May the Angels be on thy right hand and on thy left hand. May the Church be thy Mother, may God be thy Father, may the Angels be thy friends and the Apostles thy brethren, and may they preserve thee in the office of thy Apostleship. May God strengthen thee in righteousness and holiness and in the fellowship of Holy Church. May the Angels receive thee in their keeping and peace be ever with thee; through Jesus Christ, our Redeemer and Lord, who with the Father and the Holy Ghost liveth and reigneth world without end.—Amen."

The Dedication by the Archdeacon followed, after which the Assistant Bishop delivered his sermon.

The sermon over, the Assistant Bishop performed the Act of Self-Dedication, and then facing the people, and said :

"Go forth into the world in peace : be of good courage : hold fast that which is good : render to no man evil for evil : strengthen the sainthearted, support the weak, help the afflicted : honour all men : love and serve the Lord, rejoicing in the power of the Holy Spirit.—Amen."

The Blessing by the Bishop of Colombo ended the Service, and the procession left by the West door, by which it had entered, to the singing of the hymn, "Praise, my soul, the King of Heaven."

THE SOLEMN REQUIEM

The Centenary observances were now at an end. The Metropolitan and the visiting Bishops had left. Only Canon Campbell was with us. The Assistant Bishop had been consecrated and installed. The hallowing of the Commemorative Tablets was also completed. But in the busy hush of all these, those faithful souls, both clergy and laity, who had laboured so that we might enter into our labours, were 'not to be forgotten, and on the Octave Day of the Centenary, November 14th, the Bishop of Colombo celebrated the Holy Eucharist for the Departed, at S. Micheal and All Angels' Church, Polwatte.

Reviewing the whole pagentry of the Centenary observances, one cannot be unmindful, of the great debt we owe to all those who were responsible for the organization of the many events, and the happy way in which everything was conducted, despite heavy odds. The occasion was great and it was responded to with true greatness. It demanded thankfulness and re-dedication, and these were poured out freely.

Above all, it must be mentioned that the success of the whole programme was a pleasing evidence of the loyalty of clergy and laity to their Bishop.

CHAPTER IX.

The Ruling Ideas in the Church of Christ

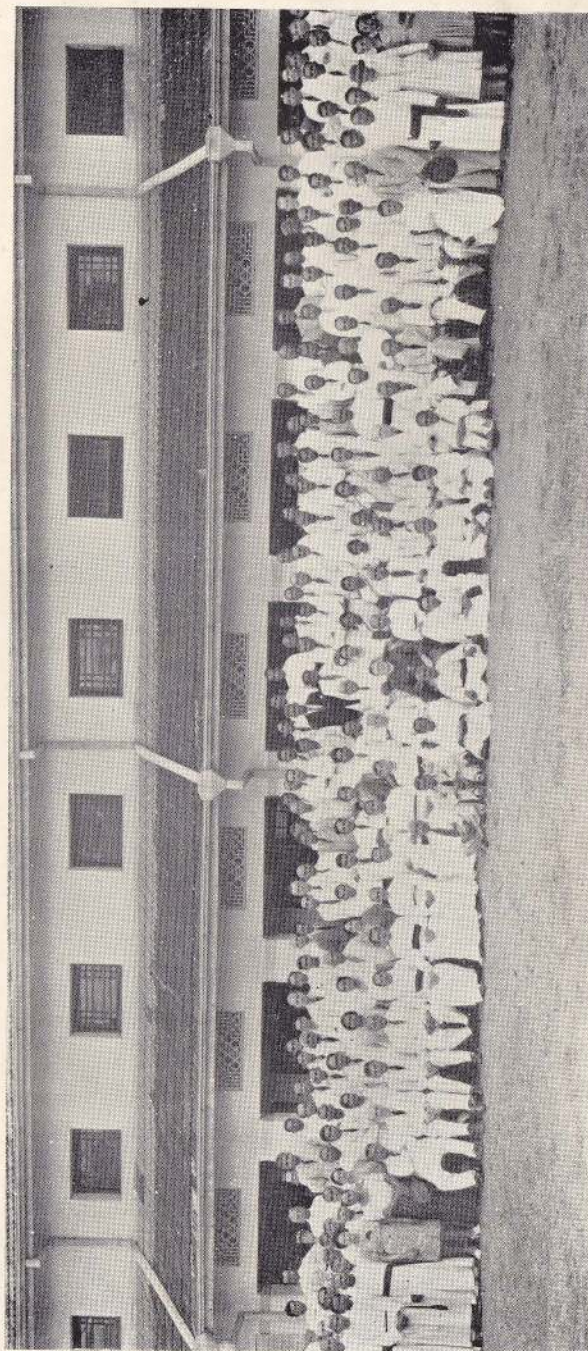
THE study of History reveals that there are certain ruling ideas which have governed different ages, and exerted a powerful influence on the age in which they have appeared and on succeeding ages. How exactly they came into being is not in all cases the same. As the ruling ideas differ, so too, do the causes from which they spring. They are influences which are too important to be disregarded. It is only by a recognition of them that statesmen and other men of mark know how to guide aright the ship of State, or, if we wish to be individualistic, the lives of individuals.

The Church, as it aims at exerting a governing influence on the whole of life, cannot afford to ignore these ruling ideas. She has to study them, to direct them, perhaps sometimes to suppress them, if she is to fulfil her function in the world. In estimating the value of the Church of Ceylon during the first hundred years of her existence, it is the duty of the historian to trace the attitude of the Church towards these ruling ideas, and to point out the extent to which she has made a right use of her influence.

The period under review has been marked by two ruling ideas, *par excellence*. First the idea of Nationalism and next the idea of Freedom.

NATIONALISM

It is no new idea, but one which flourished in Europe two centuries ago and had, among its other achievements, the distinction of having plunged Europe into the great Napoleonic War. This left many countries of Europe drenched in blood, and aroused in men a desire for power which would give them complete authority over their fellow men. It may not be unwise but wise to ask ourselves whether this ruling idea of Nationalism is a good thing or a bad, something to be sought after and desired, or to be exorcised like an evil spirit.



THE DIOCESAN COUNCIL OF THE CENTENARY YEAR, 1945.

What is the truth about Nationalism? The fact is that there are two "isms" which assume this title but which need to be carefully distinguished. There is a Nationalism which is right—it is the spirit engendered by the belief that God has given different nations gifts to be used for the end He has in view . . . that is to bind all nations in a common brotherhood for the good of all. But if by Nationalism we understand the right of each nation to live only for itself and to cling selfishly to all it has, refusing to come into association with other nations and even, if necessary, to tread them under foot—that is the wrong kind of Nationalism. It cannot claim to be heroic or glorious, it is sheer wanton selfishness. We must be careful to distinguish between the two. The Church's contribution to solving the problem has been to teach all those aspiring after Nationalism that God has given no one nation all the gifts of life. He has distributed them among all the nations of the world; so that by their participation mutually of each others gifts, a perfect national life in the true sense may be built up. The true Nationalist is he who seeks for the highest gifts among those around him, giving in exchange the best he has to give. That is indeed a nationalism than which none is higher, and which does not necessarily require for its existence an appeal to arms, a thirst for blood, or the training of men of heroic mould so they be physically fit. The false Nationalism on the other hand engenders contention and strife and renders peace impossible. If we look around us and ask which of these two ideas of Nationalism is the most common, the answer, we fear, will be that it is the second. We cannot deny the fact that in most communities which boast of being animated by the rise of Nationalism, there is to be found the spirit of bitterness and suspicion and hatred, and every force that makes for discord and division. It is not till a true spirit of Nationalism is everywhere encouraged that we can look forward to a world at peace; and the Church is the most powerful influence for the attainment of this supreme blessing to mankind. The force which, above all others, has proved its power to counteract the false form of Nationalism, is the spirit of Christian Brotherhood, and it is the Church, more than any other influence, which claims to foster this spirit.

The second idea which may be classed among the ruling ideas of the age is Freedom. It is of the utmost importance in pursuing some great object to see that we entertain right ideas regarding it. Good things have often come to be distorted through being viewed from a distorting angle or having attached to them partial or imperfect ideas. We have shown how Nationalism, through being misconceived, has wrought utter evil in the world, tending to increase the divisive forces of the world when its influence should have been to unite.

FREEDOM

We have similar instances of the dangers belonging to imperfect ideas of Freedom. There are those who declare that the spirit of freedom has a tendency to multiply the opportunities for independent action. Once yield to a temptation to encourage that, and we let loose in life a force which we cannot control. It is maintained that if we grant to every man the power to think as he likes, to speak as he likes, to write as he likes, and to worship as he likes, we shall find that concerted action becomes impossible, and just government hopeless. Let the Dictator or tyrant get the whole machinery working, every part of which responds to his impulse and to no one else's, and he may build up a settled harmony without having to consult dissentients. He has discovered the secret of ending all dissatisfaction. His law and opinion and philosophy of life and mode of worship will set the pace alike and provide the stimulus for all. The whole nation will bow as one man to his will—and there will be peace—but remember the caustic saying of the Roman Historian: "He created a solitude and called it peace." That is the secret of the different "isms" which are being preached in different countries to-day. Why not accept them, and save ourselves the trouble of shouting down objectors? The reply is that what Dictators have been declaring to be Freedom is something far other than Freedom. Matthew Arnold sought to throw discredit on the prevailing ideas by making great play on the Englishman's inherent right to do and to think as he likes. People soon saw that he was only tilting at a windmill. Freedom is not the attainment of a condition in which every individual in the world has the right to do as he likes, and to say as he

likes, and to think as he likes, and so on. The Freedom for which the nations are fighting in the present age, is the power to pursue, without let or hindrance, the purpose for which God has created man, that is, to fulfil his destiny in the world. In a word, the Freedom which the world has in view is to see all members of the human race exalted to a degree in which each is given the opportunity to realise in life all that God created him to do, and to attain to the fulfilment of His great purpose.

The Christian's view of man's destiny is that the highest gift that God has given man is personality. That personality is the result of a gradual growth in a direction which God has set. The result of the various "isms" which are now current is not the growth towards the perfection of personality, but its extinction. The Dictator confines to himself exclusively the right of exercising personality to the full. While he claims and receives the allegiance of all the different personalities over which he rules, he denies to every one of them the indefeasible right to grow towards perfection. If it be asked how this great claim for man can be justified, the reply is, that in the view of Christianity man is the child of God, created in His image, and endowed with personality. The modern "isms" are an attempt to substitute for the Divine purpose the purpose of individual human dictators. The freedom God intended for the world is thus thwarted by them. There is but one freedom in the world, that is, Service of God, which is "perfect Freedom."

APPENDIX

I. Note on Dutch Missionary Methods.

The statement on Dutch Missionary Methods in Chapter 3, of Part I, is made on the authority of the Rev. James Cordiner, a contemporary writer. This is what he wrote :

“Although the Dutch did not, like the enthusiasts of Portugal, employ open force to propagate their religious faith, they adopted measures which in their general success were no less effectual. A proclamation was issued that no native could be raised to the rank of Mudaliyar or admitted into any employment under the State, without subscribing to the Helvetic Confession and professing to be a member of the Reformed Church.”

This statement has, however, been challenged by later writers. One states that the high places under the Dutch Government were given to Christians, not because of the name of Christian which they professed, but because the Christians were the most trustworthy to be placed in high office. Another writer, who is recognised as an authority on the Dutch era, writes, with reference to Cordiner's statement, that “Careful investigation has been made in the published list of proclamations or *placaats* of the Dutch Government, with the result that no such *placaat* has been found. Indeed contemporary evidence points all the other way.”

But what will weigh with us more powerfully than anything is the fact that Bishop Chapman himself speaks favourably on the Missionary zeal of the Dutch and the methods they employed.

Speaking of the slightness of the impression made by the British on the life of the Island he says :

“The thought that Christian England should for fifty years have held sway over this dark land, and in that time should have done and attempted so little for its spiritual improvement, made shame the predominant feeling of the heart too frequently amid the fallen, neglected ruins of what a more earnest zeal had done for a less pure

faith in the times both of the Portuguese and the Dutch.” — *Bishop of Colombo's Visitation Journals*. Page 48.

Of the Dutch he says :—

“With the Dutch it was different. They conquered, they colonized, often they converted, the people. Everywhere they built schools and churches; everywhere, to this day, in the maritime provinces, we see traces of them. We use them, but we strive not to emulate them. Because they did not all things well, we think and talk about their faults, but little imitate that in which they are clearly imitable.” — *Bishop of Colombo's Visitation Journals*. Page 15.

II. Dr. R. S. Copleston's Correspondence with the Governor *re* the Title of S. Peter's Church, Fort.

The following correspondence between Bishop R. S. Copleston, the Governor, Sir West Ridgeway, and the Attorney-General is of interest, as it deals with the title of S. Peter's Church, Fort.

Extracts from the Files in the Archives Office re the designation of S. Peter's Church :

The question considered was whether the Church should be called S. Peter's Church, or The Garrison Church of S. Peter.

The Attorney-General, to whom the matter was referred, wrote on 2-4-96 that he did not think this was a question for legal determination but, in view of what may be said for either title—'Garrison Church'—having the support of the Trust Deed and—'S. Peter's Church' that of custom as regards Consecration—suggests a compromise—to call the Church in future 'S. Peter's Garrison Church' or 'The Garrison Church of S. Peter.'

On 16-4-96 W.T. writes as follows :

"I am disposed to fear that there is more in this than a mere question of name, that the Military Authorities are influenced by a desire to resist the claim or right of the other British inhabitants."

The G.O.C. Troops writes on 16-4-96 and suggests that the Church in question be styled the Garrison Church of S. Peter, and that the same be notified in the *Government Gazette*. As there is now not even a trace of the old Fort of Colombo, submits that this Military designation—The Fort Church—is hardly appropriate for that portion of Colombo which used to be surrounded by fortifications (Major-General W. C. Justice).

The Governor (West Ridgeway) wrote on 8-5-96 to the Bishop as follows :

"I have the honour to transmit to Your Lordship the accompanying correspondence which has passed between H. E. the G. O. C. Troops in Ceylon and myself relative to the designation of S. Peter's Church, Colombo, and to state that I shall be glad to receive any observations which you may desire to make on the suggestion made

by Major-General Justice that this Church be styled 'The Garrison Church of S. Peter'. I shall be obliged by your Lordship returning to me the enclosure of this letter with your reply."

To this the Bishop replied on 11-5-96 as follows :

"Sir,

1. With reference to Your Excellency's letter of 8th May, I have the honour to state that I feel it my duty to protest against any change in the designation of S. Peter's Church.
2. I do not know how it is proposed that such a change should be carried out, but I have the honour to submit that, while as head of the Ecclesiastical Department I should unhesitatingly carry out any instructions which your Excellency might see fit to give me in regard to the correspondence of that Department, I could not undertake, either as Trustee of S. Peter's Church to be guided otherwise than by a Resolution of the majority of the Trustees, or, as President of the Synod of the Diocese of Colombo, to be guided otherwise than by the Resolutions of the Synod.
3. I am surprised that the Hon. the Attorney-General should refer to the view expressed alike by His Excellency Sir Noel Walker, and myself as 'The Episcopal contention.' His Excellency Sir Noel Walker and I are witnesses to a fact, which has nothing particularly Episcopal about it, the fact that the Church has been till very recently designated as S. Peter's Church by Her Majesty's Government, the local Legislature, and by a long succession of the Generals Commanding in Ceylon. To this fact the Hon. the Attorney-General adds his testimony.
4. The custom being established and a proposal being made to alter it, I fail to see that there is any occasion for what the Attorney-General called a compromise. There is no counter-proposal.
5. But the terms suggested by the Hon. the Attorney-General are objectionable in my opinion as likely to mislead by appearing to imply that S. Peter's Church is a

Garrison Church only. It has two characters, that of a Garrison Church and that of a Church for the civil inhabitants. To add to its designation the assertion of one of these characters, omitting the other, would be misleading. While neither is mentioned neither is denied or ignored.

6. I venture to remark with all deference that His Excellency, the Major-General, appears to confuse the designation of the Church with its character. It surely does not follow that because the words Garrison Church form no part of its designation it therefore is not a Garrison Church. But His Excellency seemed to feel that if the Attorney-General should decide that the correct designation should not include those words, they would amount to a decision 'That S. Peter's is not a Garrison Church.' And so he would 'Have no grounds for appealing to the War Office, etc.'

7. I am quite prepared to join in placing on record a recognition of the fact that S. Peter's is a Garrison Church, but I am unwilling, unless desired to do so as an officer of the Government, to change the designation, which has come down to me from your Excellency's predecessors, from those of the Major-General, and from my Order.

I have the honour to be, Sir,

Your most Obedient Servant,

(Sgd.) R. S. COLOMBO."

It is with reference to the above correspondence that Bishop R. S. Copleston has inserted a note in one of the books which record the history of each Church:

"There was some discussion, much newspaper and some official, as to the designation of S. Peter's, certain Military authorities wishing to recognise in its designation its character as a Garrison Church: the Bishop with the then Colonial Secretary, Sir E. Noel Walker, resisting this with success."

III. Trust Deed of S. Peter's Church, Fort.

We the Honourable Sir Edward Barnes, Knight Commander of the most Honourable Military Order of the Bath, Lieutenant-Governor and Commander-in-Chief in and over the British settlements and territories in the Island of Ceylon with the Dependencies thereof.

(Sgd.) E. BARNES.

TO ALL TO WHOM THESE PRESENTS SHALL COME
GREETING.

Know ye that we for and on behalf of His Majesty and by virtue of the Powers in us vested, have given, granted and assigned and do by these presents give, grant and assign unto the Right Reverend Father in God Thomas Fanshawe by Divine permission Lord Bishop of Calcutta and his successors in the said Episcopal See, the Honourable and Venerable Thomas James Twisleton, Doctor of Divinity, Archdeacon of Colombo and his successors in the said Archdeaconry, the Honourable John Rodney, Chief Secretary to this Government or the Chief Secretary for the time being and the Officer Commanding the Garrison of Colombo for the time being in trust for the Military Garrison and other British Inhabitants of the Town Port and District of Colombo professing the Doctrine and Discipline of the United Church of England and Ireland, and all who may hereafter belong to the said Garrison or become inhabitants of the aforesaid, a piece of ground lying in the Fort of Colombo containing in extent by admeasurement thirty-five square perches and ninety-three hundredths of a square perch and situate and bounded as by the authenticated survey thereof hereto annexed fully will appear together with all buildings thereon existing and being and called and known by the appellation of the Garrison Church in Colombo, being the property of Our Lord the King. To the end and effect that they, the said Bishop, Archdeacon, Chief Secretary and Officer Commanding the Troops at Colombo for the time being shall and may hold the same in Trust for the Garrison and Inhabitants aforesaid as a Garrison Church for the celebration of Divine Service, the Preaching of the Word of God

and Administration of the Sacraments and other Ecclesiastical Rites and the Burial of the Dead according to the Rubric of the said United Church and not to any other lay and profane use for ever. And whereas the said Garrison Church although it hath long been used for the performance of Divine Service hath not yet been Consecrated. And as the said Right Reverend Father in God the Bishop of Calcutta is now in the said Island of Ceylon on his Primary Visitation of this part of his Diocese, it is our desire that His Lordship will of his ordinary and Episcopal authority proceed to Consecrate and set apart the same and to dedicate it to the Service of Almighty God for ever. And, moreover, we declare that such Consecration and Dedication and the perpetual said property for the sole and exclusive purposes and uses intended by such Consecration and Dedication and herein above expressed are the causes and considerations which have moved us to the granting and execution of these Presents. We reserving, however, to ourselves and our successors full power and authority to take down the building afore-mentioned or any part thereof for the purpose of repairing, enlarging or improving the same or for the erection of a New Church on the same site, such repaired enlarged improved or newly erected Church to be vested and it is hereby vested in the Trustees already named and for the Trusts uses and purposes herein declared and no other.

In witness whereof we have caused His Majesty's Seal for the Island of Ceylon to be affixed to these Presents. Given at Colombo in the said Island of Ceylon in the sixteenth day of May in the Year of Our Lord One Thousand Eight Hundred and Twenty One.

By the Lieutenant-Governor's Command,

(Sgd.) JOHN RODNEY.

Entered in the Chief Secretary's Office.

IV. Extracts from the Report of Bible Society's Committee, August 1st, 1813.

The first object that drew the attention of the Committee preparatory to a circulation of the Scriptures in the native languages was to ascertain the number of Christians in Ceylon and the languages most familiar to them. Application was therefore made to the Hon'ble and Rev. T. J. Twisleton, 1st Chaplain and Superintendent of the Schools, and to the Superior of the Roman Catholics for separate returns of the Protestant and Catholic population. From the lists received it appears that the native Protestants are about 150,000 and the Catholics about 50,000, of which the great majority speak Sinhalese and the rest Malabar or Tamil.

If the accounts given in former times of the number of Christians in Ceylon be correct, *there has been a deplorable decay of Christians in this Island.* Nor can it be doubted that many of the inhabitants have of late years relapsed into their ancient heathen idolatries. In the time of the Dutch Government the different places of worship dedicated to Buddha and other inferior deities of Sinhalese superstition were between 3 and 400. In the year 1807 they amounted to 1,200.

But there is much reason to believe that some of the modern statements of the Christian population have been made from uncertain computation. In the Rev. J. Cordiner's History the native Protestants are said to exceed 342,000 in the year 1801, and the Roman Catholics are supposed by the same author to be still more numerous.

Dr. Buchanan speaks of the natives in Ceylon professing Christianity as amounting to about 500,000. The first report of the Calcutta Auxiliary Bible Society estimates the number of Ceylon Christians to be at the lowest computation between 3 and 400,000, of whom 250,000 are Protestants.

This statement was in all likelihood taken from a letter of the Hon'ble and Rev. T. J. Twisleton dated May 1st, 1811, and printed in the reports of the Calcutta Society, in which the native Protestants are computed to be about 250,000 and the Catholics about 85,000. It was indeed probable from the known accuracy and fidelity of Mr. Twisleton, and the means which he possessed of obtaining information, that his

estimate would be nearly correct, and in fact his numeration of the Protestants was founded upon actual returns from the school masters of the several districts. Yet by the last returns from Protestant school-masters it appears that the native Protestants were no more than about 146,000 souls. The return from the Superior of the Roman Catholics amounted to 37,469 persons, exclusive of children under seven years of age.

A deplorable scarcity of provisions had certainly occasioned an extraordinary number of deaths in the latter end of 1812 and the beginning of 1813. But it cannot be supposed that enough had been carried off to account for the diminution from 335,000 Christians in 1811 to about 185,000 in 1813. The number of Protestants had probably been exaggerated in 1811, and there is reason to believe that the return of the Catholics was purposely diminished in 1813. A most unfounded suspicion had prevailed among the lower servants of the Catholics that a tax was intended to be laid on persons of their congregation, and they were therefore perhaps induced to lessen their real number. The Rev. the Superior of the Catholics gave every assurance that his instructions were to make a faithful return of every member of their Church above seven years of age.

Allowing 17,000 for the children under seven years of age, and for the rest who may have been omitted by the inferior ministers contrary to the instruction of their Superior, the whole amount of native Christians in Ceylon will be about 200,000, and there is good reason to believe that they do not fall short of that number.

It must, however, be admitted that there is but too much probability of a considerable defection from Christianity having lately taken place among the natives.

If we look back to old times *the defection is lamentable indeed.*

In 1663 Baldaeus writes that the Christians of the Jaffna district amounted to 65,145 souls, whereas by the last returns it appears they have fallen below 5,000 in that populous district. It is not intended to reason from this instance that a decay of Christianity has prevailed in other districts to a like extent. The people of Jaffna were industrious and intelligent, and they had resident in their district many school-masters who taught the children their catechism, and instructed

them in the duties of their religion, at the several country Churches which were regularly visited by Dutch clergymen who constantly resided in Jaffna. Since this Island has been in the British possession no regular clergymen of the English Church has been stationed here; only occasionally a missionary living in the district. Mr. Christian David, a zealous and worthy man brought up under the Venerable Swartz, officiates at present as a Proponent and preaches in Tamil and English.

A Regulation was enacted by the Portuguese when in possession of the maritime parts of Ceylon that no person whatever should hold any place of trust or emolument under their Government, who did not profess the Christian religion. The Dutch Government acted with equal strictness upon the same principle of heathen exclusion, and *none but Christians were eligible to any office during the whole time of their continuance in power.*

When the Dutch settlements in Ceylon were conquered by the British Troops in the year 1796, and the Government of the Island was for a time entrusted to the English E. I. Company, it does not appear that this restrictive law was ever formally replaced, but it was certainly allowed to fall into disuse.

Mohammedans, Hindus, and Buddhists were suffered to occupy places which had been long held exclusively by Christians. Since this Island has become a King's Government, the same relaxation of the ancient law has been permitted to continue. Yet a great majority of the Mudaliyars and Headmen, and in the whole nearly 200,000 of the natives out of a population of less than a million, are still nominally Christians.¹

¹These numbers may require some explanation, they are principally taken from the returns of the school-masters who copy from the Thombos or Registers framed originally in the time of the Dutch Government. There is reason to believe that many inserted their names merely for the sake of becoming eligible to rank or employment, since all heathens, as it has been already observed, were excluded from both by the Portuguese and Dutch. It is not intended to state that any great proportion of them ever attended Divine Service, there being at present no Protestant Church except in the large towns. These restrictions to office have been permitted to become obsolete under the British Government, which may account for some diminution in the returns of nominal Christians, yet it still may be reasonably supposed, that on a return of Protestant Christians being required by Government, many would give in their names merely from an expectation that the British Government would in case of any competition for employment prefer those who professed its own religion although no such qualifications were absolutely exacted.

But from a defect of instruction the majority of the Christian natives are so deplorably ignorant of every principle of the Religion which they profess, that it is greatly to be feared without some preparation and some explanation the Scriptures would be to their unassisted understanding nearly unintelligible.

Extract from the letter of the Rev. G. Bisset dated August 1st, 1812, to the Secretary of the British and Foreign Bible Society.

.....In this settlement the Christian religion is already professed by all the chief native inhabitants and highly respected by the natives of every description. Far from any disgrace attaching to those who are converted to Christianity, their private reputation is increased and their political capacity enlarged, for new situations of rank and emolument under our governance are brought within their reach, and the native Christians may aspire to a promotion from which the heathen under this Government has long been excluded. We have, therefore, no shadow of reason here for those imaginary objections which so long operated against the propagation of the Christian religion on the Continent of India, where many of our countrymen were alarmed into an apprehension that an attempt to extend the religion of Christ by the mildest means of instructions and persuasion, would be the immediate ruin of the British Empire in Hindustan. The influence of Government may be used in Ceylon with the happiest effect upon the natives, whose well-known disposition is to respect any measure in proportion as they believe it to be promoted by those in power, and who will scarcely be persuaded that we are in earnest in any attempt which has not the sanction and continuance of Government.

Extract from the letter of the Rev. G. Bisset dated April 22nd, 1813, to the Rev. Thomas Thompson, Calcutta, India.

We have lately had a return made of the number of native Christians in this Island. The Protestants are about 146,000, the Roman Catholics about 84,000.¹ I shall soon, however, be able to ascertain their numbers more accurately. We are

¹The return of the Catholics fell much below this number which was taken from a late report. See the report of the Committee.

in expectation of some Chaplains soon arriving from England, for I know the Governor has warmly pressed their being sent out. It is indeed extraordinary to reflect that in this whole Island there are only two clergymen of the English Church, Mr. Twisteron and myself.

V.—Copy of letter written by Dr. G. B. Ekanayake to the Ven. F. L. Beven (then Archdeacon of Colombo) on the question of whether the Archdeacon of Colombo is now a Corporation Sole.

Dear Archdeacon,

When Bishop Chapman was appointed his stipend was created by using the stipend of the Archdeacon and one of the Chaplains. He was not made a perpetual Corporation Sole as the Archdeacon was such. On this first Bishop's appointment, the Archdeaconry of Colombo became an honorary office, with no stipend, and the first Bishop nominated the Senior Colonial Chaplain Archdeacon. The Bishop was probably not made a Corporation Sole as the Government did not wish the Bishop entangled in matters temporal and material as the Archdeacon was. That the Office of Archdeacon was honorary does not annul the above order which gives perpetual recognition. In recent times the Bishop was made a Corporation Sole, either because the Church was unaware of the existence of this instrument, or because the Church was disestablished in 1885. Does this disestablishment annul what is granted in perpetuity? There are two important considerations in connection with this. Bishop Chapman made the S.P.G. trustee of S. Thomas' College because he said there was nobody in Ceylon to receive the trust. And the founder of the George Steuart Trust also followed that example. The S.P.G. considered the Steuart Trust a gift given by it to the Church of England in Ceylon. The S.P.G. was only a Trustee on behalf of the Church of England in Ceylon. And the Archdeacon of Colombo was all the time a Corporation Sole.

I think you should get this aspect of your office made clear.

Yours sincerely,

(Sgd.) G. B. EKANAYAKE.

VI.—Wolvendaal Church Controversy

HISTORICAL SKETCH

The official Church of the Dutch was originally situated in the Fort of Colombo on the site of the present Gordon Gardens. Application was made by Governor Van Imhoff in 1736 to the Government at Batavia for permission to erect a new Church in Colombo, apparently on the same site as the old Church, which was fast falling into decay. No further steps seem to have been taken in the matter till 1743, when the project was revived by Governor Stein Van Gollennesse and building operations were begun in 1749.

The choice of the site on the hill at Wolvendaal was probably due to the fact that from the early days of the Dutch occupation of Colombo, a small school-room and Church had been maintained for the native Christians there, and Wolvendaal had always been regarded as a parish of the Church in Colombo. The hill site, moreover, commands the finest view of the surrounding area and the sea.

The Church was first dedicated for worship on the 6th of March, 1757, and is referred to in the Church records as the "Buiten Kerk" (outside the Fort), the old Church inside the Fort being designated as the "Binnen Kerk."

Services, however, continued to be held in both these Churches, the new Church at Wolvendaal specially serving the needs of both the Dutch and native congregations outside the Fort.

About six years before the capitulation to the British, Services in the old Church inside the Fort were abandoned owing to the dilapidated state of the building, and Services were confined to one Church, viz, that at Wolvendaal. In this Church, the Dutch clergy preached more or less in Dutch, German, Portuguese, Sinhalese and Malabar (Tamil) according as each Minister was versed in one or more of these languages. Such was the state of things at the time of the British accession.

After the British accession, Services continued to be held in the Church by the clergy of the Dutch Reformed Church in Dutch, Sinhalese and Tamil, till the appointment of the Rev. J. D. Palm, who, not being proficient in the native

languages, the Sacraments were administered to the native members of the congregation by means of the prelector, who read the formularies in their language.

The Public Diary of 3-4-1800 contains a record of a request from the Rev. James Cordiner to the Governor, Frederick North, that "as the natives are very indifferent and backward in their attendance in the Church of Wolvendaal, the same Church may be open for the reception of Sinhalese Christians every Sunday at half-past four p.m., and that the officiating ministers of the Church of England may be allowed to perform Divine Service at these hours." This was approved by the Governor, provided the hours Mr. Cordiner proposed did not interfere with those of the Dutch congregation. Instructions were also issued by Governor North to Adrian Perera to officiate as Preacher in the Sinhalese language, at the Church at Wolvendaal. The needs of the Sinhalese congregation continued to be met in this way, Services being conducted by native preachers and by the Rev. A. Armour, till 1813, when a misunderstanding arose between the Dutch Pastor, Rev. J. D. Palm, and the Sinhalese proponent and congregation regarding the use by them of the Wolvendaal Church. Complaints of the action of the Rev. J. D. Palm were made to Government by the Rev. G. Bisset and the Rev. T. J. Twisleton, in which his action was referred to in the following terms: "His pride will not admit the Cingalese proponent to anything like an equality with himself," etc., on which, the President and members of the Consistory of the Dutch Church were informed that "His Excellency considers that place of public worship as equally belonging to both Dutch and Sinhalese congregations, and desires that such an arrangement be made between the Ministers of each as will prevent dissension and tend to their mutual accommodation."

About this time, 1815-16, owing to the increasing numbers in the Sinhalese Episcopalian congregations, most of whom previously belonged to the Dutch Reformed Faith, S. Paul's Church was built in the Pettah by Sir Robert Brownrigg for the use of the Sinhalese and Portuguese members of the Church of England. Services for Sinhalese Episcopalians were thereafter conducted at S. Paul's Church by the Rev. A. Armour and after him by the Rev. J. H. de Saram, first

Sinhalese Colonial Chaplain, till 1825, when apparently finding that S. Paul's Church did not fully answer the expectations of those who built it, the opening of an Episcopal Service in the Wolvendaal Church for the Sinhalese congregation was again projected. This was apparently due to the attachment of the Sinhalese congregation (who had left the Dutch Communion) to the old Church at Wolvendaal, in spite of religious differences.

Accordingly, by a private arrangement between Bishop Heber of Calcutta and the Rev. J. D. Palm in September, 1825, the Rev. J. H. de Saram was allowed to officiate at the Wolvendaal Church, instead of at S. Paul's. This arrangement, which was tacitly acquiesced in by the Consistory though not officially recorded in their minutes, continued to exist till 1845, when the Wolvendaal Church was temporarily closed for repairs, on the completion of which, the Dutch Consistory, by a resolution dated the 16th December, 1846, withdrew the permission for the Sinhalese Colonial Chaplain of the Church of England to perform Divine Service in that Church for the Sinhalese Episcopal congregation. Hence arose the correspondence between the Bishop and the local Government and the Dutch Consistory commencing in January, 1847.

DETAILS OF CONTROVERSY

The Bishop of Colombo, in a letter to His Excellency Sir Colin Campbell, dated 20th January, 1847, forwarded a memorial dated 19th January, 1847, signed by the Rev. J. H. de Saram and nearly fifty Mudaliyars, etc., of the Sinhalese Episcopal congregation. After reference of the matter on two occasions for the observations of the President and members of the Dutch Consistory, the decision of the Government adverse to the claim of the memorialists as a question of right, with reasons explaining the grounds for that decision, was conveyed to the memorialists in a letter from Sir J. Emerson Tennent, Colonial Secretary, to the Rev. J. H. de Saram and other memorialists, dated 2nd March, 1847, a copy of the same being sent to the President and members of the Dutch Consistory, recommending the continuance of a friendly concession on the part of the Consistory to the wishes of the memorialists. His Excellency Sir Colin Campbell replied to the Bishop of

Colombo on 2nd March, 1847, explaining the proceedings adopted by Government in the matter, and conveying His Excellency's sentiments upon the subject.

With the assumption of office by Viscount Torrington as Governor of Ceylon, the memorialists returned to the charge in a petition dated the 2nd March, 1849, signed by Mr. E. de Saram, Maha Mudaliyar, and 46 others in which they claimed to furnish further documentary proof in support of their request to be allowed "the free and undisturbed use of the Wolvendaal Church." In this petition, the memorialists endeavoured also to establish the right of Government to the Wolvendaal Church as a Government building. Briefly the general grounds on which the memorialists based their claims were :—

- (a) That the Church was built by the Dutch Government exclusively for the Sinhalese and Malabar inhabitants of Colombo; and that its occupation by the Sinhalese was prior to its partial appropriation for the Dutch Service;
- (b) That their ancestors were buried in it, and that they have contributed generally to its maintenance by large sums paid from time to time as voluntary contributions, for purchase of vaults, etc.
- (c) That since the year 1825 and even before, from the very early period of the British accession, Services according to the forms of the Church of England had been performed in it for the benefit of the Sinhalese congregation, and
- (d) Later, that the Church is Government property, being included in the "list of public buildings belonging to Government at Colombo," furnished to Government by the Civil Engineer, as recorded in the Public Diary of Governor North under date 3rd March, 1804, and that as such, it is disposable by Government in any manner it deems most expedient; in other words, that it was a Government or National Church, the Dutch having but the privilege of using it as well as any others, for Divine Service.

The various rejoinders of the Dutch Consistory to the above may briefly be summarised as follows :—

- (i) That the Church was not built exclusively for the Sinhalese and Malabars is evident from various facts quoted from the records of the Consistorial meetings, showing that both Dutch and native members of the congregation attended both Churches, (*i.e.*, the old Church in the Fort and the one at Wolvendaal) according to their personal convenience even after the Church at Wolvendaal was built; that both Churches were under the control of the Dutch Consistory; that Services in Dutch and the Vernaculars were conducted in Wolvendaal Church, and attended by Dutch residents, even Dutch Governors; that the remains of Dutch residents too were buried in the Church, *e.g.*, Reynier de Cock, a Government Official, was buried in his family vault in the Wolvendaal Church as early as 1777, 13 years before the decay of the old Church in the Fort.
- (ii) In regard to the proportion of the vaults in the Wolvendaal Church which belong to certain native families, whose fathers, being members of the Dutch Reformed Faith, bought them of the Consistory, their direct descendants have still every right to those vaults, and, as the tenets of the Dutch Reformed Church do not forbid it, to have any Christian funeral Service they choose in the Church without any interruption or restriction; but that the possession of a few vaults gives no right to establishing of a different Communion in that Church. Before the British accession the native congregation who embraced the Protestant religion were members of the Dutch Reformed Church; now that they have left that Communion, neither they nor their Chaplain have any connection either with the Consistory or with the Church or its funds; by their very act of dissent, according to Ecclesiastical law, they abandon all right of property in the Church they left.
- (iii) That the Consistory had always been accommodating in requests for the temporary use of the Wolvendaal

Church for worship by the Episcopalian congregation. The use of the Church for Episcopal Services in Sinhalese in September, 1825, was not the result of any movement on the part of Government, but by friendly arrangement between Bishop Heber and the Rev. J. D. Palm, then Incumbent of the Church. Similar concessions were accorded to the Rev. J. P. Horsford and the Rev. Owen Glenie, when S. Paul's was undergoing repairs in 1835 and 1838. In all these cases, however, the arrangement was permitted as a matter of friendly accommodation by the Consistory as the trustees of the Dutch Reformed Church, with due regard to its own needs and convenience, in regard to the times fixed for the Services, and not as a matter of right.

They stated in their letter of 2nd March, 1847:—

“The records of the Government exhibit no instance in which the control of these corporations over their respective buildings has been interfered with or disturbed by the Government, though its occasional suggestions, with a view to procuring accommodation for the ministration of the clergy of the Church of England, as well as the individual requests of the clergy of that Church for the temporary use of the buildings under the control of the Consistory, have always been met in a spirit of enlightened and Christian liberality, which has frequently received the official acknowledgment of His Excellency's predecessors in the Government of Ceylon.”

(iv) That it was not the practice of the Dutch Government to attach title deeds to Churches and burial grounds which were left to the management and control of the respective Consistories in the various places, viz. Colombo, Jaffna and Galle.

That all property, buildings, furniture, etc., whether obtained by purchase or gift from Church members, or by subscriptions from the congregation, or by grant of a moiety from Government, are vested in the Consistory as the trustees and representatives of the Dutch Reformed Congregation.

That various repairs to the Wolvendaal Church, besides the repairs recently effected by Government, have from time to time been met from Church funds in 1803, 1813 and 1835.

The Consistory referred to the somewhat similar correspondence with Government in May, 1821, on Bishop Heber's project of consecrating the Wolvendaal Church, which terminated in the Consistory's favour, the project of consecration having been abandoned. They referred also to the case of the Galle Church in 1835 and 1838, when the Colonial Chaplain infringed on the rights of that Consistory, and the latter were upheld by Government. They mentioned, in support of their decision to discontinue the privilege hitherto accorded to the Sinhalese Colonial Chaplain regarding the use of the Church for Episcopal Services in Sinhalese, that:—

- (a) a general request signed by 300 members of the congregation had been made to the Consistory for a Portuguese Service and a preacher, and the services of a catechist had been engaged for this;
- (b) a Sabbath School was also thought highly desirable;
- (c) these two services, in addition to the English and Dutch Services, necessarily required the whole Sabbath;
- (d) The necessity for continuing the privilege no longer existed as with the recent erection of Trinity Church, S. Paul's Church was now vacated by the Rev. Horsford, and the Sinhalese Colonial Chaplain had the free use of it for the Sinhalese Episcopalian congregation, for whose use it was in a great measure built. Besides, there were in Colombo three other Episcopalian places of worship, not crowded by Services as the Presbyterian Church at Wolvendaal;
- (e) The inconvenience in regard to payment of Church servants for the additional work involved, Government contributions in this respect having been discontinued.

After a series of references back to the President and members of the Consistory and to the memorialists, the matter became the subject of repeated discussions in the Executive Council of Government, the members of which recorded their opinions individually upon the whole question, in writing.

Thereupon the matter was finally referred on the 18th July, 1849, for the advice of the Law Officers of the Crown, and Mr. James Stewart, Deputy Queen's Advocate, in his report to Government dated the 20th August, 1849, argued the question of the right of property in the Church, and stated his opinion that the property is not in the Government.

After giving every opportunity for the most ample enquiry, Governor Torrington and his Council resolved that there appeared to be no reason for differing from the opinion or disturbing the decision already conveyed by Governor Sir Colin Campbell, and the memorialists were left to adopt any legal steps they were advised to take in the matter.

The petitioners thereupon made further representations in the matter in a memorial to Earl Grey, Secretary of State for the Colonies, dated the 1st October, 1850, with a request that the matter may be referred to the Law Officers of the Crown in England. This memorial was transmitted by the Governor, Viscount Torrington, in his despatch No. 162, of the 11th October, 1850, to the Secretary of State, whose decision that he "saw no reason for a reference of the case to the Law Officers," and that he "entirely concurred" in the resolution already arrived at in the matter, was conveyed by his despatch No. 14 of the 23rd December, 1850, to Governor Torrington.

This prolonged dispute also formed the subject of a question in the House of Commons in England, as a result of which the correspondence was ordered to be printed and tabled at its Sessions under date 16th May, 1851 (now appearing as C.M.D. No. 303).

Documents attached to a petition to His Excellency the Governor dated 2nd March, 1849, by 47 members of the Sinhalese Episcopalian congregation.

Extracts from the Government Archives and Record Office.

No. 1.

Public Diary—Colombo 3rd March, 1804.

Read letter and enclosure from the Civil Engineer to Robert Arbuthnot, Esq., Chief Secretary to Government, Colombo.

Sir,

I have the honour to enclose you the list of the Government houses at Colombo.

I have, etc.,

(Sgd.) G. ATKINSON,

Colombo, 2nd March, 1804.

Civil Engineer.

List of the Public Buildings belonging to Government at Colombo :—

Government House containing :—

Printing Office.

Supreme Court and Chambers.

Adjutant-General's Office.

Paymaster's Office.

Secretary's Office.

Council Room.

Offices belonging to the Supreme Court.

Board of Revenue.

Audience Room.

The Board of Sub-Committee.

Church.

Translator's Office.

The Court of Justice of Peace.

The Admiralty Court.

The Bookbinder's Office.

The Civil Engineer's Office and Store.

The Thombo Office.

The Stamp Office.

The French Prisoners' Room.

The Surveyor's Office.

The General's House.

The Commandant's House.

The Criminal Prison.

Treasury.

Provincial Court at Mutwal.

Governor's Garden-house at San Sebastian.

Cutchery and Office at Hulftsdorp.

School at Hulftsdorp.

Old and New Bazaar, containing 246 shops.

Church in Wolvendaal.
Charity School.
Dutch Protestant Church in the Fort.

No. 16.

This is a letter from Mr. G. Bisset to the Governor dated 6th January, 1813. It is a very lengthy letter; perhaps the following reference to it in the memorial would suffice:—

“From a statement (No. 16) submitted to General Brownrigg by the Rev. G. Bisset, who probably was then the Political Agent of Government in the Consistory, it appears that the late Mr. Palm, the father of the present Dutch minister of Colombo, had “debarred the Sinhalese from the use of the Wolvendaal Church, and resorted to various methods of annoying them.” Among other reasons alleged for this conduct, Mr. Bisset says that “he (Mr. Palm) denied their being members of the Reformed Church” or, in other words, that he affirmed their being members of the Church of England; a strange inconsistency, while the same objection was not alleged against the English, who were then insisting that the hours from twelve till three were not to be “meddled with.” Mr. Bisset justly concludes, from Mr. Palm’s proceedings and papers, that his reasons were not valid; and that the only reason for his opposition consisted in his “pride that would not admit the Sinhalese proponent to anything like an equality with himself,” and therefore recommends that the Governor should “make an order at once, prescribing the mode in which the Church should be applied to the use of the several congregations.”

No. 17.

*Chief Secretary's Office,
13th January, 1813.*

Gentlemen,

Some misunderstanding having arisen with regard to the Cingalese of the Reformed Religion being allowed the use of the Church at Wolfendaal; I am directed to acquaint you, that H. E. the Governor considers that place of public worship

as equally belonging to both congregations, and desires that such an arrangement be made between the ministers of each as will prevent dissension and tend to their mutual accommodation.

I have, etc.,
(Sgd.) JAS. GAY,
Deputy Secy. to Government.

*To The Rev. J. D. Palm, President, and
Members of the Consistory of the Dutch Church.*

No. 18

Colombo, 2nd February, 1813.

Sir,

Be pleased to make known to H. E. the Governor, that ever since the appointment of the Rev. Mr. Palm to the pastoral care of the Dutch, he has been taking every opportunity to thwart the Cingalese proponents, and in fact, the Cingalese congregation, through their proponents; and that it has been with the utmost difficulty that I have hitherto refrained from complaining to H. E. the Governor.

The Modliar of Bentotte is engaged to be married in Colombo on Friday next, to the daughter of Samerkoon Modliar, and the use of the Church is required for that purpose, from half-past four to half-past five in the afternoon; but, with an unchristian churlishness, he is not inclined to allow the use of the Church at that time, under the plea, that he always catechises children on Tuesdays and Fridays at that hour.

I beg you will inform His Excellency, that when a Modliar’s marriage takes place, it is usually attended with considerable ceremony, expense and preparation. Many persons come from a long distance, and arrange methodically the time of their return. A sermon is also preached on these occasions, and the whole of the ceremony takes up the space of an hour.

I trust that His Excellency will consider that the celebration of this marriage, on the day and hour proposed, is of more consequence to the large number of respectable persons who propose to attend it, than the putting off of eight or nine children from saying their catechism at that particular moment.

But, sir, I fear it is not the catechism that is the bar; for Mr. Palm added the ungrounded assertion that the Cingalese dirty the Church.

I humbly recommend that I may be the channel of conveying an official order to Mr. Palm, that the Church of Wolvendaal will be open and free at half-past four on Friday afternoon next, for the purpose of Mr. Armour preaching a sermon in Sinhalese, and for uniting in marriage the Modliar Alwis to the daughter of Samerkoon Modliar.

I am, etc.,

(Sgd.) T. J. TWISLETON,
Chaplain to Govt.

The Chief Secretary to the Government.

P.S.—May I please request an early answer, in order that the Modliar may be put out of his suspense.

No. 19.

*Chief Secretary's Office,
Colombo, 2nd February, 1813.*

Sir,

I am directed to acknowledge the receipt of your letter of this day. H. E. is sorry to perceive that Mr. Palm still continues his opposition to the Cingalese of the Reformed religion using the Church at Wolvendaal, after the communication lately made to him by Govt. on the subject, and that he shows so little a disposition to conciliate and agree with the Cingalese proponents.

In the present instance he desires it to be communicated to Mr. Palm, as the orders of Govt., that the Church of Wolvendaal is to be given up on Friday afternoon next to the Cingalese proponent, for the purpose of celebrating the marriage of Den Darid (sic!) de Alwis with the daughter of Samerkoon Modliar, and for Mr. Armour taking that occasion to preach a sermon to the Cingalese in their own language.

I have, etc.,

(Sgd.) JAS. GAY,
Deputy Sec. to Government.

The Hon. and Rev. T. J. Twisleton, Colonial Chaplain.

VII. Alphabetical List of Clergy.

A

- 1848 — Alwis, Cornelius.
1884 — Amarasekera, Abraham, S.
1884 — Ash, C.A.D.
1885 — Arndt, G. A. H.
1889 — Amarasekera, Gregory S.
1900 — Anketell, C. P.
1908 — Arulananthan, G. M.
1910 — Abraham, R. K.
1911 — Arndt, G. E. H.
1917 — Arulpragasam, C. C.
1923 — Arulanantham, G. R.
1925 — Andradie, R. H. J.
- 1926 — Abel, H. J.
1929 — Abraham, C. C. I.
1934 — Arulanantham, J. T.
1942 — Amarasekera, J. H. L.
1945 — Asirvatham, Samuel.
1945 — Abeyawardene, P. C. de S.
- Abbay, Richard
Adley, William
Allcock, John
Armour, Andrew,
Arndt, Johan Carel

B

- 1863 — Buswell, H. D.
1863 — Buswell, H.
1868 — Boyd, C. T. (Archdeacon)
1874 — Bacon, James
1880 — Brine, J. E. B.
1881 — Barnabas, C.
1882 — Barraclough, E. A.
1883 — Barnabas, C.
1884 — Balding, John W.
1885 — Beven, O. J. C. (Canon)
1887 — Becket, A. E.
1889 — Bellerby, Edwin
1889 — Backus, John
1891 — Bray, Henry M.
1894 — Burrows, M. J.
1896 — Beven, F. Lorenz (Archdeacon)
1896 — Booth, W.
1897 — Buck, W. A.
1901 — Butterfield, R. P.
1901 — Botejue, W. E. (Canon)
- 1904 — Barnabas, A. Coilpillay
1912 — Budge, H. L. B.
1913 — Blumer, R. C.
1920 — Bandara, W. B. de S.
1922 — Barnabas, J. Y.
1923 — Baker, A. J. Kendall (Archdeacon)
1925 — Burrough, C. W.
1930 — Bolton, C. A.
1943 — Bartholomeusz, S. D.
- Bailey, Benjamin
Bailey, Joseph
Bailey, Joseph Brooke
Barton, H. J.
Blackmore, Edwin
Boake, Barcroft
Bren, Robert
Brine, J. E. B.
Burroughs, C. W.

C

- 1845 — Chapman, James (Bishop)
1847 — Collins, Henry
1863 — Christian, T.
1863 — Crampton, E.
1868 — Coles, S.
1870 — Champion, George
1875 — Cavalier, A. R.
1880 — Caldicott, W. B.
1881 — Curling, Edward
1883 — Copleston, E. A. (Bishop)
1884 — Copleston, E. George
1884 — Clarke, A. G.
1890 — Carter, James
1894 — Cox, L. E.
1898 — Colombage, James
1910 — Campbell, J. McLeod
1910 — Cree, L. E.
- 1914 — Christopherson, N. C. (Archdeacon)
1914 — Crowther, S. K.
1923 — Chadwell, A. E.
1924 — Carpenter-Garnier, M.R. (Bishop)
1926 — Corea, H.V. Ivan S.
1928 — Cornwall, N. E.
1931 — Corea, H. Acland N.
1934 — Cockle, D. J.
1935 — Cartmel, R. G.
1942 — Coilpillai, P. V.
Clarke, William
Collins, Richard
Clarke, F. A.
Claughton, P. C. (Bishop)
Copleston, R. S. (Bishop)
Champion, A. B.
Constant, Arden

D

- 1825 — David, C.
 1839 — Dias, S. W. (Canon)
 1852 — Devasayagam, C.
 1852 — De Mel, Francis.
 1852 — David, Solomon.
 1860 — Dias, Abraham.
 1863 — De Silva, Johannes.
 1867 — De Livera, J. A.
 1874 — David, C.
 1877 — De Winton, F. H. (Archdeacon)
 1878 — Donaldson, J.
 1879 — Dias, Abraham.
 1882 — Dunn, T.
 1883 — De Mel, Cornelius.
 1885 — De Silva, Hendrik.
 1886 — De Mel, C.
 1887 — Dunnett, A. W.
 1890 — Dibben, A. E.
 1892 — Dickinson, C. W.
 1894 — David, I.
 1896 — Daniel, George.
 1898 — De Mel, James F.
 1899 — De Mel, A. W.
 1901 — De Mel, S. W.
 1902 — Daniel, J. V.
 1903 — De Silva, Matthias.
 1903 — De Silva, N. M.
 1909 — Dewick, E. C.
- 1858 — Ellis, William
 1871 — Edirisinghe, F. D.
 1892 — Ekanayake, G. B. (Canon)
 1901 — Edirisinghe, J. S. H.
- 1873 — Falkener, T. F.
 1878 — Freeman, E. V.
 1879 — Ferris, W. V.
 1881 — Field, J.
 1881 — Ford, J. Chubb
 1886 — Fleming, G. T.
 1889 — Fall, J. W.
 1894 — Ford, C. W.
 1898 — Fernando, W. Bastian
 1905 — Fernando, W. P.
 1912 — Ferrier, J. W.
 1914 — Forster, G. W.
 1915 — Fraser, A. G.
- 1843 — Gunasekera, A.
 1858 — Gasperson, S.
 1867 — Good, T.
 1871 — Gunasekera, H.
 1877 — Garrett, J. G.
 1880 — Glanville, F.
 1882 — Grigson, F. D.
- 1910 — Daundesekera, F. W.
 1910 — Doss, J. S.
 1910 — Doss, J. G.
 1914 — Daniel, S. C.
 1914 — De Silva, R. V. Becket
 1916 — Dunphy, V.
 1920 — De Silva, W. Bernard
 1922 — Devadason, J. M.
 1924 — David, S. P. C.
 1924 — De Silva, Juan.
 1924 — De Saram, R. S. (Canon)
 1924 — De Silva, G. A. F.
 1925 — Denyer, E. H. (Archdeacon)
 1927 — De Mel, Lakdasa. (Bishop)
 1927 — De Lanerolle, G. D.
 1930 — Dassenaik, P. R. I.
 1934 — De Soysa, Harold
 1937 — Dias Abeysinghe, Felix
 1939 — Daniel, T. B.
 1940 — Devadoss, J. V.
 1940 — Dudley, R. E. H.
 1940 — De Silva, J. L.
 1945 — Dias Abeysinghe, A. R.
 De Saram, J. H.
 Dowbiggin, R. T.
 Dunbar
 de Hoedt, C. W.
 Duthy, R. H.
- 1931 — Easten, E. J. A.
 Edwards, Robert
 Elton, William Henry
- 1927 — Farmiloe, J. E.
 1929 — Foster, A. J.
 1933 — Foot, L. F.
 1936 — Fernando, N. W.
 1940 — Fernando, L. C.
 1943 — Fernando, Celestine N. V.
 1944 — Fernando, Swithin Winston
- Fenn, C. C.
 Fenn, David
 Faught, G. S.
 Finch, Edward
 Fortescue, R. H.
 Foulkes, T.
- 1883 — Gabb, J.
 1885 — Gnanamuthu, A.
 1888 — Gethen, Percy
 1898 — Gunatilake, H. B. de Silva
 1900 — Garrett, A. N.
 1901 — Gurney, W. N.
 1905 — Gunatilake, R. T. E. A.

G

G

- 1907 — Gibson, J. P. S. R.
 1909 — Guy, C. A.
 1912 — Gaster, L. J.
 1914 — Gunasekera, Deutrom G.
 1915 — Grenier, G. A.
 1922 — Green, C. S.
 1924 — Gnanamanikam, S. S.
 1925 — Gilbert, T. W.
 1934 — Goonesekera, A. S.
- Garstin, N. (Sr.)
 Garstin, N. (Jr.)
 Glenie, J. M. S. (Archdeacon)
 Glenie, S. O. (Archdeacon)
 Gordon, A. D.
 Greenwood, C.
 Griffith, E. M.
 Gomes, G. H.
 Garrett, S. N.

H

- 1865 — Hensman, J.
 1870 — Handy, Truman P.
 1870 — Hoole, Elijah
 1877 — Horsley, Hugh
 1878 — Hamilton, James
 1880 — Harcourt, V. W.
 1884 — Henly, W.
 1885 — Harnett, F. R.
 1890 — Heinekey, H. E.
 1894 — Henry, C.
 1896 — Handy, C. C.
 1898 — Hanan, W. J.
 1902 — Hughes, E.
 1910 — Hardy, J. E.
 1910 — Hodges, R. J.
 1914 — Humphrey, A. T.
 1914 — Hall, L. G. Hatfield.
 1923 — Houlder, A. C. (Canon)
 1928 — Hodgshon, G.
- 1929 — Horshington, H. R.
 1932 — Hodge, D. E. J.
 1934 — Horshington, J. R.
 1935 — Harpur, D. G. D.
 1937 — Harrison, John A.
 1937 — Harvey, J. C.
 1938 — Horsley, Cecil Douglas (Bishop)
 1944 — Hoole, R. H. R.
- Haslam, John, F.
 Higgens, E. T.
 Hobbs, Septimus.
 Hodges, E. N.
 Horsford, J. P.
 Harton, F. P.
 Herat, M.
 Hancock, H. C.
 Hole, C.

I

- 1885 — Ilsley, Joseph.
 1926 — Isaac, J. S.
- Ireland, J. Thomas.

J

- 1843 — Jayasinghe, Cornelius
 1860 — Jones, John Ireland
 1871 — Jermyn, H. W. (Bishop)
 1879 — Jesse, E. T. D. E.
 1889 — Jayasekera, A. B. W.
 1900 — Jayasekera, C. A. W.
 1903 — Johnson, T. S.
 1913 — Jansz, P. L. (Canon)
 1920 — Jayasundera, D. S.
 1921 — Jayasekera, W. H. W.
- 1921 — Jayawardene, T. A. M.
 1924 — Jayawardene, Basil S. H.
 1929 — Jayasinghe, J. R.
 1931 — Jackson, E. W.
 1937 — Jirasinghe, G. C. G.
 1939 — Jebamony, S. M. J.
- Jayasinghe, Daniel.
 Johnston, J. T.

K

- 1844 — Kats, J. G.
 1858 — Koch, C. A.
 1873 — Kemp, John
 1887 — Kalpage, J. P.
 1896 — Keith, A. L.
 1903 — Karunaratne, A. B.
 1911 — Kalpage, J. A.
 1924 — Karunaratne, D. A. H.
- 1924 — Knight, S. W.
 1936 — Krishnaswamy, P. A.
 1939 — Keuneman, A. H. S.
 1939 — Kanagaratnam, A. B.
- Kannanger, Hendrik
 Kelly, W. F.
 Knight, Joseph,

- L
1847 — La Brooy, E. C.
1885 — Liesching, G. L. P.
1894 — Livingstone, W. R.
1896 — Le Feuvre, A.
1911 — Lowe, R. D. T.
- M
1843 — Mooyaart, E.
1850 — Muttukisna, G. R.
1867 — Marks, Phillip
1873 — Meeres, H. W.
1883 — Mendis, Francis
1887 — Moonemalle, P. B.
1895 — Marris, S. P.
1896 — Mendis, Jacob (*Canon*)
1897 — Morse, S.
1898 — Mathias, A.
1902 — Mac Lulich, A. Mc L.
1905 — Meaden, H. A.
1914 — Marsh, H. F.
1917 — Mc Pherson, K. C.
1920 — Mendis, H. E. C.
1924 — Muthuvaloe, V. B.
- N
1871 — Newton, Henry
1873 — Newth, J. A.
1886 — Napier Clavering, H. P.
1889 — Niles, John
- O
1839 — Ondaatje, J. J.
1843 — Ondaatje, S. D. J.
1846 — O'Neill, James
- P
1847 — Pargiter, Robert
1874 — Peter, John S.
1874 — Peter, Pakkianathan
1878 — Pickford, Joseph I.
1880 — Pickford, John I.
1883 — Pinchin, G. H.
1886 — Perera, G. A. Bastian
1887 — Prior, H. S.
1889 — Perry, E. J.
1889 — Purton, W. A.
1898 — Pilson, A. A.
1902 — Perera, Theodore G.
1903 — Parks, James
1904 — Perera, D. Joseph
1906 — Phair, R. H. O.
1908 — Pakkianathan, A.
1909 — Parsons, H.
1909 — Perera, S. A.
1912 — Purser, G. A.
1912 — Ponniah, S. K.
- L
1942 — Lewis, A. E. K.
Lambrick, Samuel.
Lovekin, A. P.
Lyon, C. J.
Livera, A.
Lovett, R. D.
- M
1924 — Mendis, J. E.
1926 — Mendis, F. R. E.
1933 — Muttukisna, C. W.
MacKenzie, D. C.
Mackenzie, G. W. R.
Marsh, Joseph
Matthew, W. E. (*Archdeacon*)
Matthias, J. A. (*Archdeacon*)
Mayor, Robert
Meyrick, H. D.
Mendis, Abraham
Miller, E. F. (*Archdeacon*)
Mill, Julius Caesar
Manson, T. L.
Mac Arthur, C. C.
Mortimer, J.
- N
1913 — Nathaniel, N. G.
1923 — Noah, John
1926 — Narayan, J. S.
1929 — Navaretnam, J. A. R. (*Archdeacon*)
Nind.
- O
1934 — Outram, F. H.
Odell, M. C.
Oakley, William
Ogilvie
- P
1913 — Parmenter, G. E. P.
1914 — Paukiam, P. A.
1914 — Pieris, T. C. J.
1921 — Pitchamuttu, S.
1923 — Price, C. B.
1924 — Pereira, R. F.
1924 — Platten, T. G.
1926 — Peiris, W. G.
1926 — Perera, J. C. Clive
1928 — Peto, Henry
1935 — Peries, C. M.
Parsons, George
Pering, J. S.
Pettitt, George
Philips, R.
Powell, Henry
Prior, J. D. T.
Peiris, T.
Peter, J.

- R
1847 — Rhenius, Charles
1864 — Rowlands, W. E.
1879 — Robertson, T. B.
1882 — Robins, W. H.
1886 — Refuge, M.
1888 — Richards, T. P.
1890 — Riddelsdell, W. S.
1892 — Read, Philip
1896 — Ryde, R. W.
1896 — Reynolds, C. P. H.
1898 — Richards, Samuel
1911 — Reeves, C. W.
- R
1911 — Ricketts, C. M.
1917 — Ramanayake, J. P.
1918 — Ratnathicam, I. S.
1918 — Richard, S. S.
1922 — Richards, G. H.
1924 — Ramenaden, S. H. W.
1936 — Ratnathicam, D. S.
1940 — Refuge, T.
1941 — Ratnayake, C.
1945 — Rajaratnam, A. R. E.
Rigby, F. W. C.
Robertson, T. B.
- S
1851 — Senanayake, Cornelius
1852 — Schrader, G. J. (*Archdeacon*)
1862 — Simmons, J. D.
1863 — Silva, J. D.
1864 — Sorrell, J.
1884 — Samuel, Samuel
1888 — Stors, A. N. C.
1889 — Seneviratne, H. W.
1891 — Salkeld, F. C.
1896 — Stone, W. A.
1898 — Simmons, S. M.
1903 — Sathianathan, A.
1903 — Shorten, W. G.
1904 — Senior, W. S.
1905 — Smith, A. Handel.
1906 — Sathianadhan, T. D.
1907 — Smith, G. Vernon (*Archdeacon*)
1908 — Silva, J. E.
1909 — Strother, F. S.
- S
1911 — Somasunderam, S. S. (*Canon*)
1913 — Seneviratne, J. G. N.
1914 — Smith, E. H.
1920 — Sathianadhan, S.
1922 — Selwyn, A. B.
1930 — Stokes, H. H.
1933 — Stopford, R. W.
1936 — Seresinhe, G. A. J.
1937 — Sathianathan, V. S. D.
1940 — Samarasingha, J. W.
1941 — Sriwardene, C. L. S.
1943 — Selvaratnam, A. J. C.
Schaffter, W. P.
Selkirk, James
Senanayake, C.
Simmons, W. F.
Somanander, D.
Sepion, A.
- T
1850 — Thurstan, Joseph
1880 — Taylor, Isaac John
1883 — Thompson, J.
1891 — Turner, C. F.
1893 — Taylor, E. E.
1894 — Townsend, H. C.
1894 — Thompson, Jacob
1905 — Tottenham, E. H.
1906 — Tambimuttu, J. R.
1917 — Thomas, S. M. (*Canon*)
1921 — Thomas, W. P.
1921 — Toussaint, L. O.
- T
1926 — Tambyah, Dr. T. Isaac
1939 — Timmins, J. W. L.
1942 — Thomas, C. M.
1944 — Thambimuttu, C.
1945 — Thomas, Arthur, E.
Taylor, F. W.
Thomas, J. D.
Tonge, R. B.
Trimnell, G. C.
Taylor, T. S.
Turner, C. E.
Tyler, Leonard
- U
1878 — Unwin, G. F.
- V
1900 — Virasinghe, A. R.
1917 — Vanden Berg, C. H.
1919 — Visvalingam, S. M.
1934 — Vidyasagara, V. W.
Vethakkan, A.
Vethecan, A.
Von Dadelszen, H. H.

W

- 1832 — Wenham, J. G.
 1869 — Wood, David
 1871 — Wickramanayake, Henry
 1884 — Waltham, W. J. P.
 1890 — Wait, H. L.
 1891 — Welchman, W.
 1893 — Wills, C. E. T.
 1896 — Williams, C. T.
 1896 — Weerasinghe, A. R.
 1898 — Wijesinghe, W. J.
 1903 — Wijesinghe, Charles
 1905 — Welikala, D. L.
 1905 — Wickramanayake, J. H.
 1907 — Walmsley, A. M. (*Canon Emeritus*)
 1907 — Weston, G. T.
 1907 — Withers, G. M.
 1909 — Wilkinson, F. D.
 1912 — Whelan, R. H.
 1914 — Williams, J. L.

- 1914 — Welcome, J. D.
 1914 — Wickremasinghe, C. B. P.
 1915 — Ward, R. W. A.
 1917 — Wijeyesekera, G. S.
 1917 — Wijesekera, D. G. A.
 1921 — Wirasinha, J. P. (*Canon*)
 1922 — Weerasinghe, C. B.
 1923 — Wickramasinghe, P. E.
 1924 — Wijesinghe, D. F. R.
 1929 — Wickramanayake, C. H.
 1930 — Woodd, F. H. B.
 1933 — Welikala, E. O. P.
 1936 — Wickramanayake, B. M.
 1937 — Withey, H. G.
 1943 — Wynne, R. C.
 Whitley, Henry
 Wise, John
 Wijeyesekera, D. G. W.
 Wirasinghe, B. P.
 Wood, Isaiah

Y

- 1889 — Yates, C.
 1917 — Yorke, J. V.

- 1937 — Yorke, A. A.

Note:—*While every effort has been made to make this list as complete as possible, we apologise for any errors and omissions that may have occurred.*

VIII.—Anglican Church Architecture in Ceylon.

From the earliest period the builders of our Churches in Ceylon sought to provide more than mere utility. A space for assembly of a congregation enclosed by walls with doors and windows and protected by a roof was inadequate; two other needs had to be met, internally by arrangement for liturgical needs, and externally by dissimilarity from a dwelling-house and such degree of dignity and beauty as funds permitted. The first Anglican Church in Ceylon was an exception; S. Peter's, Fort, Colombo, was a conversion of a dwelling-house, but since then all the Churches were built under the influence of the ideas just mentioned.

Owing to the early associations of the clergy who came to Ceylon, the preferred architectural style was Gothic, and for three-quarters of a century our Churches were built in a style best described as Modified Gothic (called by hostile critics Victorian Gothic). In most places the material was brick, but Christ Church Cathedral in Mutwal, 1854, was built in stone which somehow enhances the beauty of Gothic. Another stone Gothic Church, All Saints', Galle, was built under the inspiration and guidance of a scholar and poet, Archdeacon G. J. Schrader, 1871, perhaps the most beautiful Church in Ceylon; it has fully vindicated the resort to Gothic architecture in Ceylon. Many attractive Churches Up-country, in open spaces but with surrounding trees, testify to the same effect.

Occasionally the builders gave considerable respect to the exigencies of our climate, the heat and glare for the greater part of the year, and during the two rainy seasons frequent heavy rains driven by a strong wind, by providing verandahs. As early as 1825, Christ Church, Baddegama, was provided with a broad spacious verandah around three sides, an ambulatory improved in recent years by the addition of a charming grille of Sinhalese design a few feet high between the pillars. A contrast is the Norman tower at the west end (really W.N.W.). The question of its removal or alteration affords an opportunity to note that such survivals of the past are mementoes of the ideas of those builders, and should be spared until decay or the necessity of enlargement compels

removal. Other examples of the provision of verandahs are Holy Trinity Church, San Sebastian, and S. John's, Getambe, as recent as 1880, which has a Dutch verandah, and reminds one that the Dutch introduced verandahs into Ceylon buildings, thus permitting of windows being left open during heavy rains or the hottest day or night.

Early in this century came an impulse to break away from the customary Modified-Gothic, and three divergent tendencies were manifested in the new Churches differing from each other as widely as from the practice of the preceding three-quarters of a century. They may be briefly described as Byzantine, Modern Verticalism and Mediaeval Tamil and Sinhalese.

The Byzantine Churches in Ceylon differ widely in their exteriors, but all have pleasant interiors. The earliest, S. Paul's, Milagiriya, 1903, has the advantage of a spacious open forecourt and an aspect of dignity; the S. Thomas' College Chapel of the Transfiguration of very pleasing exterior has also the advantage of open space as well as a slight elevation of the site. Ladies' College Chapel, 1934, has not these advantages and lacks an attractive exterior. The largest Byzantine Church, S. Paul's, Kynsey Road, 1934, is the most imposing; though it has only a small forecourt the road leading to its west front gives a fine view of its attractive exterior of tropical and eastern character. A scrutiny of the domes in the roofing leads to apprehension about rain-storms, but one is assured that there are no occasionally inadequate valley-gutters.

Modern Verticalism won a notable triumph in the attractive *Notre Dame de Raincy* near Paris, and two new Anglican Churches in Ceylon, less aspiring upwards, are fine examples of the Modern, happily helped by situation on slight hillocks; they are S. Andrew's Church, Gampola, 1941, and the Church of S. Mary and S. John, Nugegoda, 1941, fine examples of simplicity and dignity in the exterior. Experience will help to show how verticalism would not be diminished by the shape of window-hoods.

Tamil and Sinhalese. There is a desire to have our Christian places of worship built in indigenous style; for adequate response to such a desire a judicious eclecticism is necessary as well as judicious restraint. In some plans proposed, there is evident an undue predominance of the added ornament

of the later and decadent period, and donors favour the baroque and rococo; the architectural element receives less attention.

For a Tamil Church, the best Dravidian style of religious structure could be chosen; the Chalukyan, notably the best Dravidian of all centuries, is suggested on account of its dignity and beauty; the Christian emblems will be in unity with the architectural structures; a pioneer example is needed.

For Churches to be built or rebuilt in Sinhalese districts, there are successful examples of Churches of Sinhalese architectural design with the elemental features and the characteristics of the best Sinhalese periods. In the Training Colony Chapel at Peradeniya, 1927, the stone plinth, has the ancient Sinhalese moulding, the wooden pillars, the bracket-capitals, beams and roofing and the baked clay tiles are Kandyan; the carving on the woodwork, symbolic and very attractive, are of Kandyan style and workmanship. A larger and more ambitious building, Trinity College Chapel in Kandy, dedicated 1936, has stone pillars as well as stone plinth; the wooden capitals and beams are more massive, but as Kandyan as at the Training Colony Chapel. An interesting field for experience is provided at S. Luke's, Borella, 1881, recently rebuilt owing to the need for enlargement; the success of its conversion in Sinhalese style seems assured; the transformation, yet incomplete, is by stages as funds permit. It is an example how an unattractive old Church, which needs rebuilding, can be rebuilt in stages, with functional structure for all liturgical needs, in Sinhalese style, and provide attractive exterior and interior in a Church.

IX.—Honorary Canonries

At the first Synod of the Clergy presided over by him on October 10th, 1939, the Rt. Rev. C. D. Horsley announced that he had created seven Honorary Canons. He said: "I hope their brother priests will rejoice with them and that they will generously realise that such an honour can scarcely be conferred upon every single person who deserves it, and note the characteristics, of one kind or another, which your Bishop looks for in the life of every priest, and when he finds it, delights, to honour. Consider each one of these priests separately; and then consider them collectively, and you will see the varying qualities which I have been at pains to recognise. There are a number of others whom I should have liked equally to honour, but I think it right, for the present, to limit the number to six, so their turn will come in time! I should, however, like to add this. Had Fr. Waltham still been with us, he too would have been included."

The following is a list of the names of those on whom the honour was conferred, with a brief note as to why each had been chosen for this honour by the Bishop:—

- TO THE REV. O. J. C. BEVEN—As our Senior Priest and one who has kept up the standards of his ministerial life unimpaired since his ordination as Priest forty-five years ago.
- TO THE REV. DR. G. B. EKANAYAKE—In recognition of his scholarship and priestly ideals and long service in the training of our clergy.
- TO THE REV. W. E. BOTEJUE—For his priestly standards faithfully upheld in every branch of his ministerial work.
- TO THE REV. S. M. THOMAS—For his long and faithful work amongst the Indian Tamils resident in our midst and for the esteem in which he is held by all.
- TO THE REV. S. S. SOMASUNDERAM—For his devotion to Evangelistic Endeavour in Jaffna.
- TO THE REV. J. P. WIRASINHA—In recognition of his painstaking labours in connection with the Ceylon Liturgy, now fully authorised by the Provincial Synod and to be used officially for the first time on Friday on the second day of the Diocesan Council. I desire the Ceylon Liturgy Committee to regard the bestowal of a Canonry on Mr.

Wirasinha as a recognition of their joint labours in this connection. The Liturgy has received the highest praise from scholars and Liturgiologists in Asia, Europe and America. The Bishop of Colombo has appointed the Rev. A. M. Walmsley, Secretary of the Tamil Cools Mission, to a Missionary Canonry in Christ Church Cathedral. The rank and status of the Missionary Canon will be equal to that of the six Honorary Canons created. It is awarded to him for services rendered in the Missionary areas of Ceylon and prior to his pending retirement.

X. Key to Map of Consecrated Churches in the Diocese of Colombo

1. S. Peter's, Fort
2. S. Thomas', Gintupitiya Street
3. Holy Trinity, San Sebastian
4. Christ Church Cathedral
5. All Saints', Hulftsdorp
6. S. James', Kotahena
7. All Saints', Pettah
8. Holy Emmanuel, Lockgate
9. S. Matthew's, Dematagoda
10. The Oratory, Pettah
11. S. Michael and All Angels', Polwatte
12. S. Paul's, Kynsey Road
13. S. Luke's, Borella
14. S. Paul's, Milagiriya
15. Chapel of the Transfiguration (S. Thomas' College)
16. Christ Church, Galkissa
17. Church of S. Mary and S. John, Nugegoda
18. Christ Church, Kotte

Western Province.

19. Holy Emmanuel, Moratuwa
20. Christ Church, Horetuduwa
21. S. Matthias', Laxapathiya
22. S. Peter's, Korawella
23. S. James', Egoda Uyana
24. S. Luke's, Sarrikamulla
25. S. Paul's, Moratumulla
26. S. Michael's, Willorawatte
27. S. Stephen's, Marawila
28. S. Stephen's, Negombo
29. S. Philip's, Kurana
30. S. Mark's, Dandugama
31. S. Mary the Virgin, Pattalagedera
32. S. John the Baptist, Gampaha
33. S. Peter's, Mirigama
34. S. John the Evangelist, Panadura
35. S. John the Evangelist, Kalutara

Southern Province.

36. S. John the Evangelist, Balapitiya
37. Christ Church, Baddegama
38. All Saints', Galle
39. Church of the Transfiguration, Buona Vista
40. Church of the Holy Cross, Weligama

Southern Province. (Contd.)

41. Church of the Ascension, Matara
42. S. Thomas', Nupe
43. Christ Church, Tangalle

Central Province.

44. S. Andrew's, Gampola
45. Holy Trinity, Nuwara Eliya
46. S. Paul's, Kandy
47. Holy Trinity, Pussellawa
48. Christ Church, Matale
49. S. Andrew's, Nawalapitiya

Sabaragamuwa Province.

50. S. Luke's, Ratnapura
51. S. John the Baptist, Kegalle
52. S. Barnabas', Avisawella
53. Christ Church, Ingiriya
54. Church of the Epiphany, Hendela
55. S. Mary's Chapel, Nahaveena

North-Western Province.

56. S. Clement's, Puttalam
57. S. James', Chilaw
58. S. Andrew's, Polgahawela

North-Central Province.

59. S. Andrew's, Anuradhapura

Eastern Province.

60. S. Stephen's, Trincomalie
61. S. Andrew's, Batticaloa
62. S. John's, Valaichenai
63. S. Mary's, Navarkudah

Northern Province.

64. Christ Church, Mannar
65. Christ Church, Jaffna
66. S. Matthias', Tanniyuttu

Uva Province.

67. S. Peter's, Lunugala
68. S. Mark's, Badulla
69. Church of the Ascension, Bandarawela

XI. Key to Map of Dedicated Churches in the Diocese of Colombo

1. S. John's, Mattakuliya
2. S. Bartholomew's, Kohilawatte
3. Christ Church, Galle Face (Enlarged 1880)
4. S. Margaret's Convent Chapel, Polwatte
5. Chapel at Bishop's College, Colombo
6. Chapel of the Hope of the World, Ladies' College
7. *Chapel of St. Thomas', Divinity School, Folly Rd.
8. Church of the Good Shepherd, Timbirigasyaya
9. S. Stephen's, Upper Welikada
10. S. Luke's, Kotuwegoda
11. S. Matthew's, Talangama
12. Christ Church, Mirihana
13. Church of Ceylon Chapel, Mr. Lavinia
14. Chapel of the Holy Child, Ratmalana (School for the Deaf and Blind)

Western Province.

15. S. John's Chapel, Moratuwa
16. S. Mark's, Idama, Moratuwa
17. S. Paul's, Liyanwela
18. S. Luke's, Mampe
19. S. Andrew's, Madapatha
20. S. Matthias', Boralasgamuwa
21. S. John the Baptist, Homagama
22. Chapel of the Holy Cross, Kandana
23. S. Luke's Chapel, Ragama

Southern Province.

24. S. Andrew's, Bentota
25. S. Paul's, Elpitiya
26. Holy Trinity, Dodanduwa
27. S. Luke's, Deniyaya
28. Kitulampitiya School Chapel
29. Chapel of S. Columba, Denepitiya
30. Chapel of S. Thomas' Girls' School, Matara
31. Christ Church, Hambantota
32. Church of the Good Shepherd, Talgaswela

Central Province.

33. S. Thomas' Chapel, Gammaduwa, Opalgalla
34. All Saints', Elkaduwa
35. S. Mary's, Kellebokke

* Closed since this Map was made.

Central Province. (Contd.)

36. Christ Church, Wattedgama
37. Christ Church, Kandy
38. S. Stephen's, Kandy
39. Trinity College Chapel, Kandy
40. Chapel of Christ the King, Rathmeewela
41. Christ Church, Kadugannawa
42. S. Mark's, Katukelle
43. S. John the Evangelist, Getambe
44. Training Colony Chapel, Peradeniya
45. Holy Emmanuel, Hanguranketa
46. S. Hilda's, Delta
47. S. Paul's, Pundaloya
48. Christ Church, Ragalla
49. S. Margaret's, Kotagala
50. Christ Church, Warleigh, Dickoya
51. Christ Church, Dickoya (Tamil)
52. All Saints', Maskeliya
53. All Saints', Agrapatana
54. S. Mary's, Bogawantalawa
55. S. John the Baptist, Watawala
56. All Saints', Le Vallon
57. Chapel of Hillwood School
58. S. Paul's, Talankande
59. S. John the Evangelist, Lindula

Sabaragamuwa Province.

60. Holy Emmanuel, Balangoda
61. S. John the Baptist, Rakwana
62. S. Mark's, Yatiyantota

North-Western Province.

63. S. Luke's, Merawella
64. Christ Church, Kurunegala
65. Holy Emmanuel, Kurunegala
66. S. Paul's, Hewadiwella
67. S. Andrew's, Talampitiya
68. S. Andrew's, Meetenwela
69. Christ Church, Siyambalagamuwa
70. S. Mary's, Jakaduwa
71. Church of the Ascended Christ, Kudagama
72. The House of Prayer, Talawa
73. Holy Trinity Chapel, Wariagala
74. Deewella Chapel, K.W.I.
75. S. Thomas', Dummalasuriya

Northern Province.

76. S. James', Nellore
77. S. John the Baptist, Chundikuli
78. Holy Trinity, Kokuvil
79. S. James', Kopay
80. S. Andrew's, Pallai
81. Church of the Holy Ghost, Vavuniya
82. S. Mary Magdalene, Uduthurai

Uva Province.

83. S. John the Baptist, Koslande
84. Chapel of S. Augustine, Baddegama

XII. Key to Map of Buildings other than Churches and Chapels Licensed by the Bishop for the Celebration of the Holy Communion

1. Cathedral Tamil Chapel
2. Pannipitiya School Hall
3. Hunupitiya Chapel
4. Church of S. Mary the Virgin, Kelaniya
5. Chapel at the Leper Asylum, Hendela
6. Nawala School Chapel
7. Angampitiya School Hall
8. Arangala School
9. Teldeniya School
10. Hurikaduwa School
11. Gurudeniya School
12. Maturata School
13. Kumbaloluwa School
14. Murathalawa School
15. Medawella School
16. House of Mr. George Rodrigo, Massawala
17. The Schoolroom, Ratwatte Estate, Ukuwella
18. Kataboola Estate School, Kotmale
19. Hillside Estate School, Paragula, Navalapitiya
20. Yatadeniya Estate School, Undugoda
21. Cooroonduwatte Estate School, Gampola
22. Small Bungalow, Brae Group, Madulkelle
23. Schoolroom at Deviturai Estate, Elpitiya
24. The Bungalow of Mr. Rodrigo in the K. C. I.
25. Gurutalawa Farm, Welimada
26. Duckwari Church, Rangala
27. S. Andrew's Church, Haputale
28. Christ Church, Demodera
29. Kandapola Church
30. Kalpitiya Church
31. Mannar Church
32. Urumpirai School Chapel
33. S. John's, Mayfield, Kotagala
34. S. Mary's Church, Oonankande, Dolosbage
35. Clodagh Church, 6 miles from Matale on Rattota Road
36. Christ Chapel, Uduwella Estate, Kandy
37. Middleton Schoolroom, Talawakelle
38. Union Church, (N.M.S.) Kuliypitiya
39. Aragoda Church, K.W.I.
40. Passara Chapel
41. Upcot Chapel

42. Chapel at the School for the Deaf and Blind, Yatiyantota
43. Chapel for the Deaf and Blind, Achary House, Kandana
44. Chapel for the Deaf and Blind Boys' Industrial Institute, Seeduwa
45. S. Stephen's Chapel, Minuwangoda
46. S. Thomas' Schoolroom, Marudankulam
47. Yahalakelle Chapel

XIII. Key to Map of Church of Ceylon Schools

English Schools.

1. S. Michael's, Polwatte
2. S. Paul's, Girls', Borella
3. S. Matthew's College, Dematagoda
4. S. Winifred's School, Hulftsdorp
5. Cathedral College, Kotahena
6. Cathedral Girls' School, Kotahena
7. S. John's School, Mattakuliya
8. S. Paul's Girls' School, Milagiriya
9. S. John's College, Nugegoda
10. S. John's Girls' School, Nugegoda
11. Christ Church College, Dehiwela
12. Girls' English School, Mount Lavinia
13. Christ Church College, Kurunegala
14. S. Mary's School, Veyangoda
15. S. Paul's School, Kandy
16. Christ Church College, Matale
17. Holy Trinity College, Nuwara Eliya
18. Uva College, Badulla
19. S. Luke's College, Ratnapura
20. Buona Vista Boys' School, Galle
21. All Saints' College, Galle
22. Christ Church Boys' School, Baddegama
23. Christ Church Girls' School, Baddegama
24. S. John's School, Kalutara
25. Christ Church College, Tangalle
26. S. Thomas' College, Matara
27. S. Thomas' Girls' School, Matara

Sinhalese Schools K.C.I.

28. K/ Bembiya
29. K/ Danture
30. K/ Eramuduliyadde
31. K/ Gampola
32. K/ Gambata
33. K/ Gurudeniya
34. K/ Hurikaduwa
35. K/ Hanguranketa
36. K/ Kalugamuwa
37. K/ Kumbaloluwa
38. K/ Maturata
39. K/ Medawella
40. K/ Muruthalawa
41. K/ Nawalapitiya
42. K/ Pilimatalawa
43. K/ Pussellawa

Sinhalese Schools K. C. I. (Contd.)

44. K/ Pottepitaya
45. K/ Rathmeewela
46. K/ Teldeniya
47. K/ Watapuluwa
48. K/ Arangala
49. K/ Attaragama
50. K/ Daagavilla
51. K/ Maswella
52. K/ Wegama
53. K/ Wattagama
54. K/ Unantenna
55. K/ Weligalla

Sinhalese Schools K.W.I. (North-Western Province).

56. Kegalle
57. Deewala
58. Hewadiwella
59. Kudagama
60. Nabirithawewa
61. Moonemale
62. Ambagamana
63. Jakaduwa
64. Meetanwella
65. Talampitiya
66. Aragoda
67. Naramana

Tamil Schools K.W.I.

68. Polgahawela

Tamil Schools Matale District.

69. Kawdupellalla
70. Nikagolla
71. Madawela

Sinhalese Schools in Colombo District.

72. Pitta Kotte
73. Etulkotte
74. Talangama
75. Upper Welikada
76. Lower Welikada
77. Galle Face
78. Nugegoda
79. Mirihana
80. Nawala
81. Kirillapone
82. Milagiriya
83. Pannipitiya

Post Town.

- Kegalle
Kegalle
Kegalle
Kegalle
Nabirithawewa
Kurunegala
Ambanpola
Kegalle
Kurunegala
Pothuhera
Kegalle
Wariyapola

Post Town

- Polgahawela

- Matale
Matale

Post Town.

- Kotte
Kotte
Talangama
Rajagiriya
Borella
Colombo
Nugegoda
Nugegoda
Nugegoda
Nugegoda
Nugegoda
Bambalapitiya
Pannipitiya

Sinhalese Schools in Colombo Dist. (Contd.)

- | | |
|-----------------------|-----------|
| 84. Thimbirigasyaya | Post Town |
| 85. St. Mark's School | Colombo |
| | Dandugama |

Tamil Schools in Colombo District

- | | |
|-------------------------------|------------|
| 86. Cathedral Tamil School | Mutwal |
| 87. Wellawatte Tamil School | Wellawatte |
| 88. Slave Island Tamil School | |
| 89. 'All Saints' | Pettah |

Other Sinhalese Schools.

- | | |
|---------------------------|--------------|
| 90. Laxapathiya | Moratuwa |
| 91. Moratumulle | Moratuwa |
| 92. Uyana | Moratuwa |
| 93. Egoda Uyana | Moratuwa |
| 94. Yahalakelle | Pannipitiya |
| 95. Nungamuwa | Veyangoda |
| 96. Pelewatte | Pannipitiya |
| 97. Nupe | Matara |
| 98. Walgama | Matara |
| 99. Godagama | Matara |
| 100. Pamburana | Matara |
| 101. Gabadeewidiya | Matara |
| 102. Holy Trinity S.M.S. | Nuwara Eliya |
| 103. Christ Church S.M.S. | Matale |
| 104. Holy Emmanuel | Kurunegala |
| 105. Tangalle S.M.S. | Tangalle |
| 106. Kurana S.M.S. | |
| 107. Mampe | Kesbewa |
| 108. Kitulampitiva | Galle |
| 109. Katukurunda | Galle |
| 110. Buona Vista | Galle |
| 111. Patuwatta | Baddegama |
| 112. Woodlands | Baddegama |
| 113. Gonapinuwellla | Baddegama |
| 114. Baddegama | Baddegama |

Tamil Schools J. C. M. A.

- | |
|----------------------------|
| 115. Nallur Station |
| 116. Nallur South |
| 117. Navathkuli |
| 118. Kaikula |
| 119. Kaikula Girls' School |
| 120. Kokuvil Station |
| 121. Kokuvil West |
| 122. Kondavil |
| 123. Atavali |
| 124. Attipallai |
| 125. Eluthumaduval |
| 126. Kailvayal |

Tamil Schools J. C. M. A. (Contd.)

- | |
|-----------------------|
| 127. Pallai Station |
| 128. Vembodukerai |
| 129. Kopay North |
| 130. Kaithady No. 2 |
| 131. Urelu |
| 132. Urumpirai |
| 133. Kaithady No. 1 |
| 134. Neerveli |
| 135. Irupalai |
| 136. Uduthurai |
| 137. Puthukudiruppu |
| 138. Thannyuttu |
| 139. Oddusddan |
| 140. Vavuniya Station |

Other Tamil Schools.

- | | |
|-------------------|---------------|
| 141. Holy Trinity | Post Town. |
| 142. S. Mary's | Nuwara Eliya |
| | Bogawantalawa |

Other Sinhalese Schools.

- | | |
|----------------------|-----------------|
| 143. Horagalla | Padukka |
| 144. Boralasingamuwa | Boralasingamuwa |
| 145. Liyanwella | Padukka |
| 146. Angampitiya | Padukka |

Other Tamil Schools.

- | | |
|----------------------------|-------------|
| 147. Maradankulam | Post Town. |
| 148. Balangoda | Chilaw |
| 149. Kawdupellalla | Balangoda |
| 150. Wattedgama | Marale |
| 151. Nikagolla | Wattedgama |
| 152. Midlands | Matale |
| 153. Christ Church School | Rattota |
| 154. Kadugannawa | Kandy |
| 155. Kurunegala | Kadugannawa |
| 156. Puwakpitiya | Kurunegala |
| 157. St. John's | Puwakpitiya |
| 158. Navatkudah (Endowed) | Peythalai |
| 159. Muslim Boys | Valaichenai |
| 160. S. John's | Valaichenai |
| 161. Kalkudah | Batticaloa |
| 162. Urani | Kokuvil |
| 163. Kaithavalai | Batticaloa |
| 164. S. Mary's, Navatkudah | Batticaloa |
| 165. Rakwana | Rakwana |

XIV. THE ARMS OF THE DIOCESE OF COLOMBO

The fact is, the Diocese has no Arms. The bearings used were introduced by Bishop Chapman, correct but unimpressive Heraldry. As they were never matriculated at the College of Arms, they have no legal existence; as was also the case with the arms used by Bishop James Chapman as his own.

These fictitious Arms as used by the Diocese are blazoned as follows :—

“ Argent a Roman passion cross all correct; Gules entwined by a snake coiled in base proper; on a chief azure a dove volant holding in its beak an olive branch all proper.”

The chief with the flying columba is very suitable to Colombo; being an admirable cant in Heraldry. (“ Cant ” is an Heraldic term denoting a reference in the shield to the possessor’s name, *i.e.*, John Applebey might show three apples as his arms.)

The cross and snake have a poor appearance and would be better supplied by some such bearing as a Lion of Lanka holding a cross in place of a sword, if it were ever contemplated to apply for a grant of arms for the Diocese of Colombo. The cost of such a grant would be in the neighbourhood of Rs. 975.

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