CEYLON AND WORLD HISTORY

BY

DAVID HUSSEY, M.A.

BOOK II.

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BOOK II.

Ceylon and World History

BY

DAVID HUSSEY, M.A.
(Professor in the University College of Ceylon).

BOOK II.

1505 A.D. TO 1796 A.D.

WITH MAPS AND ILLUSTRATIONS.

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FOREWORD.

This is a continuation of Book I of "Ceylon and World History."

I would emphasise once more that every child should study history with an atlas open before him. The maps in this book are not meant as substitutes for an atlas; they are meant to show the children the kind of maps they should draw for themselves. I would stress also the value of time-charts, of which I gave a specimen in Book I. It would be an excellent thing if each class were to make a large wall chart for each century.

I have thought it desirable, at this stage, to give only a few general questions at the end of each Chapter. Detailed questions are left to the discretion of the Teacher.

In conclusion, I may take this opportunity of thanking those teachers who have given me the benefit of their experience in using Book I. I shall always be most grateful for suggestions or criticisms from those whom these books are intended to help.

DAVID HUSSEY.

University College,
Colombo, December, 1935.

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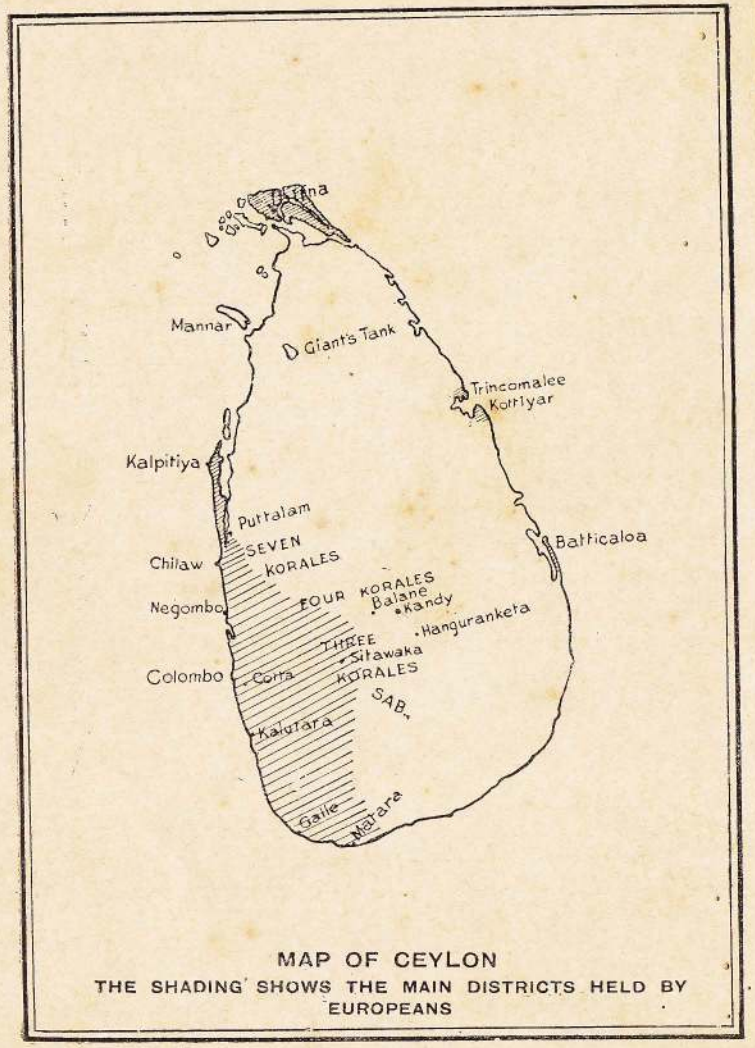


MAP OF CEYLON
THE SHADING SHOWS THE MAIN DISTRICTS HELD BY EUROPEANS

CHAPTER I.

THE COMING OF THE PORTUGUESE

CEYLON IN 1505—THE VISIT OF DE ALMEIDA—DE ALBERGARIA—REVOLT OF MAYADUNNE—DOM AFFONSO DE NORONHA———DEATH OF BHUVANAIKA—DHARMAPALA—VIDIYE BANDARA—RAJASINHA—VIMALA DHARMA SURYA

Before we study the history of the Portuguese in Ceylon, it will be helpful if we consider for a moment the state of affairs in the island when the first Portuguese visitors arrived, in 1505 A.D.

CEYLON IN 1505

We have already studied, in Book I., the early history of Ceylon. We have seen how the greatness and power of the ancient kingdom of Lanka had been slowly but surely destroyed by the fierce struggle, lasting over a thousand years, against the Tamil invaders.

In that long struggle the Sinhalese had at last been triumphant, in so far as they came out of it with the two things they most valued—their separate nationality and their religion—still in their hands. But the victory had cost them a terrible price. It had cost them all their old wealth and prosperity ; much of their ancient pride, learning, and civilization ; and all the northern part of the island.

In 1505, then the struggle against the Tamil invaders was over. The Tamils, with their own independent kingdom of Jaffna, were firmly settled in the

north of the island. The Sinhalese, with their capital at Cotta, held the rest of the island.

THE KING

The king who ruled at Cotta in 1505 was Vira Parakrama Bahu VIII., of whom we gave some account at the end of Book I. He had, like so many of the later Sinhalese kings, seized the throne by violence, having deposed and killed his nephew, Parakrama Bahu VII., in 1484.

Parakrama Bahu VIII., being little better than a usurper, had the troublesome reign he deserved. We saw in Book I. how, as a result of these constant struggles for the throne, the kings had lost much of the respect and affection of their people. Parakrama VIII. was no exception. As he had disturbed his nephew's reign, so his relatives disturbed his, though less successfully. However, in spite of constant disturbances and wars with his own people, he managed to rule over all those parts of the island which the Tamils had left him.

BUDDHISM

The Buddhist Church, like everything else in Ceylon, had suffered severely during the long and exhausting wars. We saw in Book I. how every vigorous king, who tried to revive the power of his kingdom, had found that one of his first tasks was to reform the church. Time after time, from the reign of Parakrama the Great onwards, we find the kings summoning great conferences of the monks to consider how they should bring Buddhism back to its old purity and power. The necessity for those conferences shows plainly enough the state into which it had fallen. At times things had been so bad that it had been necessary to send for a new supply of monks from abroad.

In spite of these signs of decay, Buddhism was still the national religion, reverenced by the people and encouraged by the kings. The Sinhalese indeed had much reason to love their religion, for it was that which had inspired them to strive, at any cost, not to succumb to their invaders and be lost among them. Their distinct religion had helped them, more than anything else, to keep their distinct nationality.

PROSPERITY

The national prosperity of the Sinhalese had naturally, suffered severely. They had lost not only much of their land, but most of their wealth.

The ancient prosperity of the Sinhalese had depended almost entirely on the tanks, which were so necessary for the growing of rice. A tank takes a very long time to build, but a very short time to destroy. During the long wars, many tanks had been destroyed, and many more neglected or abandoned. Vigorous kings like the great Parakrama had done their best to restore old tanks and build new ones, but they were too late. The damage had been done; it would have taken the labour of many thousands of men for many years, if not many centuries, to restore the whole of that vast irrigation system; and neither the men nor the time were available. By 1505, many of the tanks, which were so necessary for the well-being of the nation, were in the hands of the Tamils, and many more were ruined and overgrown by the jungle, which is always eager to undo the work of man.

The foreign trade of Ceylon was, as we have seen, almost entirely in the hands of the Moormen; and so it did not bring so much direct profit to the Sinhalese as

it might have done, though they got much indirect advantage from it.

FIRST VISIT OF THE PORTUGUESE

We saw in Book I. how Vasco da Gama (1498) sailed right round the south of Africa, and so discovered a new route from Europe to India and the East.

It was not long before many of his fellow-Portuguese followed him, anxious to secure for themselves the rich trade between East and West which, up till now, had all been carried on by the Arabs. In 1505 the King of Portugal, wishing to organise this new trade properly, sent one of his nobles, Dom Francisco de Almeida, to take command of it, with the title of 'Viceroy of India.'

The Arabs naturally disliked these new rivals, who came to take away the profitable trade which they had had all to themselves for so long. De Almeida found that his first task was to destroy his Arab rivals, who attacked his ships and tried in every way to stop his trade.

In 1505 de Almeida sent his own son, Dom Lourenco de Almeida, to attack some Arab ships. It happened that Dom Lourenco's ships were driven out of their course by a strong wind, and found themselves near the coast of Ceylon. They went ashore at Galle, to buy supplies of food, etc., and then went on to Colombo, which they reached on November 15th, 1505.

Colombo, as we saw in Book I. had always been a resort of foreign traders, chiefly Arabs; but no Europeans had been seen there before. The people of Colombo were so surprised to see them that they sent a special report to the King, at Cotta :—

> "There is in our harbour of Colombo a race of people with white skins, and very beautiful. They wear hats and coats of iron (armour) and never stay a minute in one place. They eat lumps of stone (bread) and drink blood (red wine). They give two or three gold or silver coins for one fish or lime, the noise made by their guns is louder than thunder. Their cannon balls fly many miles, and shatter fortresses of stone."

Parakrama Bahu, interested by this strange description of the new visitors, decided to receive them peaceably, and sent a messenger to ask what they wanted.

Dom Lourenco, receiving the King's message, replied that he was a peaceful merchant, and had come to trade. The King accordingly sent another message, asking him to send somebody to discuss matters, and de Almeida sent one of his Portuguese followers, Fernao Cotrim, to visit Parakrama.

Cotrim was taken to Cotta by a very roundabout way, as Parakrama did not wish the Portuguese to know how near his capital was to Colombo. Accordingly the unfortunate Cotrim was led round in circles and took three days to perform a journey of barely six miles; though, as he knew the use of a compass, he was not deceived by the trick.

When at last he reached the capital, Cotrim explained to the King's councillors that his object was peaceful trade. He suggested that, as a sign of friendship, the Kings of Ceylon and of Portugal should send presents to one another; that the King of Ceylon should allow the Portuguese to come and trade in the island; and that, in return, the Portuguese would use their ships to protect the coast of Ceylon from invasion.

Parakrama and his advisers agreed to these suggestions. The Sinhalese had always received hospitably any foreigners who came to the island peaceably and in good faith, and they had no reason to believe that the Portuguese would ever have any desires beyond friendly and profitable trade. Also, of course, the promise of protection from their enemies was very attractive.

Cotrim returned to Colombo, and told de Almeida of his success. De Almeida thereupon sent another officer, de Sousa, with authority to make a formal treaty, or contract, with the King. De Sousa had an interview with Parakrama Bahu himself, and the following terms were agreed upon, and engraved on a golden plate.

(1) The Sinhalese should every year give the Portuguese merchants four hundred bahars (nearly seven tons) of cinnamon.

(2) The Portuguese should, in return, protect the coasts of Ceylon from all foreign invaders.

De Sousa returned to Colombo, with the golden *sannas*, or grant ; and, shortly after, Parakrama sent the cinnamon, together with some presents, including two young elephants.

Before he sailed away, Dom Lourenco, with the permission of the King, set up in Colombo a *padrao*, or commemorative stone, with the arms of the King of Portugal on it. He also erected a factory, or store house, in which the cinnamon and other produce of the island could be collected for shipment, and a small Roman Catholic Church, for the use of the Portuguese merchants whom he left behind to receive the yearly tribute of cinnamon and to look after the factory.

This arrangement did not last very long. The presence of the Portuguese factory in Colombo offended

the Moors, who previously had had all the trade to themselves. The merchants in charge of it did not get on well with their Sinhalese hosts, and a few years later the Portuguese decided to close the factory, and, when they wanted cinnamon, to send ships to buy it in the ordinary way.

SECOND VISIT OF THE PORTUGUESE

The Portuguese, however, having once found a footing in Ceylon, did not stay away for long. In 1518, thirteen years after the first visit, a second fleet, commanded by Lopo de Albergaria, arrived in Colombo harbour.

Between 1505 and 1518 many things had happened to both the Portuguese and the Sinhalese, as a result of which the former were stronger, and the latter less able to resist them.

The reign of Parakrama VIII., as we have seen, had been troubled by many rebellions and wars. In 1509 he had appointed his two sons, Parakrama IX. and Vijaya Bahu VII., to rule with him. The natural result of this division was a quarrel between the brothers.

The Portuguese, on the other hand, had prospered during the interval. Their trade with the East had been growing all the time, and proving more and more profitable. They had succeeded to a large extent in breaking the power of their Arab rivals, and, most important of all, they had secured for themselves several small tracts of land in India, one of which, the port of Goa, they made their headquarters (see Chap. IV.). Before this they had owned no land in the East, but had depended on the hospitality of the local rulers. Now they had begun to own land and to build forts.

When de Albergaria arrived at Colombo, he promptly suggested that he should build a fort there. The King, who had been warned by his Arab traders how the Portuguese had seized land and built forts in India, was inclined to object, though the Portuguese tried to persuade him that the fort would enable them to protect his coast for him. The people of Colombo, urged on by the Moors, took a stronger line, and, finding a few ancient cannon, fired on the Portuguese ships. The Portuguese returned the firing vigorously and successfully, and landed a number of men who hastily threw up a temporary fortification, behind which they set to work to build a permanent fort.

The action of the Sinhalese in attacking the Portuguese was very unfortunate. When the Portuguese had been in Colombo before, they had been there as the guests of the King of Ceylon. Now they were there by the power of their own guns. Having once been successful in a fight, the Portuguese found that it was less trouble to do they wanted by force than to obtain the King's permission.

Parakrama seems to have recognised this himself. Hearing what had happened, he was most anxious to form another treaty with the Portuguese. If the Portuguese must stay in Colombo, he would rather have them there as his guests than as enemies who came by their own power.

A new contract was made, similar to that made in 1505, except that, having now shown their power, the Portuguese were able to demand a higher price. They still agreed to defend the coast from invaders, but they were to receive in return, not only the 400 bahars of cinnamon, but ten elephants and twenty rings set with

rubies as well. Also, they were allowed to finish their fort.

The fort, called Nossa Senhora das Virtudes (Our Lady of the Virtues) was soon completed, and an officer named Dom Joao (John) de Silveria placed in charge of it.

About this time the aged King, Parakrama VIII., died, and there was the inevitable dispute as to which of the two sons, whom he had appointed in 1509 as his co-rulers, should succeed him. At length, it appears, Parakrama IX. took the empty title of Chief King, but his brother, Vijaya Bahu VII., seized all the real power.

Vijaya Bahu seems at least to have been a vigorous man. Urged on by the warnings of the Moors, he prepared to attack the Portuguese fort at Colombo. In order to do this, he sent for help to another enemy of the Portuguese, the Zamorin, or Hindu ruler of Malabar, at Calicut, on the west coast of India.

Early in 1520 the struggle began. The Portuguese fort at Colombo had to be re-built, and its garrison was strengthened by the arrival of a new commander with 400 men.

The Portuguese in Colombo had made themselves very unpopular with their Sinhalese neighbours. There were constant minor quarrels, the townspeople refusing to sell provisions to the Portuguese, etc., though the new commander, de Brito, managed for a time to avoid actual war.

At last, however, Vijaya Bahu, refusing to be delayed any longer by de Brito's promises and entreaties, led his army to Colombo, and attacked the fort.

The Sinhalese, though far more numerous, were unable to do anything against the small band of highly-trained Portuguese soldiers. For six months they tried

in vain to break away into the fort. The Portuguese were in great danger of famine, as they had very little food in their stores, but they managed to hold out until a ship could be sent from India to help them. When the ship arrived, the Portuguese made a bold attack, and drove the Sinhalese back into the town. Vijaya Bahu made a last fierce attack on the Portuguese, but it failed; and, both sides being tired of the long and profitless struggle, they agreed to make peace.

THE REVOLT OF MAYADUNNE

No sooner had this peace with the Portuguese been concluded than a most unfortunate quarrel broke out among the Sinhalese themselves.

Vijaya Bahu, according to the custom of those days, had shared a wife with his brother, Rajasinha. By this double marriage there were three sons: Bhuvanaika Bahu, Mayadunne, and Rajasinha. These three brothers, hearing a rumour that Vijaya Bahu intended to disinherit them and give the kingdom to his adopted son, Deva Rajasinha,* raised a rebellion. Mayadunne, the youngest and most vigorous of them, raised an army in the Kandy district, and they all three advanced on Cotta.

Leaving their army outside, the three brothers entered the palace, to see whether they could persuade Vijaya Bahu to agree to their terms without bloodshed. As they entered, they were met by the seven-year-old Deva Rajasinha, the innocent cause of all the trouble, who—without realising what he did—told them that some soldiers were lying in wait to kill them!

Mayadunne and his brothers thought no more of coming to a peaceful agreement with their treacherous

*The son of Vijaya Bahu's second wife by her former husband.

father. Returning to their army, they promptly attacked the palace, with the help of the people of the town and of Vijaya Bahu's own troops, all of whom were disgusted with Vijaya Bahu for his failure to drive out the Portuguese. The palace was captured and plundered, Vijaya Bahu was killed, and the next morning Bhuvanaika Bahu, the eldest of the three brothers, was chosen King in his place.

By the advice of his chief councillor, Illangakoon, the new king rewarded his brothers for their help by making them sub-kings. Rajasinha was given the Rayigam Korale, which included the Galle and Kalutara districts; Mayadunne received the principality of Sitawake, which included the modern province of Sabaragamuwa, stretching from near Colombo right back to the hills.

This division was fair and reasonable, and should have worked very well. Unfortunately Mayadunne was not satisfied with reason. Though the youngest, he was the most vigorous and ambitious, and perhaps the most capable, of the brothers; and, wanting the position of Chief King for himself, he prepared to rebel.

Accordingly the rebellious Mayadunne sent for help to the Zamorin of Calicut (see page 9), who had already sent ships to harry the coast of Ceylon. The Zamorin, though a Hindu himself, had many Moors in his kingdom, and in 1528 he sent a small force, commanded by two Muslims. With this help, Mayadunne besieged Cotta.

In thus attacking his brother with foreign aid, Mayadunne acted very selfishly, and with no thought for the welfare of Ceylon. By attacking Bhuvanaika in this way, he forced him into the arms of the Portuguese, the only people who would help him; and it was

because of Mayadunne's restless ambition that the Portuguese gained a firm and lasting hold on the island.

Bhuvanaika, hedged in between Mayadunne and the Zamorin, could turn for help to no one but the Portuguese. In 1524 the Portuguese, finding that the trade with Ceylon was not profitable enough to make it worth while keeping an expensive fort and garrison there, had abandoned the fort and removed the soldiers leaving only a few merchants. Bhuvanaika, in desperation, prayed the Portuguese to re-build their fort.

The Portuguese, understanding the position, promptly sent help, and drove Mayadunne and the Zamorin's forces away from Cotta (1528). Mayadunne with the help of this brother, Rajasinha, continued his rebellion fitfully till 1536, when, again with the Zamorin's help, he besieged Cotta, and again was driven off by the Portuguese. In 1537 the Portuguese defeated, near Rameswaram, a huge fleet and army which the Zamorin had again sent to help Mayadunne.

Bhuvanaika had now come to regard the Portuguese as his friends, without whose help he was powerless. When de Sousa, the Portuguese officer who had defeated the Zamorin's forces at Rameswaram, visited him, he rewarded him with a loan of 45,000 gold coins.

Bhuvanaika, at this time, was greatly concerned as to who should follow him as King of Lanka. He had no sons of his own, and therefore he married his only daughter, Samudradevi, to a young prince of the royal blood named Vidiye Bandara.

When this marriage took place, Mayadunne saw his last hope of succeeding peacefully to the throne disappear, and determined to make one more desperate attempt to seize it before a rival heir could be born. He was in a stronger position to do this now as, on the

recent death of his brother Rajasinha, he had seized the Rayigam Korale and added it to his own dominions. With the usual assistance from the Zamorin's fleet, he set out once more to besiege Cotta.

The Portuguese were, at the moment, too busy with troubles of their own in India to help Bhuvanaika, but in 1539 they sent an army, commanded by Miguel Ferreira, which promptly drove Mayadunne back to Sitawake. By this time Bhuvanaika, though he had learned that the Portuguese alone could protect him from Mayadunne, had learned also that they did not do so without hope of reward.

A few days later, Ferreira, with his 300 Portuguese troops and 18,000 Lascorins, or Sinhalese troops, supplied by Bhuvanaika, set out for Sitawake to destroy Mayadunne's power for ever.

This expedition was not very successful. Mayadunne at first refused Ferreira's demand to surrender his Moorish allies ; but when, a few days later, the heads of all the Moors were brought to their camp, Bhuvanaika and Ferreira came to terms with the rebel. Mayadunne gave back all the land he had seized on Rajasinha's death and at other times, paid a large fine, and agreed never again to attack his brother.

By this time Bhuvanaika had a grandson, Dharmapala, the child of his daughter Samudradevi, whom he appointed his heir. Foreseeing that, so long as Mayadunne lived, his young grandson would have but small hopes of possessing his throne in peace, Bhuvanaika determined to place him under the protection of the King of Portugal. He caused to be made, from gold, silver, and ivory, a splendid image of the young Dharmapala. This image he sent to the King of Portugal, Dom Joao III., together with many rich presents, and a

request that he would formally recognise the young prince as heir to the throne of Ceylon, and—if necessary—help him to claim it.

The Portuguese King received Bhuvanaika's messenger with fitting ceremony, and issued a proclamation in which he formally recognised Dharmapala as heir to the throne of Ceylon, and undertook to help him to claim it when the time should come. The Portuguese did not fail to see that it would give them a strong hold over the island if the next King of Ceylon were indebted to their help and patronage for his throne.

At the same time, the Portuguese authorities drew up a set of regulations to control their soldiers and merchants in Ceylon, as Bhuvanaika had had much cause to complain of their bad behaviour. They sent also six Christian missionaries, at the request of Bhuvanaika.

Bhuvanaika Bahu felt now that he had at least settled the question of who should follow him on the throne, but he soon discovered that he had only made more desperate those who wished to claim it for themselves. Mayadunne, determined to have a last try for the throne, began to collect his forces. At the same time two of Bhuvanaika's own sons by an inferior wife, finding themselves passed over in favour of their infant nephew, also showed signs of making trouble.

Bhuvanaika, though determined that Dharmapala alone should succeed him, nevertheless wished to make some provision for his two sons, and so suggested that one should conquer Jaffna for himself, and the other the hill country. As usual, he had to turn for help to his Portuguese allies.

In 1543 the Portuguese sent a fleet of 36 ships to assist Bhuvanaika. This expedition was scattered by

storms, and all that the small part of it which eventually reached Ceylon was able to do was to force Chaga Raja, the King of Jaffna, to promise to pay a yearly tribute.

Shortly after, in 1547, the Portuguese sent a second force, consisting only of one hundred men, commanded by an officer named Barretto.

Barretto, with a large number of Bhuvanaika's Lascorins, set out for Sitawake. When he reached that city, which he did without meeting any opposition, he found it empty. Mayadunne had prudently retired to his strong fortress at Dereniyagala. Leaving the bulk of Bhuvanaika's troops to occupy Sitawake, Barretto and his Portuguese followers advanced on the hill country. There, surrounded by hills and dense jungles, and attacked on every side by the Sinhalese, they met with nothing but misfortune. A few days later fifty or sixty survivors managed to fight their way back to Sitawake, where they were met by Mayadunne.

Mayadunne, having seen only too many times what useful helpers the Portuguese were to his brother, Bhuvanaika, thought that they might be equally useful to himself. Accordingly he treated them most politely, arranged for the wounded to be carefully tended, and suggested to Barretto that Bhuvanaika Bahu had treated him treacherously in sending him into the dangerous hill country, where his army has been so badly defeated. He tried, in short, to suggest that he himself would be a better friend and ally for the Portuguese than Bhuvanaika. At the same time, and with the same object, he sent gifts and messages to the officer in charge of the Portuguese factory at Colombo, warning him, no doubt untruly, that Bhuvanaika had a secret plan for destroying his factory.

In 1550 the Portuguese Viceroy, Dom Affonso de Noronha, called at Colombo on his way to Goa. He was informed of the suspicions against Bhuvanaika that Mayadunne had sown in the minds of the Portuguese in the island: and Bhuvanaika, seeing his suspicions, and unable to clear himself from them, grew so angry that he ordered the Portuguese Viceroy to leave the island at once. De Noronha, not having enough troops with him to risk a war with Bhuvanaika, had to obey.

Five months later, on December 29th, 1550, Bhuvanaika Bahu was shot in the head by a half-caste Portuguese slave, as he looked out of a window of his palace at Kelaniya. It was generally believed, and probably with some truth, that the slave was acting under the orders of the Viceroy.

As soon as Bhuvanaika Bahu was dead, Dharmapala was set on the throne by his father, Vidiye Bandara (1550).

When this news reached Goa, the Viceroy, de Noronha, at once set out for Ceylon with 70 ships and 3,000 men. He came, he said, to see that Dharmapala was allowed to rule without interference from Mayadunne or any other of the rival claimants. His real object was to take advantage of Dharmapala's youth and weakness to grab whatever he could.

As soon as he anchored in Colombo harbour, de Noronha sent 500 men to occupy Cotta and arrest all the chief officials. He then raided the royal treasury and seized all the valuables in the palace.

THE PORTUGUESE IN 1550

De Noronha's action in robbing the young king whom he had come to protect, shows plainly enough

the low standard of justice and morality of the Portuguese in the East.

When Vasco da Gama first discovered the way to the East (see Book I.), Portugal was a barren and poor country, but recently freed from slavery to the Moorish invaders. In a few years the profitable Eastern trade made her perhaps the richest nation in Europe. As so often happens, both with individuals and with nations, the sudden and easy acquisition of wealth, instead of satisfying, led only to a craving for more. Their only object was, by good means or by evil, to force the last ounce of wealth out of their Eastern trade. Every Portuguese who possibly could do so hurried to the East, and every one who came was determined to win a fortune for himself in the shortest possible time. In this fierce and frantic race for gold, all morality and sense of justice, all sense even of humanity, was forgotten. The Portuguese had been driven mad by what a Roman poet truly called "the accursed hunger for gold."

Greed was not the only thing which made the Portuguese violent in their acts. We shall read in Chapter II. of the strong revival in Europe of the Roman Catholic religion which followed the Reformation. The religious intolerance, which had caused the Inquisition to be set up in Europe, soon found its way to the East. The Portuguese, urged on by the authorities in Europe, felt it their duty to convert as many Orientals as they possibly could to Christianity. Moreover—and in defiance of all the laws and teachings of Christianity—they seem to have felt that no promises made to non-Christians need be kept, and no justice or even humanity need be used in their dealings with them.

Having 'protected' Dharmapala in the strange way mentioned above, de Noronha suggested that his forces and Dharmapala's should combine to make a great attack on Mayadunne, and render him powerless for the future.

He fixed the price of his help at 200,000 gold coins, but agreed that any plunder captured from Mayadunne should be divided equally between himself and Dharmapala. Dharmapala, or rather his advisers, had no choice but to accept these hard terms. De Noronha, with an army of 3,000 Portuguese and 3,000 Lascorins, then set out for Sitawake.

Mayadunne, following his usual plan, had left Sitawake empty, and withdrawn to the stronger fortress at Dereniyagala. De Noronha had a wonderful opportunity. He had with him a large and well-trained army, half of which was drawn from among the best soldiers of Europe. If he had hurried on and captured Mayadunne, he could have conquered the whole island without any difficulty. But this opportunity, great as it was, he threw away. He was far too busy plundering Sitawake to think of the future. Having seized every article of value in the city, he hurried back to Cotta and—regardless of the fact that he had come to Ceylon to protect Dharmapala—he plundered that in the same way. It need hardly be said that he never kept his promise to give Dharmapala half the plunder taken from Sitawake.

Before he left Ceylon, de Noronha attempted to persuade Dharmapala to become a Christian. Dharmapala, who had not been well impressed with the Christianity of de Noronha himself, refused; but as he dared not offend the Portuguese, who still had their troops in his capital, he allowed the youngest son of Bhuvanaika,

who was still an infant, to be taken to Goa and brought up as a Christian.

THE REVOLT OF VIDIYE BANDARA

When de Noronha left the island, Vidiye Bandara, Dharmapala's father, came back into power as regent. He had, very naturally, been enraged by the conduct of the Portuguese; but he had not had the power to interfere. But now that the Portuguese soldiers had gone, he was free to act. He expressed his disapproval by killing the Portuguese factor, who was in charge of the Colombo factory, and he forbade the conversion of any more Sinhalese to Christianity.

In 1554 the Portuguese, seeing Vidiye Bandara's hostility, sent a commander named Dom Duarte de Eca, with five hundred men, to re-build the fort of Colombo. De Eca, having firmly settled himself in the new fort, arrested the hostile Vidiye, and put him in a dungeon. Vidiye, however, was rescued by his wife, Samudradevi, who had a secret tunnel dug into his prison. Vidiye Bandara and Samudradevi fled to the hill country, whence they began to make fierce raids on the Portuguese.

Shortly after this, on the death of Samudradevi, Vidiye Bandara married Mayadunne's daughter. This new alliance between Mayadunne and Vidiye Bandara could have done untold harm to the Portuguese, and might perhaps have driven them out of the island altogether; but it was broken up, almost as soon as it was formed, by Vidiye's violent temper. He treated his new wife so badly that her father, Mayadunne, broke off all friendship with him, and in 1555 made an alliance with the Portuguese.

Vidiye Bandara's position was now hopeless. He could, with the help of the Portuguese, have defeated

Mayadunne : he might possibly, with the help of Mayadunne, have defeated the Portuguese : but he could not possibiy defeat both Mayadunne and the Portuguese together.

Vidiye Bandara was defeated, by the combined armies of Mayadunne and the Portuguese, near Kalutara, and fled again to the hill country. Raising another army there, he came down into the Four Korales (see map), but was again defeated, and fled once more to the hills. At last, being driven out of the hill country, he took refuge in the rocky Mudukonda Pola, near Kurunegala.

There Vidiye Bandara might have remained in perfect safety for the rest of his life. But he was a violent, restless man, and behaved so treacherously to his hosts, plotting to seize the government of the district for himself, that they appealed to Mayadunne and the Portuguese for help. Once again Vidiye Bandara was defeated, and fled by sea to Jaffna. The King of Jaffna, who had no cause to love the Portuguese, received him well and promised help ; but Vidiye's hasty temper, which had so often brought disaster to him before, now brought about his final undoing, and he was killed in a foolish and unnecessary quarrel. All his treasures, including the sacred Tooth Relic, were seized by the King of Jaffna.

It is easy to find excuses for Vidiye Bandara : the treatment he had received from the Portuguese would have spoilt the temper of any man. But his revolt, however justifiable, was grossly mismanaged. His fatal mistake was to quarrel with Mayadunne, and his revolt, which might have saved Ceylon from her enemies, brought disaster to no one but Vidiye himself and his own followers.

THE CONVERSION OF DHARMAPALA

One of the results of Vidiye Bandara's revolt was that it took him away from his duties as regent, or ruler, during the childhood of his son, Dharmapala. In his absence the Portuguese were supreme, and under their constant pressure the young Dharmapala became a Christian (1557), being baptized with the name of John.

The result of Dharmapala's conversion was that Mayadunne became the real King of Ceylon. Many of the most prominent Sinhalese felt that they could not remain loyal to a king who had deserted the national religion, which had played such a great part in the ancient glory of their race ; and one who, moreover, was little more than the figurehead, or puppet, of the foreign Portuguese, who ruled in his name. Accordingly they moved their allegiance from the Christian King of Cotta to the Buddhist King of Sitawake.

MAYADUNNE'S REVOLT

Mayadunne, hearing of these events, at once set up as the national champion of the Sinhalese and the protector of Buddhism, and claimed Dharmapala's throne for himself. Collecting his army, he attacked the Province of Matara, which then reached almost to the walls of Cotta.

Dharmapala himself could do nothing ; many, even of the people of his own capital, had turned against him. The danger was so great that the Portuguese sent one of their most skilled and experienced soldiers, Affonso Pereira, down from Goa.

Pereira saved Cotta for the moment, but in 1561 Rajasinha, the son of Mayadunne, who had already distinguished himself greatly in the wars against Vidiye

Bandara, defeated the Portuguese very heavily at the battle of Mulleriyawa, just outside Cotta. Mayadunne took advantage of his success to build forts at Kaduwela and Rakgahawatte, thereby blocking the road from Cotta to Sitawake, and a Portuguese attempt to capture these forts was unsuccessful.

The Portuguese authorities at Goa, hearing of these troubles, had sent a large army to Ceylon in 1560. Instead of attacking Mayadunne, as it should have done, this army wasted its time in attacking Jaffna, to punish the king for having killed some Christian converts at Mannar sixteen years before. The King of Jaffna was driven on to the mainland, and the treasure left there by Vidiye Bandara, including the Tooth Relic, was captured. Shortly afterwards, the King of Jaffna returned, and the Portuguese were driven out. The Tooth Relic was taken to Goa, and burned by order of the Christian priests, though the Buddhist King of Pegu offered to buy it for a huge sum.*

In the meantime, Mayadunne's armies, commanded by his son, Rajasinha, continued to attack Cotta and Colombo. In 1563 both cities were closely besieged, and though at last Rajasinha had to retire, he came again in 1564 and surrounded Cotta for several months. The Portuguese who—whatever their faults—were brave fighters, succeeded in holding the city, and persuaded the ruler of the hill country to help them by attacking Sitawake from the other side. Once more Rajasinha had to retire ; but he had come so near to success that the Portuguese, seeing that they could not defend two

*It is believed by many Buddhists that the Tooth Relic destroyed at Goa was not the real one, but a copy. The real one, if that is true, is the one now preserved at Kandy, which must then have been in the possession of Mayadunne.

cities from him, abandoned Cotta and, taking Dharmapala with them, moved all their forces to Colombo.

Mayadunne now ruled the whole of Ceylon except the hill country, Jaffna, and Colombo. The Portuguese were confined to Colombo, hemmed in on every side by the armies of Mayadunne, able to live only by the help of those few Sinhalese who still regarded Dharmapala as their King.

Things remained in this state for many years : the Portuguese unable to move beyond Colombo, Mayadunne and Rajasinha busy organising a vast army for their final attack on the fort of Colombo. In 1574 the Portuguese were strengthened by a new army from India, commanded by Diogo de Melo. De Melo spent his time ravaging the coast. He destroyed the ancient shrines at Munnessaram and Kelaniya, he plundered Negombo and Kalutara, but it is difficult to see how he either harmed Mayadunne or benefitted himself by these ferocious acts. Finally, in 1577, he attempted unsuccessfully to poison Dharmapala. This crime, as useless as his destruction of the temples, shocked even the Portuguese authorities at Goa, who removed him from office. De Melo was re-called to Goa for trial, but died on the way. Dharmapala, though he did not die from the poison, was greatly damaged in both body and mind. For the rest of his life he was little better than an invalid ; and so, more than ever, was the tool of his Portuguese ' protectors.'

THE DONATION OF DHARMAPALA

So completely was Dharmapala under the influence of the Portuguese, and especially of the Portuguese priests, that in 1580 he signed a document by which he gave over his kingdom, after his death, to the King

of Portugal. This document, the importance of which we shall see later, was called the Donation (gift) of Dharmapala. It was repeated, in more definite terms, in 1583.

RAJASINHA

In 1578, Mayadunne, now an old man, worn out by a long life of fighting and trouble, handed his kingdom over to his son, Rajasinha. Mayadunne died in retirement, in 1581.

Rajasinha, less cautious than his aged father, at once prepared for war. His first act, about 1580, was to conquer the hill country, and add it to his own kingdom, which thus included the whole of Ceylon except Jaffna and Colombo.

The Portuguese looked on with dismay while Rajasinha strengthened and improved his army, for they knew that, when the time was ripe, he would use it for the purpose nearest his heart ; namely, the final capture of Colombo. They would, if they could, have attacked him before his great army was properly organised ; but they had neither the money nor the men required for the purpose. As they could not make a direct attack, they tried to disturb him by stirring up rebellion among his own people in Sitawake. They managed to incite some of the chief rajahs and princes, and even some of the monks, to rebellion ; but Rajasinha discovered the plot in time, and executed the leaders. About this time, he lost much of his popularity by giving up Buddhism and becoming a Hindu—partly, it was said, in his disgust at the conduct of the Buddhist monks who had plotted against him.

At last in, 1587, Rajasinha felt that the time had come. Gathering together all the soldiers, blacksmiths, carpenters, etc., and all the weapons and supplies that

he could lay his hands on, he set out to make his great attack on Colombo. Shipping his stores down the Kelani Ganga, he established a great camp at Biyagama, ten miles from the city.

The Portuguese, seeing the army he was bringing against them, made a last effort to ward off the danger. They sent messengers and presents to Rajasinha, and failing by those means to persuade him to grant anything more than a temporary truce, they tried unsuccessfully to poison him. Having given up hope of saving themselves by treaty, they sent urgent requests for help to Goa, and did all that they could to strengthen the defences of their fort.

The siege of Colombo is the most stirring event in the history of the Portuguese in Ceylon. Rajasinha, with a huge army, said to have numbered 50,000 men, tried every device that was known to him. He tried to rush the walls with sudden attacks, he tried to batter them down ; he tried to set the town on fire ; he dug a canal to drain the water out of the moat, which was one of the Portuguese chief defences. All was in vain, and, seeing that he could never storm the city by force, he settled down to starve the garrison into surrender by slow siege.

This siege, if continued long enough, could not have failed ; but by December, 1587, the help from Goa began to arrive. Rajasinha, who saw that his only hope lay in capturing the city before more help could come, made a cunning attempt to take it by surprise, which very nearly succeeded.

By this time enough help had come to the Portuguese to enable them to take the offensive, and they sent a fleet of ten ships to ravage the south coast. This expedition, after sacking the ports of Galle and Weligama,

finally destroyed the magnificent temple at Dondra, near Matara.

At last, in February, 1588, the great fleet arrived from Goa, and Rajasinha, seeing that the mighty scheme to which he had devoted so much of his life had failed, withdrew his troops home to Sitawake.

KONAPPU

The Portuguese, naturally, were willing to help any one who declared himself an enemy of Rajasinha. There was a certain Sinhalese, named Konappu, the son of a Kandyan Chief named Virasundara, who had been put to death for treachery by Rajasinha. This Konappu had gained a great reputation among the Portuguese by his services to them during the long siege of Colombo. He now offered to lead an army to re-capture the Kandyan kingdom from Rajasinha, taking with him Dom Philip, the nephew and heir of the King whom Rajasinha had driven away when he conquered the hill country about 1580 (see page 24).

Konappu's expedition was immediately successful; Dom Philip was crowned King of Kandy, and a great fort was built at Gannoruwa (see map) in case of any further attack from Rajasinha.

Konappu, however, had not taken all this trouble merely to place some one else on the throne of the country he re-captured. A few weeks after Dom Philip had been crowned King, he died, so suddenly that men believed he had been poisoned. Konappu then took the throne himself (1590), and became King of Kandy under the name of Vimala Dharma Surya I.

DEATH OF RAJASINHA

Two years later, in 1592, Rajasinha collected an army to try to regain the Kandyan kingdom. Once more he was defeated by Vimala Dharma Surya; and on his way home he cut his foot on a sharp splinter of bamboo, and died of blood poisoning (1593).

Rajasinha was the last great Sinhalese King, the last serious enemy the Portuguese had to face. He was brave, ambitious, and energetic; he ruled all Ceylon except the coastal strip near Colombo; and on more than one occasion he came very near to driving the Portuguese right out of the island. He lost much of the love of his own people by becoming a Hindu; but even those who hated him admired him. "Truly," said the monk who wrote a continuation of the Mahavamsa, "truly this sinner ruled with a strong arm."

Immediately on the death of the powerful Rajasinha, his kingdom of Sitawake fell to pieces. His chief general, Manamperi, changed over to the side of Dharmapala and the Portuguese, who, with his help, captured the whole of Rajasinha's large kingdom.

SUMMARY

Up to this time, the Portuguese had come to Ceylon merely as traders. They had, indeed, interfered greatly in the affairs of the Island, and had allowed the youthful Dharmapala to be little more than their tool; yet all the time they had, in theory, been merely his guests and hired protectors. The time had now come, as we shall see in a later chapter, when they began to take a less humble attitude. The power they seized for themselves while pretending to act as Dharmapala's protectors, particularly after the death of Rajasinha, encouraged them to claim the whole island, not for Dharmapala or his heirs, but for themselves alone.

BOOKS FOR THE TEACHER

CODRINGTON : *Short History of Ceylon.*

PEIRIS : *The Portuguese Era* or *Ceylon under the Portuguese.*

EXERCISES

1. Make up and act a short play, showing Cotrim's arrival at Cotta, and his interview with the King.
2. (*a*) Write a short account of the life of Mayadunne.
   (*b*) Compare Mayadunne's deeds with those of his son, Rajasinha.
3. Draw a map of Ceylon, showing what parts of the Island the Portuguese held at different times.
4. Describe the rebellions of Vidiye Bandara and Konappu, and the results of each.

CHAPTER II.

THE BREAKING UP OF EUROPE

SECTION 1 : THE SPLITTING UP OF EUROPE

In the Middle Ages, as we saw in Book I., all Europe had been united together in the Holy Roman Empire. Towards the end of the Middle Ages, that Empire began to split up.

The Holy Roman Empire had been partly a political organisation, and partly a religious one : the Emperor being the head of the political side and the Pope the head of the religious side. This system had not worked well, chiefly because the Emperors and the Popes had not been able to agree together. On the whole, the Popes had been more successful in the struggle, and had increased their own power at the expense of that of the Emperors.

THE NATIONAL STATES

We saw in Book I. how the Emperors, the successors of Charlemagne, had ruled all Europe. The Europe which they ruled was made up of many different races and nationalities : some descended from the inhabitants of the old Roman Empire ; some from the different German tribes which had broken into that Empire and destroyed it ; and some, such as the Hungarians and

Normans, from invaders who had broken in later. It was obviously very difficult for the Emperors to hold together such a mixed empire, and, as they grew weaker and weaker in the struggles against the Popes, they found it impossible to do so. The local chiefs and rulers grew stronger and stronger, until they threw off all pretence of obedience to the Emperor and set up as kings of independent kingdoms. Some of the chief kingdoms which broke off in this way were France, Spain, and Portugal. England, of course, had never been included in the Empire.

Though these kingdoms, or national states, had broken free from the Emperor, they still obeyed the Pope as their religious leader.

SECTION 2 : THE REFORMATION

Up to about 1500 A.D. all the states of Europe had been of the same religion (Roman Catholic) and had recognised the Pope as the head of their religion. But once they had lost their political unity, and freed themselves from the Emperor, it was not long before some of them began to lose their religious unity, and to wish to free themselves from the Pope also. In the Holy Roman Empire, politics and religion had been very closely connected, and the break up of the one inevitably affected the other. This new movement, by which Europe lost its religious unity, was called the Reformation.

The Reformation was due to two causes :—

(1) The rulers of the new states which had broken away from the Empire were jealous of the power of the Pope. They found that, though they were now free from the Emperor, the Pope still claimed the right, by reason of his religious authority, to interfere with them in many ways. Consequently they were ready to encourage any of their subjects who were eager to break away from their obedience to the Pope.

(2) In certain parts of Europe, new religious opinions, which inclined people to break free from the religious authority of the Pope, began to make themselves heard. The sudden appearance and rapid spread of these new opinions was a result of the great intellectual disturbance which followed the ' *Renaissance,*' or revival of the study of ancient learning and philosophy.

The Reformation was confined to the northern and western parts of Europe.

As a result of these two movements, the break up of the Empire and the Reformation, Europe began, early in the 16th century, to split up into three parts :—

(1) Italy, Austria, and parts of Germany, which still remained within the Holy Roman Empire and still obeyed the Pope.

(2) The kingdoms of South Europe, Spain, Portugal and France, which had broken away from the Empire, but still held to the Roman Catholic religion and obeyed the Pope.

(3) The kingdoms of Northern Europe, England, and parts of Holland, Germany, etc., which had both broken free from the Emperor and set up new ' Reformed ' religions of their own, disregarding the Pope.

THE NORTHERN KINGDOMS

Now that we have some idea of the chief things which were happening in Europe about 1505, we can go on to examine some of the details. First of all, we will see how the Reformation started in Northern Europe.

We have already mentioned how the Reformation was started by two different classes of people : first, by kings and rulers who were jealous of the Pope's political power ; and, secondly, by ordinary men who had begun to differ from him in religious matters.

THE REFORMATION IN GERMANY

The Reformation as a religious movement began in Germany, under the leadership of Martin Luther. At first it was a purely theological dispute, concerned only with matters of religion ; but it was not long before political questions also were involved. The Holy Roman Emperor, who ruled supreme over all Germany, and the Elector, or local ruler, of Luther's own state of Saxony, were jealous of the Pope's political power. As soon as they found that Luther had the support of many of their subjects in his religious opposition to the Pope, they seized the opportunity to aid and encourage him. Their interest in the matter was, of course, political rather than religious ; but both religious and political movements were working in the same direction, towards the breaking up of united Europe of the Middle Ages.

The effects of the Reformation were strongest in Northern Europe, where Luther had many followers both in Germany and in other lands. Those who followed Luther, and freed themselves from religious

obedience to the Pope, came to be called ' Protestants,' and Protestant churches were established in many countries.

The German Reformation thus had two main effects :

(1) It hastened the breaking-up of European unity, by introducing a new set of differences of opinion. The political breaking-up had already begun, and many states had broken away from the Holy Roman Empire ; but, until Luther's time, all Europe had been united in religion. That religious unity was now destroyed, and a very sharp and definite split appeared, between North Europe, which was mainly Protestant, and South Europe, which was mainly Catholic.

(2) Besides splitting Europe in two, it also split the German states into two parties. Here again the division was into a Protestant North and a Catholic South. This unhappy cleavage was the cause of many wars and disputes later, and postponed for several centuries the formation of the united Germany of to-day.

THE REFORMATION IN ENGLAND

We will now turn for a moment to the history of England, because England is one of the best examples of the sort of new ' national state ' that was springing up all over Europe.

In Germany, the Reformation began as a purely religious movement, and political considerations were introduced later. In England we see exactly the oppo-

site; the Reformation, or at least, the breaking free from the Pope's authority, begins as a purely political movement, and religious differences are introduced later.

We saw in Book I., how, in 1066 the Normans under William the Conqueror invaded England. After a time, the Normans and the English settled down together, and became a strong united nation. For several centuries the English were busy with a number of wars, partly with their Welsh and Scottish neighbours, partly with France. Then internal troubles began, and for nearly a hundred years the great barons, or chiefs, were divided into two parties, each of which wished to see one of its own members King. These struggles, which are called the Wars of the Roses, came to an end in 1485, when Henry VII., a very strong King came to the throne. Henry VII. was determined that there should be no more fighting among his nobles, and he weakened their power by the ingenious plan of making them pay huge fines and taxes. The result was that they were too poor to start expensive wars against one another, and so Henry quietly gathered their wealth and power into his own hands. Henry VII. was a greedy man, but his greediness was good for the country; it was better to have all the wealth and power in the King's hands than to have it distributed among a lot of rebellious nobles.

HENRY VIII.

Henry VIII., the son of Henry VII., came to the throne of England in 1509, when he was only 18 years old. We have a description of him, as he then was, written by an Italian who had come to England as ambassador. He was gifted so greatly and in so many ways that, we are told, "Nature could not have done

more for him." He was tall and strong, with a round fair-complexioned face, as beautiful as a woman's; he excelled at all sport; he was a good musician, and composed songs himself; he was a very learned man, spoke several languages, and had some fame as a religious scholar. In spite of all these gifts, we admire rather than love him, for he was a hard-hearted, selfish and ungrateful man, with no desire but to have his own way in all things.

When he first came to the throne he seemed to care for nothing but hunting and other pleasures, and left most of the government in the hands of a clever minister named Wolsey. Really he allowed Wolsey to rule only as long as he wished him to, and as long as Wolsey did what he wanted him to do.

During the first years of his reign, he completed his father's work of reducing the power of the great nobles and taking it into his own hands. Wishing to make himself and England famous abroad, he took part in several European wars, and sent several armies on unsuccessful attempts to invade France.

At this time England still belonged to the Roman Catholic Church. Some Englishmen had begun to be influenced by Luther's teaching, though both Henry and his minister Wolsey strongly disapproved of it. Wolsey, indeed, who was an archbishop, tried to carry out certain reforms in the Church in England, though without any idea of breaking away from the Pope. Henry himself felt so strongly about it that in 1521 he wrote a book to prove that Luther was wrong, and the Pope rewarded him with the title of 'Defender of the Faith,' which the Kings of England still bear, and have stamped on their coins.

Trouble began about 1527. Henry wished to divorce his queen, Catherine, who was the aunt of the Holy Roman Emperor, and applied to the Pope for leave to do so. The Pope was not willing to grant this request, because the Holy Roman Emperor, who was his chief supporter, strongly upheld his aunt's cause. For some time the Pope hesitated, not wishing either to offend Henry by refusing or the Emperor by agreeing. Finally he decided that, as he must offend one of them, Henry would be the less dangerous enemy of the two, and accordingly he refused.

Henry's anger fell first on Wolsey, who had been in charge of the negotiations with the Pope. Wolsey was disgraced and arrested; but he died, largely of a broken heart, on the way to his trial in London.

Though, as we have seen, Henry believed strongly in the Catholic religion, of which the Pope was the acknowledged head, he really cared for nothing but having his own will. Accordingly, since the Pope would not do as he wished, he decided that he could manage without the Pope.

Though his wish to divorce Queen Catherine was the chief cause of his quarrelling with the Pope at that particular moment, there were other and older causes. First, a great deal of the land and wealth of England belonged to the Church, and so was ultimately controlled by the Pope. Moreover, the Pope drew large contributions and taxes from the church in England. Henry wished, as many Kings before him had wished, to get that wealth into his own hands, and have the taxes paid to himself instead of being sent away to Rome. Secondly, the Pope and the church were, in some ways his rivals. Not only did they control much of the wealth of the

country, but in many ways they were beyond the control of the ordinary law. For example, a priest who committed an offence could not be tried in the King's law-courts; he had to be handed over to special courts controlled by the church. Henry wished that there should be no power and no law in the land except his own. He wished to bring the wealthy and powerful clergy, as his father had wished to bring the wealthy and powerful nobles, under his own authority.

Finding that the Pope would not help him, Henry promptly set aside the Pope's authority. He revived an ancient law which said that no foreigner could hold any authority in England, though this law had never before been understood to include the Pope among 'foreigners.' He not only made all the English clergy acknowledge him as 'Supreme Head of the Church in England,' but made them pay a huge fine for having acknowledged the Pope in the past (1532). In spite of this, Henry still disapproved of Luther's religious teachings, and persecuted his followers.

In the same year (1532) Henry passed a law forbidding the clergy to send certain taxes to Rome, and in 1533 he passed another law forbidding any of his subjects to appeal to Rome, while at the same time—without waiting for the Pope's sanction—he divorced Queen Catherine and remarried. In 1534 he passed a further law that no taxes or money of any kind should be sent from England to Rome.

By this time the last remains of the Pope's authority in England had been destroyed, and Henry ruled supreme over the church as well as over the state of the

England. His next step, having removed the English clergy from the authority of Rome, was to establish his own authority over them more firmly.

His first attack was on the monasteries. The monks held a vast amount of wealth for which, Henry considered, with some reason, they gave no adequate return. Many of them were learned and pious men, and did much good by keeping schools and hospitals; but others, less worthy, contributed little to the public welfare. It suited Henry's design to complain bitterly about the faults of the latter, while ignoring the virtues of the former, so that he might claim an excuse for depriving both of their wealth. In 1534 he confiscated the property of certain monks who refused to acknowledge him as Head of the Church. Having once tasted the wealth of the monks, he wanted more. In 1536 he abolished all the smaller monasteries, which, for some reason, generally seemed to be the worst managed, and confiscated their wealth. In spite of two rebellions raised by those who sympathised with the monks, he proceeded, in 1537, to abolish the larger and better monasteries also. By 1540 there was not one monastery left in England. A certain amount of the wealth taken from the monks was used in founding schools and colleges, which was a useful and necessary work; but most of it went into the royal treasury.

In spite of thus breaking away from the Pope's authority, Henry never approved of changes in the religious beliefs and teaching, such as Luther had introduced in Germany. Those changes came later, in the reigns of his successors.

Henry VIII. died in 1547. According to modern ideas, he was a harsh, tyrannical King, knowing no

law but his own desire. But we see all through history that people do not mind being ruled strongly, even harshly, if they believe that it is for their good. In Ceylon, for example, Parakrama was a much sterner ruler than, say, the wicked Anula or the drunken Udaya III.; but the people were ready to obey him because he saved them from the Tamils and brought them fame, glory and prosperity; whereas similar sternness from rulers they despised or distrusted would have caused rebellion at once. In the same way Englishmen obeyed Henry because, with all his faults, he brought them peace and prosperity. They found it better to be ruled sternly by one wise and powerful King than to be oppressed, as they had been in the past, by a crowd of powerful nobles. Most of his people supported him even when he broke away from Rome. The idea of a united Europe, which had been so strong in the Middle Ages, had passed away. This was the age of national states, each of which was independent under its own King, and which disliked foreign control even in religious matters.

LUTHER AND HENRY VIII.

Luther and Henry VIII. represent the two different aspects, the one religious and the other political, of the Reformation. Luther is typical of those men of the time who, under the influence of the 'New Learning' (see Book I.), had come to disagree with the Pope on certain religious matters. Henry VIII., on the other hand, is typical of the rulers of the new national states. He had no religious difference with the Pope, indeed he sternly suppressed those Englishmen who followed Luther's teaching; but he was determined that no

foreigner, not even the Pope, should hold any power or influence whatever within his kingdom.

SOUTHERN EUROPE AND THE COUNTER-REFORMATION.

In 1505, when our period begins, the kingdoms of Southern Europe, chiefly Spain and Portugal, were the most wealthy and powerful in Europe. Their prosperity was due chiefly to their discoveries abroad.

We saw in Book I. how in 1498 the Portuguese sailor, Vasco da Gama, discovered a new way to India, while in 1492 Columbus had discovered America. These discoveries brought them opportunities of boundless wealth. Unhappily the way in which they used those opportunities was the disgrace of civilization.

The Portuguese were interested chiefly in the Eastern trade, and the only part of America which they claimed was Brazil. We see sufficiently in the chapters on Ceylon History the disgraceful way in which they managed their business in the East; the whole story is one of cruelty and greediness.

The Portuguese suffered the just punishment of their greed. The English poet Goldsmith said:

> "Ill fares the land, to hastening ills a prey,
> Where wealth accumulates, and men decay."

Portugal is a very good example of the truth of those words. As the Portuguese grew wealthier, they grew worse. In their eagerness to make money in the East, they neglected to govern themselves properly at home, until at last, in 1581, they lost their independence and fell under the rule of Spain.

The chief evil which their wealth brought them was depopulation. All the richer Portuguese hurried abroad to make their fortunes in the Eastern trade, while the

poor men, and later even the boys, were forced to go and serve as soldiers. The result was that all the men were drained away from the country until it was little better than a barren waste, inhabited only by lame beggars and African slaves. Portugal was ruined by her ill-gotten wealth. While they were poor and struggling, the Portuguese were brave and enterprising; but the sudden rush of wealth from the Eastern trade utterly demoralised them. Their greatness lasted for less than a century.

SPAIN

The Spaniards, at least for a time, fared better than the Portuguese. They devoted themselves chiefly to America, which Columbus had discovered for them. Nevertheless they made the same mistake as the Portuguese, and forgot everything else in the rush for wealth.

In 1493 the Pope had divided the newly-discovered continent of America into two parts; all the land west of the 46th line of longitude being allotted to Spain, and all east of it (that is Brazil) to Portugal. The fact that both nations accepted this division shows the great influence of the Pope, and the extent to which he interfered in political matters.

The Spaniards devoted themselves vigorously to founding colonies in their new lands. Every year many ships crossed the Atlantic, bearing men, horses, guns, tools, etc., to America, and every year a great fleet came home with vast stores of silver and other treasures.

In a later chapter we will study the Spanish conquest of America in greater detail. At the moment, we will notice some of the effects it had on Europe.

For a short time, this newly-found wealth made the Spaniards the richest people in Europe. That prosperity, however, did not last long. Money, as you know, is of no use by itself ; it is only useful for what you can buy with it. If you are hungry in a lonely part of the jungle, where there are no shops, a hundred rupees in your pocket are of no use at all. The Spaniards soon learned this truth in a rather different way ; they found that they had plenty of money, but they could not buy anything with it. Silver is scarce, and therefore valuable, in Europe and Asia, but it is plentiful in South America. Before America was discovered, therefore, silver money was valuable, and would buy many things. But the Spaniards brought home from America such huge stores of silver that silver became so common that it was no longer valuable. If they had been wise, they would have brought only a little at a time. As it was, they so flooded Europe with silver that the other countries ceased to value it so highly, and would not sell them so many things for it.

Secondly, they drained their country of men, just as the Portuguese had done. As the Spanish colonies grew, so Spain herself decayed, until, as we shall see in Chapter V she was defeated by the poorer but hardier nations of North Europe.

THE COUNTER-REFORMATION

The Reformation in Northern Europe was followed, very naturally, by a strong opposition movement, the Counter-Reformation in Southern Europe.

The leaders of the Counter-Reformation saw that North Germany, England, Holland and Scandinavia had definitely left the Catholic Church ; and so, as the

effect of the Reformation in those parts could not be undone, they concentrated their efforts on preventing the movement from spreading any further.

The Catholic Church was largely re-organised with increased strength and vigour to counterbalance the vigour of the Protestants, and the importation of Protestant teaching into the still-Catholic countries of the South was sternly suppressed. A special branch of the church organisation, known as the Inquisition, was given power to seek out and punish any people who tried to spread, or even who held themselves, contrary opinions.

The Counter-Reformation was strong in Italy, and in France, where the followers of John Calvin, a disciple of Luther, were broken up by the famous massacre of St. Bartholomew's Day in 1572. The greatest energy, however, was displayed in Spain and Portugal.

Spain had always been one of the strongest supporters of the Pope ; and several of her kings had become Holy Roman Emperors. The Popes, moreover, had a special claim to the allegiance of those countries as they upheld their claims to the American continent. In these countries, as in the Reformation lands, religious opinions and political interests worked in the same direction ; and in no part of Europe was the Pope's influence stronger and the work of the Counter-Reformation carried on more vigorously.

BOOKS FOR THE TEACHER.

H. G. WELLS : *Outline of History*, Vol. II.
HEARNSHAW : *A First Book of World History.*
WRAGGE : *Foundations of History*, Book D. (published by Nelson).

EXERCISES :

1. Explain the chief causes which led to the break up of Europe, in both politics and religion.
2. Draw a map, showing the 3 divisions of Europe mentioned on page 31.
3. Explain how and why the development of great empires abroad led to the ruin of Portugal and Spain.

CHAPTER III.

THE PORTUGUESE ATTEMPT AT CONQUEST

THE 'CONQUISTADORS'—DE AZAVEDO—DEATH OF DHARMAPALA—ATTEMPTS TO CAPTURE KANDY—FIRST VISITS OF THE DUTCH—NIKAPITIYA BANDARA—CONSTANTINE DE SA DE NORONHA

We saw, at the end of Chapter I., how the Portuguese suddenly found themselves rulers of the greater part of Ceylon. Colombo and other parts of the west coast they had held, in the name of Dharmapala, for many years : Jaffna had been brought under their control, by an officer named Furtado, in 1591 and, on the death of Rajasinha, they had been swift to seize the whole of his kingdom. The only part of the country which was still independent of the Portuguese was the hill country, including the east-coast jungles, which was held by Vimala Dharma Surya (Konappu).

Seeing themselves in such a strong position, controlling—still in the name of Dharmapala—all the richest parts of the island, the Portuguese decided that the time had come when it would be easy and profitable for them to seize the whole. The foreigners, who had come first as humble traders, had been inspired by their successes to regard themselves as rulers and conquerors. Dharmapala, who did indeed owe this throne to their aid, and who had been kept tightly under their control since he was a small child, could do nothing to stop them.

The Portuguese now considered themselves, and even called themselves, 'Conquistadors,' that is, conquerors.

Their aim was to conquer the whole of Ceylon, and to make it their chief colony and the centre of their Eastern trade. Goa, and their other Indian settlements had not prospered and extended as they had hoped they would; and Ceylon appeared, on account both of its wealth and of its healthy climate, to be a better centre for their activities.

The only thing they needed to do to realise this grand dream was to conquer the hill kingdom of Kandy, which they thought would be an easy matter. Accordingly in 1594 they sent Pedro Lopes de Sousa, with the fine-sounding title of 'Captain-General of the Conquest,' to capture Kandy, drive away Vimala Dharma Surya, and place Dona Catharina (the daughter of the former King of Kandy whom Rajasinha had driven away), on the throne with a Portuguese husband. De Sousa took with him about 600 Portuguese soldiers, and a large number of Lascarins commanded by Manamperi (see p. 27.)

The Portuguese soon found that the conquest of Kandy was not to be so easy as the conquest of Sitawake had been (see p. 27). In the first place they had, for the first time, to fight among steep mountains and thick jungles. Secondly, they had very few Portuguese soldiers, and so had to rely chiefly on their Lascarins or hired Sinhalese troops. These Lascarins had been willing enough to fight for the Portuguese while the Portuguese had claimed only to be the servants and protectors of their own King, Dharmapala, helping him to regain his rightful kingdom. Now that the Portuguese were fighting merely for their own profit, the Lascarins naturally were less eager to help them. Thirdly, Vimala Dharma Surya, as Konappu was now called, was a far more dangerous enemy than Mayadunne

or Rajasinha had ever been. Though a Sinhalese, he had lived for many years among the Portuguese, and had served as a soldier in their army. He understood their ways, he knew all about their methods of fighting, and, worst of all, he knew all their weaknesses, and knew just how and when to take advantage of them.

THE FIRST INVASION OF KANDY

De Sousa, with as many soldiers as he could collect, set out for Kandy, to complete the grand conquest. As he approached, Vimala wisely withdrew into the thick jungles of the Eastern Province, where he could not be followed, and waited for the opportunity which he knew must come.

When de Sousa reached Kandy, he found it almost deserted, and proceeded at once to instal the princess, Dona Catharina, in Vimala's empty palace. He then did a very foolish thing: he kept Dona Catharina closely shut away under a Portuguese guard, allowing none of her Sinhalese subjects even to see her. As a result, those who before had been ready to believe the story of the Portuguese, that they had come only to restore the lawful princess to her father's throne, now saw plainly that she was, like Dharmapala, merely their tool, used to cover up their real plan for ruling Kandy themselves. They all hurried off to join Vimala in the jungle.

While the Portuguese were busy trying to find a Portuguese husband for Dona Catharina, Vimala saw his chance. His troops began to make small attacks, preventing the Portuguese from collecting food supplies, and shooting at any whom they found venturing out alone.

The Portuguese now made a great mistake. Suspecting Manamperi of treachery, de Sousa slew him with his own hands. All the Lascarins whom Manamperi had commanded promptly deserted, and the 600 Portuguese were left alone among their enemies. The Portuguese decided to hurry back to the low-country.

On their way down the mountains, Vimala and Manamperi's Lascarins fell upon them near Gannoruwa. The Portuguese were utterly defeated, de Sousa was slain, and Dona Catharina captured (Oct. 6, 1594).

Thus ended the first attempt of the Conquistadors to conquer the whole of Ceylon. Vimala Dharma Surya married Dona Catharina, thus strengthening his claim to the Kandyan throne by becoming the husband of the rightful heir. The Portuguese whom he captured, he treated with great cruelty. Fifty of them were blinded and sent back to Colombo, ten of them being left with one eye each to guide the others.

Vimala's success led the Portuguese to expect, with some reason, a general rising of the Sinhalese. They hurriedly withdrew from Sitawake and other outstations, and collected all their troops in Colombo, where they expected another siege like that of 1587.

DE AZAVEDO

At this time, when the Portuguese were in a bad state, weakened by the defeat of de Sousa and in fear of a general rebellion, a new leader, Don Jeronimo de Azavedo, was sent to them. De Azavedo, though he was, as we shall see later, perhaps the most cruel and wicked of all the Portuguese who ever came to Ceylon, was a brave and vigorous soldier. He had hardly been a week in the island before he had collected an army and marched back to Sitawake, taking Dharmapala with him.

De Azavedo reached Sitawake, spreading terror as he went, and installed Dharmapala in the palace where Rajasinha had once lived. He defeated the forces which Vimala sent against him, and erected strong forts at Menikkadawara, Ruanwella, and Galle. A brilliant Sinhalese soldier, Samarakoon, was put in charge of the war against Vimala.

DOMINGOS CORREA

For the moment, it seemed as though de Azavedo's energy had restored the prosperity of the Portuguese, but in the very next year, 1595, a new enemy suddenly arose. A Sinhalese called Edirille, who had been baptised with the Portuguese name of Domingos Correa, raised a great rebellion, and had himself crowned King. Correa had been one of the foremost servants of Dharmapala—and therefore of the Portuguese—and his revolt was a severe blow. Vimala, though he had no interest in Correa's sudden claim to be King of Lanka, was ready to join with anybody who would make trouble for the Portuguese, and promptly sent his army to help the rebel.

De Azavedo, seeing this new danger, at once gave orders for all the Portuguese troops up-country to withdraw to Gurubewila. This was done with great difficulty, but finding no stores of food at Gurubewila, they had to retreat still further to Colombo. The retreat to Colombo, hindered by sickness, lack of food, and constant attacks by the enemy, threatened to end in the destruction of de Azavedo and all his army; but at the critical moment they were rescued by the Mudaliyar Samarakoon, one of the bravest of the few Sinhalese who still remained faithful to Dharmapala and his Portuguese allies. Shortly after this, Correa, who

had been forced after his defeat to hide in the jungle, was betrayed to Samarakoon, who arrested him and handed him over to de Azavedo. He was then taken to Colombo and executed(1596).

The Portuguese, being now freed (though more by Samarakoon's efforts than by their own) from their most dangerous enemy, fell back into their old ways. They robbed and ill-treated Dharmapala to such an extent that he appealed to the King of Portugal for protection. King Philip was sympathetic, and sent strict orders that Dharmapala should be treated with all respect, but he had no power to enforce his commands at such a distance, and no improvement took place. Finally, on May 27, 1597, Dharmapala died.

It is difficult to say much of the character of Dharmapala, the last true King of Ceylon. Though he had a long reign, he never really ruled. The Portuguese got him so firmly into their power when he was a child that he could never free himself from them later ; also he had been weakened, both in body and in mind, by disease and poison. The only object his Portuguese ' protectors ' had in view was to get money out of him, sometimes by flattery, sometimes by force and cruelty. Yet in the midst of all these troubles and insults , through all the constant changes in the treatment he received, he maintained a calm, patient dignity which must often have put the greedy and turbulent Portuguese to shame.

THE RULE OF DE AZAVEDO

We saw on page 23 how, in 1580, Dharmapala had made his ' Donation ' or will, handing over his kingdom to the Portuguese if he should die without an heir. No sooner was Dharmapala in his grave than de Azavedo hastened to put this into effect. King Philip was

proclaimed King of Ceylon, and a great meeting of Sinhalese chiefs was called at Malwana, near Hanwella, to consider how the country should be governed. The Sinhalese decided that, although Ceylon was now only a province of Portugal, they would rather be governed by their own ancient laws and customs than by those of Portugal, and the Portuguese agreed to this. The Sinhalese did not take much interest in King Philip, whom they had never seen and who lived many thousands of miles away ; it seemed to them that the real King of Ceylon was now de Azavedo himself. Accordingly they called him ' King of Malwana,' Malwana being the place where the meeting was held, and where de Azavedo had his headquarters.

Some attempt was now made to arrange for the government of the country. The Portuguese held all the Island except the hill country and the jungles of the East coast, and they divided their possessions into four provinces, or disawanies each under a *Disawa*. The chief disawani was that of Matara, which included most of the ancient Ruhuna. The Mudaliyar Samarakoon, who had rescued the Portuguese from Domingos Correa, was appointed Disawa of this province. Next came Sabaragamuwa, which was much the same as the area known by that name to-day, and north of Colombo lay the two Disawanies of the Four Korales, and the Seven Korales (see map). The Disawas were, at first, all Sinhalese noblemen, but later some of the posts were seized by Portuguese officers greedy for power.

De Azavedo, being now firmly established in the place of Dharmapala, went on with his plans for conquering the whole island, and renewed the war with Vimala Dharma Surya. This long-drawn and unnecessary war with the Kandyan kingdom was the greatest

mistake of the Portuguese, and the cause of all their troubles. They had already in their hands all the most fertile and wealthy parts of the island, and even if they had conquered the mountains and jungles of what is now the Central Province, they would have been very little better off. Instead of devoting their attention to the proper government of the rich plains of the west coast, which they held already, they left them to decay under every kind of misrule, while they wasted their best men and their greatest energy in fierce and useless wars among the Kandyan hills.

Vimala Dharma Surya had by now firmly established himself as King of Kandy, and had tried to restore there something of the old Sinhalese kingdom. In particular, he had won the love of his people by becoming a strong champion of Buddhism, and in 1597, the year of Dharmapala's death, he had done as several Kings had done before him, and sent to Pegu, in Burma, for a new supply of learned monks. He had, consequently, the ready support of all those Sinhalese who still held to their ancient faith.

The first move was made by Vimala's follower, Simao Correa, brother of Domingos, who led an army round by way of Uva to threaten the important Portuguese fort of Matara. He was, however, driven back to the mountains by the Mudaliyar Samarakoon, and a Portuguese officer named Simao Pinhao.

While his follower, Correa, had thus been diverting the attention of the Portuguese in the South, Vimala had taken the opportunity of sending a large army down into the low country by way of the Balane Pass (see map). This army invaded the Four Korales, and had reached almost to Malwana before Pinhao could hurry back to assist de Azavedo. Pinhao managed to drive

them back as far as Attanagala, and to hold them in check, but he had not enough soldiers to take the offensive. De Azavedo, infuriated by his lack of success, and by the refusal of his superiors at Goa to send him more soldiers, vented his anger by indulging in the most violent cruelty towards all the Sinhalese rebels he could capture, throwing many of them to the crocodiles in the river.

As the Viceroy at Goa still refused to send him the help he needed, de Azavedo asked in disgust to be allowed to resign his post, but even that was not granted. Then, suddenly, his fortunes turned. Correa turned traitor to Vimala and led his army to join the Portuguese at Malwana, and with this new help he was able to advance and build a great fort at Menikkadawara (see map), which became the headquarters of the Portuguese troops in Ceylon.

For some time the war dragged on, with varying results. At first Vimala satisfied himself with raising a number of revolts in the low country. Then Manuel Gomes, who had once been an officer of the Portuguese, but had deserted to Vimala, led a small army down and ravaged the west coast in the neighbourhood of Negombo and Chilaw, and was not defeated till 1601. On the other hand, de Azavedo at last received help from Goa, with which he was able to make a great and—he hoped—final attack on the Kandyan kingdom.

De Azavedo advanced to Ganetenna, the fort which protected the lower end of the Balane Pass. Three weeks later the Sinhalese withdrew up to Balane, which commanded the top, and the Portuguese hurried to seize the fort which they had vacated.

At this time, when the Portuguese believed they were at the door of success, a series of disgraceful

intrigues began. First, Vimala tried to win the Portuguese commander, Pinhao, over to his side, by promising to make him King of the Low Country when they had defeated de Azavedo.

Pinhao, though he does not seem to have been a very virtuous man in other ways, was at least faithful to his own people. He reported this matter to his chief, de Azavedo, who, not to be surpassed in cunning by the enemy, told him to pretend to accept Vimala's offer, and to arrange to meet him to discuss it further. A meeting between Vimala and Pinhao was arranged to take place in the fort at Balane, and de Azavedo's plan was that, when Vimala came to this meeting, he should be taken by surprise and murdered.

Vimala, however, was not so easily to be caught. In his youth he had himself been a servant of the Portuguese, and he knew their treacherous ways. In order to test their good faith he sent one of his most trusted servants, a Portuguese named Manuel Dias, whom he had captured as a boy, down to their camp. Dias pretended to the Portuguese that he was willing to betray Vimala to them, and they readily explained to him all their wicked plan.

When the time came for the meeting, Pinhao toiled up the steep pass to Balane, his army secretly following him. But Vimala, having been warned by the faithful Dias, was ready for them, and the Portuguese officers who went into the fort to meet—and stab—Vimala were swiftly and quietly captured. Unfortunately for Vimala, three of the Lascarins who had gone with the Portuguese escaped, and took the news back to de Azavedo. Seeing that his great plan of a surprise had failed, there was nothing for the Portuguese general to do but to go quietly home.

Having thus failed to capture Balane by cunning, de Azavedo next tried what he could do by force. The following year he collected all his army, and, marching to Ganetenna, settled down for a regular siege. At first he could make no impression on the lofty and well-placed mountain fort at Balane, but one day a Sinhalese villager appeared, and promised to lead him up to it by a secret path. Once again de Azavedo and his army toiled wearily up the steep mountain to surprise the defenders of Balane.

When at last they reached the top, and dawn broke, they discovered the fort empty, and entered it without a struggle. At first the Portuguese were rejoiced at their success, but de Azavedo had learnt caution from his earlier dealings with Vimala. He felt that this easy victory was too good to be true, and decided not to go any further until his wise assistant, Pinhao, arrived with more troops.

De Azavedo's caution was soon justified. Five days later he woke up to find that all his Lascarins had left him and joined Vimala, and that the country round was full of Vimala's soldiers.

The Portuguese, though we cannot admire them in other ways, were always brave in the face of danger. De Azavedo acted with speed and courage. He sent warning to those of his troops who were still in the Low Country, and then, leaving only eighty of his best men to keep off the Sinhalese, he led the rest of his army back down the pass. Vimala's troops pursued them all the way, with fierce attacks from the rear, but he was saved by the arrival, at a critical moment, of the faithful Pinhao with more troops. When they reached Ganetenna, at the foot of the hill, they found a message from the Mudaliyar Samarakoon, warning them that

the whole country was in revolt, and that they must retreat immediately.

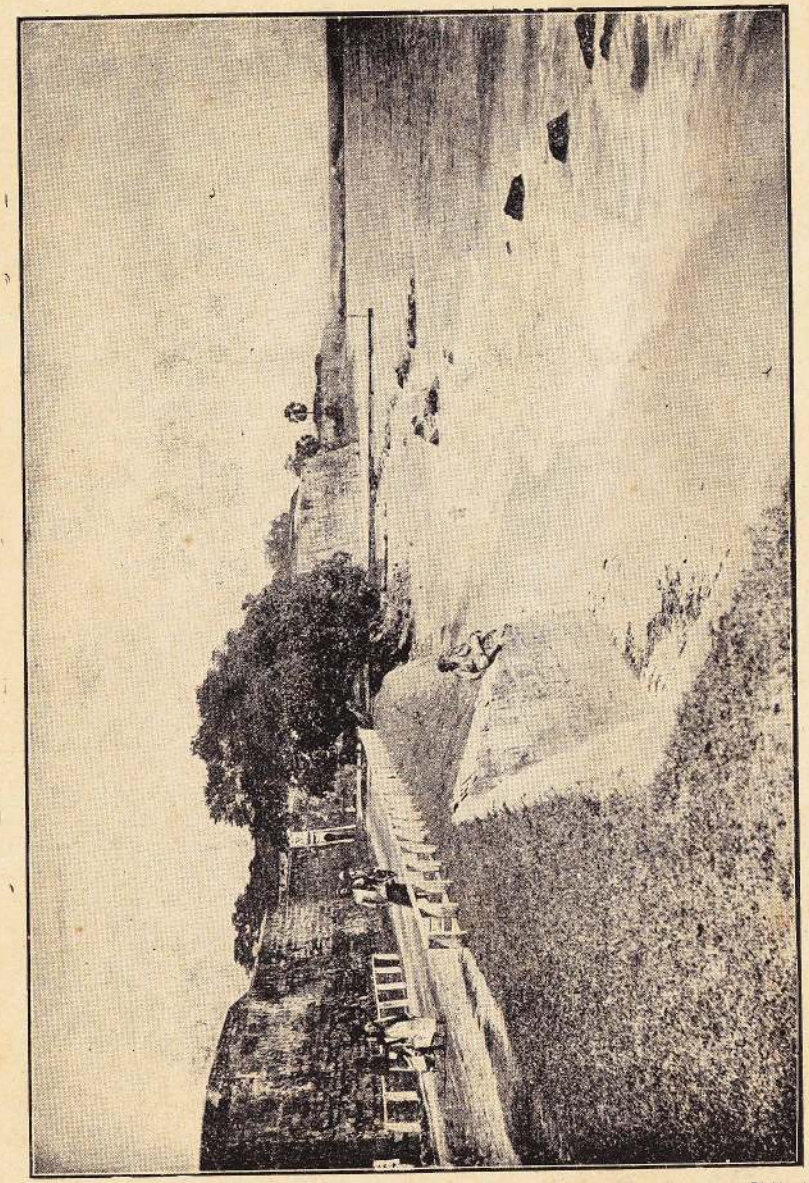
The retreat to Malwana, chased all the way by the troops of Vimala, was a terrible affair, and cost them at least three hundred men. When at last they reached Malwana, they found that their headquarters had been captured and destroyed by the rebels. Never since the great siege of Colombo in 1587 had the Portuguese been in a worse state.

FIRST VISITS OF THE DUTCH

At first, as we have seen, the Portuguese had been able to keep all the Eastern trade in their own hands, but it was inevitable that, sooner or later, other European nations would wish to come and claim a share. When Portugal itself began to fall into decay, her European enemies saw their chance.

The first rivals to enter the Eastern seas were the Dutch. We shall see in chapter V how the Dutch suddenly began to grow powerful in Europe, and to take an interest in colonisation. In 1602 a Dutchman, Joris van Spilbergen, with two ships, visited Batticaloa. He was well received by Vimala, and invited up to Kandy. There he had an interview with the King, who, as he had spent his youth among the Portuguese, was able to entertain him in the European manner. Vimala, anxious to gain the alliance of any who might help him against the hated Portuguese, showed himself very friendly, and presented to the Dutchman his stores of pepper and cinnamon.

Later in the same year Spilbergen was followed by another Dutchman, the Admiral Sebald de Weert. De Weert was received with the same hospitality and friendliness, and he agreed, for payment, to lend his



FORT FREDERICK, TRINCOMALEE. *Photo Plâté Ltd.*

ships to help Vimala in a great attack which he proposed to make on Colombo. The experience of Rajasinha had shown that it was hopeless to besiege Colombo on the landward side only, and Vimala hoped that the Dutch ships would prevent help coming from Goa.

After his disastrous retreat from Balane (see page 56), de Azavedo, whom nothing could discourage, set to work to collect a fresh army. His advance was checked by a Sinhalese named Baretta, a follower of Samarakoon, who had deserted to the side of Vimala. For the moment, practically nothing remained in the hands of the Portuguese but the two forts of Colombo and Galle.

At this moment de Weert returned with his ships. If he had carried out his plan of helping Vimala in his siege of the coast forts, nothing could possibly have saved the Portuguese from total defeat and destruction. Fortunately for the Portuguese however, de Weert, fell into some quarrel with Vimala, whose attendants promptly killed him and over fifty of his followers.

The rest of the Dutchmen, realising that possibly de Weert had been to blame for his own death, were ready to overlook this incident, and the suggestion that they should help in the capture of Colombo and Galle was again brought up. However, they could not agree about the terms of the contract, and the Dutch sailed away, leaving the Portuguese safe for a time.

Shortly after this, in 1604, Vimala Dharma Surya died, and was succeeded by his cousin, Senerat, who had formerly been a Buddhist priest. Senerat had not the energy of Vimala, and did not cause the Portuguese much trouble.

For some years after this, de Azavedo had to remain idle, with practically all his forces in the two strongholds of Colombo and Galle. He sent frequent appeals for help to Goa, and told the authorities there that if only they would send him 300 more men he could capture the whole island; but the authorities at Goa were too busy making preparations to defeat their Dutch rivals, against whom they unsuccessfully sent a great fleet in 1606, to listen to him. All that de Azavedo could do was to send out every year two raiding parties to ravage the country. These raiding parties brought him little profit; they merely seized what they could in the way of food supplies, and distinguished themselves by the cruelty with which they treated any Sinhalese whom they captured.

It was not until 1611 that the authorities at Goa, who had just agreed to a twelve years' peace with the Dutch, were able to send 700 more soldiers. With the help of these new arrivals, de Azavedo himself led a great attack on the hill country. He forced his way up the Balane Pass, burned down the city of Kandy, which he found deserted, and went home again, leaving a garrison to hold the fort at Balane. He did not really gain much by this success, for, though he burnt Senerat's city, he did not break his power. After this, peace was made for a time.

In the next year, 1612, the Dutch returned to Ceylon, and Marcellus de Boschouwer paid a visit to the Kandyan court. He was received with the same friendliness as Spilbergen and de Weert, indeed he grew so friendly with Senerat that his visit was extended for three years, and he was given the rank of a Sinhalese nobleman. At length a treaty was made, of which these were the chief terms:

(1) The Sinhalese and the Dutch should in all ways help one another against their common enemy, the Portuguese.

(2) The Dutch should be allowed to build a fort at Kottiyar, near Trincomalie.

(3) There should be free trade between the two nations, and the Dutch should have the monopoly of the trade in cinnamon, pearls, and jewels.

In the same year, 1612, another event of importance took place. De Azavedo, who for eighteen years had commanded the Portuguese in Ceylon, was promoted to the post of Viceroy at Goa.

CHARACTER OF DE AZAVEDO

The eighteen years during which de Azavedo was Captain-General of the Portuguese were stormy and troubled, full of fierce but useless fighting. He succeeded, in the end, in reconquering all the Low Country right up to the foot of the Balane Pass, but he never realised his greatest ambition, which was to conquer the hill country and remove Vimala Dharma Surya and his successor from the Kandyan throne.

De Azavedo is remembered chiefly for his great cruelties. Many of the Portuguese were cruel, especially in their moments of victory, but no others had to their discredit such a list of slaughters and torturings as de Azavedo. It is impossible to excuse de Azavedo's ferocity, though we must remember that he was in a difficult position. His superiors, in Portugal and at Goa, ordered him to conquer the whole of Ceylon, but they would never give him the soldiers and other supplies necessary to do it. Moreover, even the few Portuguese followers whom he had were men of a bad type, greedy and hard

to control. The situation needed a strong man, and de Azavedo was a strong man; but unfortunately he could not combine his strength with gentleness.

De Azavedo, in short, was a firm ruler, and a brave and skilful soldier; he did faithfully his duty to his employers, though they neglected him; he did his best to carry out an impossible task, and even in the darkest moments and in the face of the greatest difficulties and dangers, he never despaired or showed a sign of cowardice. Those are qualities which, in any other man, we should admire whole-heartedly. In de Azavedo they were spoiled by a fierce and gloomy temper, which found vent in mad cruelty towards the people he was sent to rule. His methods were so harsh that even the other Portuguese disapproved of them, and when, after some years in Goa, he returned to Portugal; he was—in spite of his long and faithful service—thrown into prison.

De Azavedo was succeeded by Dom Francisco de Meneses, who was as greedy and cruel as himself, but far below him in skill and bravery. He had a short war with Senerat, and tried to invade the Kandyan country, but was attacked at Balane and had to retreat to the Low Country again.

De Meneses was followed in quick succession by Manuel Mascarenhas Homem (1614) and Nuno Alvares Pereira (1616). Both of these officers had orders from de Azavedo, who was now Viceroy at Goa, to carry on the war as vigorously as possible, and to blockade Senerat in the hill country, so that he could not reach Jaffna, Trincomalee, and the other ports with which he had formerly done a profitable trade. They led three successful expeditions up into the hill country, one of which reached as far as Badulla.

Senerat was not a powerful King, as Vimala had been, and he could do little to stop them until help came to him from an unexpected quarter.

NIKAPITIYA BANDARA

In 1616 there suddenly appeared, in the jungles of Anuradhapura, a man who claimed to be Nikapitiya Bandara, the Prince of Sitawake. The real Nikapitiya Bandara, a descendant of Rajasinha, had died in Portugal in 1608, but the pretender found many supporters in the Seven Korales, and set up his headquarters in the old royal city of Dambadeniya. The revolt spread rapidly and Senerat, glad to see a fellow-enemy of the Portuguese, sent two thousand men to help him. For a time the cause of 'Nikapitiya Bandara' prospered, but in 1617 the pretender, made foolishly proud by his success, sent a message to Senerat asking him to send one of his own two queens to be his wife. Senerat, infuriated by such impudence, withdrew his help, and the pretender, left to himself, was soon defeated. After one more attempt to raise a revolt in the Seven Korales, he disappeared into the jungles whence he had come. At the same time another Sinhalese, name Barreto, had raised a revolt in Sabaragamuwa and attacked Matara, declaring himself independent of both Senerat and the Portuguese.

The Portuguese distracted by these two rebellions, and still at war with Senerat were in so bad a way that it was arranged for the Viceroy de Azavedo himself, to come back to the Island to restore order. This, however, was not possible, and in 1617 the Portuguese had to make a treaty of peace with their chief enemy, Senerat.

CONSTANTINE DE SA DE NORONHA

In this evil hour, a new Portuguese commander, Constantine de Sa de Noronha, arrived in the island (1618).

De Sa found everything in confusion. The revolt of Nikapitiya Bandara was finished, but Baretto still held Sabaragamuwa and Matara. The army, having had nothing to do since peace had been made with Senerat, had lost all its discipline, and had broken up into bands of robbers, who attacked even their fellow Portuguese.

De Sa was as brave and energetic as de Azavedo, without the latter's cruelty. He promptly and firmly reduced the army to obedience, reorganised the Lascarins, and set to work to build strong forts in Sabaragamuwa and at Galle. Having made these preparations, he led his army out and defeated Barreto so severely that his power was broken. He then sent two of his officers to conquer Jaffna, which they did with a ferocity worthy of de Azavedo himself. Thereafter Jaffna remained a Portuguese province until it passed into the hands of the Dutch.

THE DANES

About this time Senerat tried once more to get European help against the Portuguese. The Dutchman, de Boschouwer, had returned home in 1615 to get ships to help him. His countrymen had refused to agree to his schemes, and he had gone to Denmark. The Danes, anxious to get a share in the Eastern trade, had given him five ships. De Boschouwer himself died on the voyage, but the Danes reached Ceylon in 1620 and agreed to help Senerat, in return for permission to build a fort at Trincomalee. Before the fort could be finished, however, the troops of de Sa arrived and drove them away.

The energy of de Sa, and the successes to which it immediately led, put new heart into the Portuguese. Nevertheless, in 1622, de Sa was removed from his post and replaced by Jorge de Albuquerque, who had no claim to the honour save that he was the son of the new Viceroy of Goa. The Portuguese troops, enraged by the removal of the general who had led them to victory, promptly mutinied, and in the next year, 1623, the authorities wisely sent de Sa back again.

As soon as de Sa came back, order was restored. He was ordered by the Viceroy to conquer the Kandyan kingdom once and for all. He set to work in two ways.

First, he tried to reform the government of the Low Country. He checked the greediness of the Portuguese merchants, and stopped their treacherous but profitable trade of selling arms, etc., secretly to Senerat. He insisted also that his soldiers should be properly clothed and fed, and paid regularly.

Secondly, he began to build a ring of forts around Senerat's country. He built strong forts at Trincomalee and Batticaloa, thereby stopping the trade which Senerat had done through those ports. He also improved the older forts at Galle, Colombo, and Menikkadawara.

The building of these forts, and especially of the fort at Batticaloa in 1628, alarmed Senerat, who saw himself being gradually surrounded. The Portuguese, however, were the first to break the peace, by sending a small army to burn Badulla. In 1629, de Sa again invaded the King's territory, though on the way home he was defeated at Ambatenna, near Kandy, by Senerat's youngest son, Rajasinha II.

After the battle of Ambatenna, Senerat proposed another treaty of peace. De Sa, whose troops were

exhausted by these expeditions, was glad of the offer; but the Viceroy of Goa, was as usual, urging him to make one last great effort and destroy the kingdom of Kandy for ever. De Sa himself knew that, with the troops he had at his command, such a thing was impossible. But the Viceroy was deaf to all reason, and de Sa, in defiance of his own opinion and of the advice of all his experienced officers, had to obey orders. In 1630 he collected as large an army as he could, and set forth.

Senerat, in the meantime, had been plotting with four of de Sa's chief Mudaliyars, or Sinhalese officers. His plan was to allow de Sa to make his way without opposition into the heart of the hill country. Then, when he had gone too far to retreat, and beyond the reach of help, to surround him.

The plan worked perfectly. De Sa, with 700 Portuguese soldiers and 13,000 Lascorins, marched right through the hill country to Badulla, which they sacked and burnt. Then, suddenly, just as he was about to leave Badulla, he discovered that he was surrounded, and that the four Mudaliyars had deserted to Senerat, taking their Lascarins with them.

De Sa did as de Azavedo had done at Balane in a similar emergency. He burned his stores, collected what men he had left and set out boldly to fight his way home. For three days he struggled on, attacked on all sides by the troops of Senerat, till he reached Randeniwela, near Wellawaya, where he camped for the night.

When the battle began, the next morning, the Portuguese fought under every possible disadvantage. Of their 13,000 Lascarins, only 500 remained faithful; while a heavy storm of rain had so wetted their guns

that they would not fire. They fought, nevertheless, with the stubborn courage which was the noblest quality of their race. De Sa himself, it is said, slew sixty of his enemies before he was finally shot down with his sword still in his hand, and all his followers were either killed or captured (1630).

Constantine de Sa de Noronha is the one Portuguese officer in Ceylon of whom we can speak with nothing but respect. He was brave, vigorous, honest, and wise, and his memory is stained by no ferocious massacres. The disaster which overtook him was no fault of his own, indeed he must almost have expected it; but he had to obey the orders of his ignorant and hasty superiors even when he knew them to be foolish.

The loss of de Sa and all his army was a terrible blow to the remaining Portuguese. The army of Senerat over-ran the whole country, until all that remained to them was Colombo. Colombo was closely besieged for three months, and if only Senerat had had a few ships, he could have captured it at once.

BOOKS FOR THE TEACHER:

PIERIS: *The Portuguese Era*, or *Ceylon and the Portuguese.*

CODRINGTON: *A Short History of Ceylon.*

DE QUEYROZ: *Conquest of Ceylon* (Trans. Fr. Perera).

QUESTIONS:

1. Explain—
   (*a*) Why the Portuguese wished to conquer the whole of Ceylon.
   (*b*) Why they failed to do so.

2. I. Who do you think are—
   (*a*) The two most important Portuguese leaders.
   (*b*) The three most important Sinhalese leaders in this chapter ?

   II. Write a short account of what each one did.

3. Draw a large map of Ceylon, marking each place mentioned in this chapter.

4. Write an imaginary letter from a Portuguese soldier in Ceylon to a friend at home in Portugal, describing what he did and saw while serving in the army of de Azavedo.

CHAPTER IV.

AMERICA AND INDIA

SECTION 1 : EUROPEAN COLONISTS IN AMERICA—THE SPANISH CONQUESTS OF SOUTH AMERICA—HERNANDO CORTES—THE FRENCH IN NORTH AMERCIA.

SECTION 2 : INDIA IN 1505—THE FOUNDING OF THE MOGUL EMPIRE—BABUR AND AKBAR THE GREAT—THE PORTUGUESE IN INDIA.

SECTION 1 : AMERICA

The world which we have to deal with now is larger than the world with which we dealt in Book I. Then we were concerned only with Europe, Asia, and Africa ; now we have the huge continent of America as well. The land which Columbus had first discovered, and had wrongly believed to be a part of India, was now known to be of enormous extent, and had been named ' America ' after the famous explorer, Amerigo Vespucci. The original races which the first European explorers found in America were not very energetic or progressive; all the civilization which we see there to-day was imported from Europe ; and so, historically, we may regard America as a branch or extension of Europe.

We have seen already (page 41) how, in 1493, the Pope divided the newly-found continent between Portugal and Spain. The Portuguese, being busy with their Indian trade, were content with Brazil, and the first real colonists on a large scale were the Spaniards, who confined themselves to the southern part of the continent.

The Spaniards found the mainland of South America already inhabited by people whom, when they still believed they were in India, they called Indians. These American 'Indians,' whom many people believe are distantly related to the Chinese, were in much the same state of civilization as the people of South Europe had been when, or just before, history began. Unfortunately, in their mad rush for wealth, the Spaniards lost this wonderful opportunity, which can never come again, to study the early stages of civilization.

The Spanish conquerors, as we have said before, had only one object in view; to become rich as quickly as possible. They did not trouble, as the British planters in Ceylon have done, to improve the land and plant crops which after a few years would prove a constant source of wealth; they cared only to grab all they could lay their hands on at the moment. The result was that, in a few years, the wealth was exhausted, and they had no plans for producing any more. In a very short time the native Indian civilization was destroyed, all the temples and palaces plundered and ruined, while thousands of the Indians were killed, and thousands more sent to work as slaves in the silver mines. In some places they did grow sugar, and various other plants which they brought over from Europe, but as a rule they cared only for gold and silver. Every year a vast fleet laden with treasure went home to Spain. The King of Spain claimed one-fifth of the treasure for himself, but the colonies were ruled by a Council of the Indies, established in 1509. The whole system of government was thoroughly bad. The Spaniards cared only to become rich, while the Indians were so oppressed by heavy taxes and forced labour that their numbers

decreased with such rapidity that it was feared they would die out altogether.

HERNANDO CORTES

In order to understand the methods of the Spanish conquerors of America, it will be convenient to study the life of one of the chief of them.

Hernando (Fernando) Cortes was born in 1485, the son of a noble and famous, though poor, Spanish family. He was educated at the University of Salamanca to become a lawyer; but he found that he had no real liking for the law, and longed for a life of adventure instead. In 1504, after he had twice been prevented by accident, he realised his ambition, and set out for America.

He went first to the island of San Domingo, where he held several offices. After a few years there he went on to Cuba, where he served under Velazquez, the Governor of Santiago.

While he was still serving under Velazquez, a traveller named Grigalva arrived, with news of a new country, called Mexico, which he had discovered on the mainland. Always eager to conquer new lands, and find new cities to plunder, the Spanish authorities at once told him to go back and conquer Mexico. Grigalva tried, but failed; and so Cortes, who had already distinguished himself as a soldier, was sent in his place. In 1518 he set out from Santiago, with 10 ships, 600 Spanish soldiers, and a few cannon, to conquer the whole of a large empire.

Velazquez, apparently jealous of his subordinate's opportunity, sent messengers ordering him to come back almost before he had started. But Cortes, seeing in the conquest of Mexico his great hope of fame

and wealth, disobeyed the orders, and went on his way. He landed in Mexico on March 4, 1519.

At first he found his task an easy one. The Mexicans, who had not before had dealings with Europeans, were too surprised to resist him. They were so frightened by the sight of ships, horses and guns, none of which they had ever seen before, that they thought the newcomers must be gods, and worshipped them and gave them presents. They were interested most of all in the horses, and when they first saw a man sitting on a horse they thought it was all one animal with two heads.

In spite of this reception, Cortes' soldiers were frightened when they saw the size, population, and wealth of the land which they had come to conquer. Hearing of this, Cortes did a very bold thing ; he set fire to all his ships. His soldiers then saw that they had no escape, they must conquer or perish, and were ready to follow him.

Cortes' first act was to found the city of Vera Cruz, on the coast, and to appoint himself Captain-General. Then, leaving a few soldiers to guard Vera Cruz, he led the rest inland towards the capital.

Mexico was ruled, he discovered, by an Emperor named Montezuma. This Montezuma was not popular with all his subjects and so Cortes set himself to stir up rebellions against him. By the time he reached the city of Mexico, he had increased his small army by the addition of 6,000 discontented Mexican rebels.

Even when they reached Mexico City, the capital, Cortes and his followers met with no opposition. Montezuma himself, believing them to be gods and descendants of the sun, came out to meet them with great splendour and ceremony. They were taken into the city, and

lodged hospitably in a palace, which they at once fortified.

So far things had gone well. Suddenly news came to the city that one of Montezuma's generals had attacked and captured the fort at Vera Cruz, and killed the Spanish soldiers who guarded it, one of whose heads he sent as proof of his victory. Montezuma at once changed his mind about the Spaniards. Hitherto he had believed them to be gods, and immortal ; now he saw that they were only ordinary men, who could be killed. He prepared to attack them.

In this sudden danger, Cortes acted with his usual swiftness and boldness. He rushed round to Montezuma's palace with a few soldiers, seized the Emperor, and told him that if he did not come with him and do as he wished, he would kill him at once. Montezuma, terrified, did as he was ordered. Cortes had the Mexican general who had attacked Vera Cruz brought to the city and burned in front of Montezuma's palace, while Monte zuma himself was bound with chains, made to acknowledge himself the servant of the King of Spain, and finally released on paying a tribute of 600,000 coins of pure gold and a vast number of jewels.

Meanwhile Velazquez, angered by Cortes' refusal to return, had sent after him another of his officers, named Narvaez, with orders to capture him and bring him back by force. Cortes, leaving two hundred of his men to guard Mexico city, hurried back with the rest, defeated Narvaez, and added his soldiers to his own. With this new force he returned to Mexico City, crushed a rebellion which had broken out in his absence, and completed the conquest of the country by winning a great battle at Otumba.

Cortes, having completed his task of conquering Mexico, sent home an account of his doings to the King of Spain, who was so pleased that, disregarding the jealous Velazquez, he appointed Cortes Governor of Mexico. Unfortunately Cortes' success made him many enemies among the other Spanish officials. They employed spies to watch him, and sent bad reports of his government home to Spain. Finally, while Cortes was away conquering the neighbouring province of New Spain, they found an excuse to seize all his property and arrest his chief followers. At last Cortes grew weary of the endless plots which his enemies made against him, and returned to Spain, to complain to the King. The King ungratefully refused to hear or even to see him having been set against him by his enemies. At last, in despair, Cortes forced his way through the crowd, and stopped the King as he drove through the streets in his carriage.

"Who are you?" demanded the King furious at the interruption.

"I am a man," replied Cortes, with dignity and with truth "who has won for you more provinces than your father left you cities."

Even this did not persuade the King to listen to his just grievances, and Cortes died, solitary, disappointed, and disgraced, in 1547.

Cortes was very typical of the Spanish, and indeed of the Portuguese colonists; a brave and skilful soldier, but cruel, greedy, and unscrupulous.

By the efforts of such men as Cortes, and the Pizarro brothers, who conquered Peru, the Spaniards had made themselves masters of the whole of South America, from Mexico to Chile, by 1550.

OTHER EUROPEANS IN AMERICA

For nearly a hundred years the Spanish and the Portuguese had the continent of America to themselves. But before the end of the sixteenth century, other European nations began to claim a share. The Spaniards were too firmly established in South America for them to hope to oust them, so they turned their attention to North America, which the Spaniards had not touched. The French established small settlements on the river St. Lawrence, and at Montreal, in Canada, between 1534 and 1542; but it was some years before the English took any part. At first, as we shall see in a later chapter, English interest in America was confined to capturing and plundering the Spanish treasure ships on their way home.

SECTION 2: THE FOUNDING OF THE MOGUL EMPIRE

INDIA IN 1505

We saw in Book I. how, by 1505, all India was in a state of hopeless confusion. It was divided, roughly, into three main parts:

(1) *Muslim India.*—This consisted of the plains of the North, which were under Afghan rule, and the Bahmani kingdom in the South.

(2) *Hindu India.*—The only parts of India which were still really under independent Hindu rule were the Empire of Vijayanagar, in the South, and Rajputana, where the Hindu rajahs were still powerful.

(3) *Portuguese India.*—Portuguese traders had established themselves along a small part of the West coast. We shall study their affairs later.

THE MOGULS

The early Muslim invaders of India, as we saw in Book I., were divided into two main classes : the Afghans, a semitic race akin to the Jews and Arabs ; and the Turks, etc., who were of Mongolian or Tartar origin, coming from the vast plains of Central Asia.

The Afghans, though they frequently invaded India, never succeeded in establishing a firm and lasting empire there. This was largely because they had no unity among themselves. They consisted of individual chiefs, each of whom conquered what he could for himself and his own followers ; and thus India was divided up among them into many small states, much as it had been in the days of the Hindu rajahs. They were so few in number that all they could do was, by mere force of arms, to claim tribute and a vague obedience from their numerous Hindu subjects. They were remarkable chiefly for their ferocity, and their cruel persecution of Hindus.

The Moguls, the first and last Muslims to found a real empire in India, came from Central Asia, and belonged to the same race as the great conquerors, Chinghiz Khan and Tamerlane. Though they had been converted to Islam several centuries before, they were not very strict Muslims ; many of them, for example, drank wine, and indulged in other pleasures forbidden to strict followers of Muhammad. This slackness in religion, however, had one good effect ; they were not so eager to kill Hindus and destroy temples as the more pious Afghans and Turks had been. This tolerance of the religions of others, which had been shown earlier by Chinghiz Khan and Kublai Khan, enabled them to found an empire which included both Muslims and Hindus.

BABUR

The first great Mogul leader in India was Babur.

Babur, who claimed descent from both Chinghiz Khan and Tamerlane, was born in 1482. When he was only eleven he became ruler of Samarkand, which had been the centre of the Eastern part of his ancestors' empires. The whole of his youth was spent in fierce wars with his neighbours. He conquered a great stretch of the country round him, but twice he was driven from his throne, and finally, in 1504, he left Samarkand and founded a new kingdom for himself at Kabul, in Afghanistan.

As soon as he was firmly settled in Kabul, he began to look with envy at the great wealth which he saw beyond the Indian border, and to wish to win some of it for himself.

His first visit to India was made in 1519. He captured the city of Bajaur, and claimed the Punjab, by right of his descent from Tamerlane. He did not, however, try to establish his claim, as his object now was only to look around and lay his plans for the future. He came to the Punjab again in 1524, but still he did little more than look around and gather information.

At last, in 1525, he began his real invasion. With an army of only 12,000 men he marched into the Punjab, which was still held by the Afghans. The Afghans were, as we have seen, much divided among themselves, and though their leader, Sultan Ibrahim, had an army nearly ten times as large as Babur's they were easily defeated at the battle of Panipat.

Having defeated the Afghans, Babur had next to face the Hindus of Rajpatana and Central India. The Hindus were led by the Rana (Chief) Sanga of Udaipur, a warrior who had fought in so many battles that he

had lost one arm and one eye, one of his legs was broken, and his body bore the scars of eighty wounds. Babur was so alarmed by the thought of having to face so experienced a leader and so huge an army with only 12,000 men, that he made a great vow. Up to this time one of his chief pleasures had been wine-drinking, which is forbidden to a Muslim. Before the battle began he solemnly broke all his drinking cups, and vowed never again to drink alcohol. In the battle which followed Babur was again victorious, and the power of the Hindu rajahs was broken (1527). The place of the battle was Khanna, near Agra.

By the time Babur died, in 1530, he was master of practically all North and Central India. In character he was much like the earlier Muslim invaders; a man of fierce courage, and great skill and experience in war, yet learned and cultured in his own way. He was a skilled musician, and wrote poetry in both Turki (his native language) and in Persian.

HUMAYUN

Babur was succeeded by his son, Humayun, a foolish and weak man. After a series of short wars, he was driven from his throne by an Afghan, Sher Khan. Humayun, after wandering about for some time, retired to Persia, while Sher Khan and his successors ruled in India for fifteen years. After that time Humayun, with the help of the Shah of Persia, regained his kingdom (1555). He died seven months later, and was succeeded by his son, Akbar, the greatest of the Mogul emperors of India.

AKBAR THE GREAT

Akbar, the son of Humayun and the grandson of Babur, was born in 1542, while his father was flyin

from Sher Khan. He came to the throne in 1555, when only 13 years old. His position was very insecure, as there were other claimants, including two nephews of Sher Khan, who had at least as much right to the throne as he had.

While Akbar was still only a boy, the kingdom was ruled by his father's old general, Bairam Khan. Bairam Khan was a vigorous soldier, and soon defeated the two Afghans, and a third claimant, a Hindu named Hemu.

Though a clever and faithful minister Bairam Khan was a proud, masterful man, and wished to keep all the power in his own hands. As Akbar grew older, he wished to begin to rule himself. In 1560, chiefly on the advice of his mother and the other ladies of the family, he dismissed Bairam Khan. He found, however, that he had only exchanged masters. Instead of Bairam Khan, Akbar found that his mother now ruled his kingdom for him. It was not until 1562 that Akbar really began to show his authority, and took the power away from his female relations, and the evil men whom they had unwisely promoted.

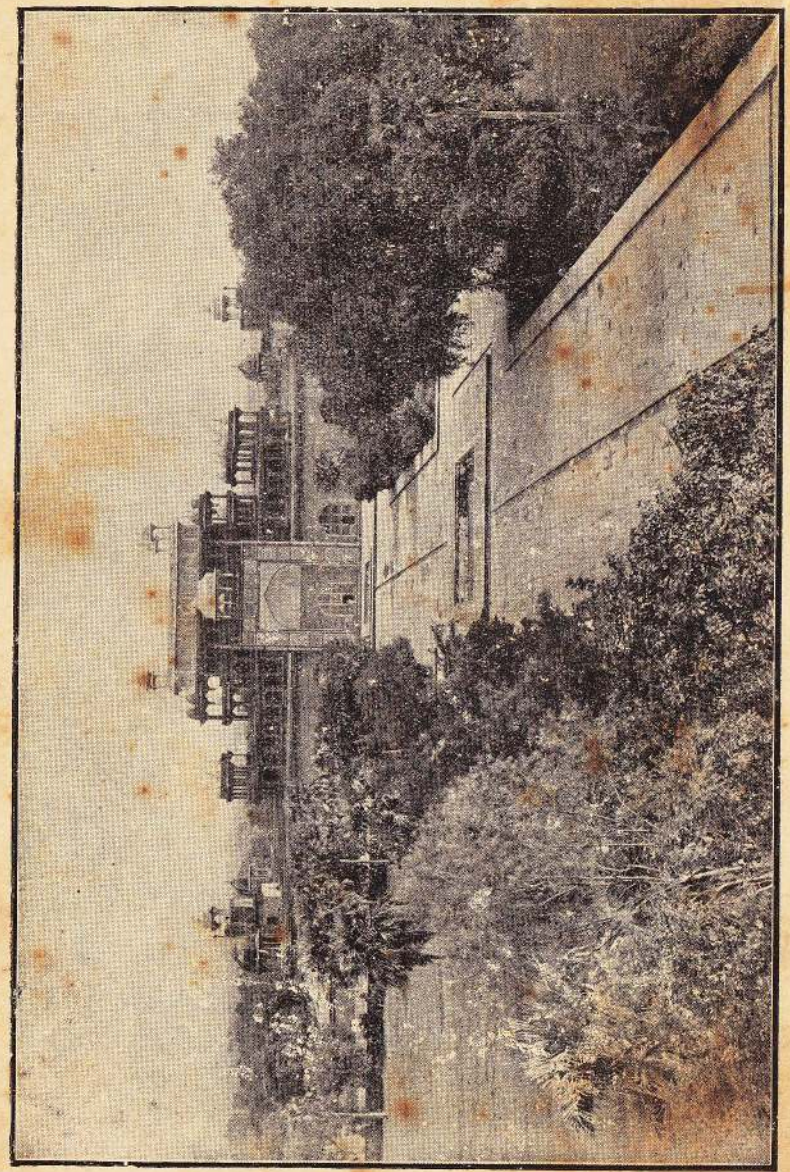
As soon as he began to rule, Akbar realised one very important fact. His father and grandfather, and all the other Muslim rulers, had been Kings only of their Muslim followers, who, though they had conquered the country, constituted only a very small part of the population. Akbar had the wisdom to see that, if he were really to rule India, he must be King, not of the Muslim conquerors only, but of the whole population. In order to win the loyalty of the Hindus, who formed the bulk of his subjects, he promptly stopped all persecution of them, withdrew the oppressive anti-Hindu laws and taxes on non-Muslims, and married a Hindu princess. Akbar's ambition was to be lord and ruler of

all India, as Asoka had been, and he knew that he could never be that unless he was as much King of the Hindus as he was King of the Muslims. Nevertheless his alliance with his Hindu subjects, though wise and necessary, offended many of his strict Muslim followers.

Having established himself firmly in the lands he held already, Akbar set about extending his kingdom until it should include all India. By 1570 he had brought Rajputana, the stronghold of the remaining Hindu rajahs, under his control, and in 1573 he conquered the wealthy and important country of Gujerat. When, in 1576, he had conquered Bengal, he was master of practically all North and Central India. Of course his authority, like Asoka's, was different in different parts of the country. Some districts he ruled himself, while in other parts he was satisfied with a mere oath of submission and payment of tribute from the local ruler.

Akbar introduced many reforms in his dominions. Apart from the more friendly attitude towards Hindus, which we have mentioned, he improved the administration in many ways. In particular he tried to introduce the system of paying his officials regular salaries, instead of letting them pay themselves by forcing whatever they could out of the people they governed. He also improved greatly the money coinage of the country.

All his life Akbar was deeply interested in religious matters. In his youth, he was an orthodox Muslim ; then he began to show sympathy with various heretical Muslim sects ; and finally to extend this interest to entirely different religions. In the great city which he built at Fathpur-Sikri, he included a building called the ' House of Worship ' where people of all religions were invited to dispute together. Akbar himself



TOMB OF AKBAR. *Photo Plâté Ltd.*

gradually drifted farther and farther away from Islam. He loved to talk with Hindu philosophers, he asked the Portuguese authorities at Goa to send two learned priests to instruct him in Christianity, and he encouraged both Parsees and Jains. Though he showed sympathy with all these religions, and at different times seemed to practise them all, he really believed in none. By 1582 he had ceased even to call himself a Muslim, and seemed to be more Hindu than anything else, though he still occasionally attended Muslim ceremonies, and several times seemed to be on the point of becoming a Christian. This strange attitude helped him in his task of ruling sympathetically over people of many different religions, and helped greatly in the formation of a united India.

Having subdued all North and Central India, he turned his attention to the South. In 1593 he attacked the Deccan, and in 1599 went still further south and captured Asirgah (1601). The rest of his reign was disturbed by the rebellion of his son, Jahangir, and in 1605 he died, it is suspected of poison.

CHARACTER OF AKBAR

Akbar's character was a strange one. He was a conqueror, a fierce and successful soldier, yet a wise and sympathetic ruler. He extended his empire by force, but ruled it wisely and mildly. He was a remarkable man in that, in an age when religious persecutions were common all over the world, he showed sympathy with all faiths. All the reforms he carried out were good and wise, and his treatment of the Hindus more than anything else enabled him to establish once more a united Empire of India.

Though he never learnt to read and write, Akbar could truly be called a learned man. He employed men to read aloud to him, and so remarkable was his memory that he remembered everything that he heard. His intellectual interests were, as we have seen, connected chiefly with religions, of which he was a keen student. Art and literature received great encouragement, and he erected many noble buildings.

AKBAR'S WORK

Akbar's chief work, of course, was to found once more a united Empire of India. His Empire was not founded merely on conquest; it was based on real unity, with equal treatment of the different races and religions. He succeeded, for a time, in settling the Hindu-Muslim quarrels, which are still the chief obstacle to India's progress. Very few rulers in the world's history have shown more real wisdom and strength than Akbar the Great.

THE PORTUGUESE IN INDIA

The first European to arrive in India in modern times was Vasco da Gama, the Portuguese explorer who sailed round the South of Africa and landed at Calicut in 1498.

Da Gama found Calicut ruled by a Hindu prince, who was called the Zamorin. The Zamorin was prepared to be friendly, but the numerous Arab traders in his realm were strongly opposed to European rivals.

A few years later (1500) a large Portuguese fleet, commanded by Cabral, came again to Calicut and, with the consent of the Zamorin, established a 'factory,' or trading house there.

The Portuguese wished not merely to trade in the East, but to found an empire there. In 1510 Affonso

de Albuquerque took possession of the island of Goa, on the west coast, which was to be the centre of that empire. Several more Portuguese forts and trading centres were later established along the coast. On the whole the Portuguese were friendly with their Hindu neighbours, but they carried on a fierce and constant war against their Arab trade rivals.

The Portuguese dreams of an Empire in the East were never realised, and their dominions never extended far beyond Goa. We study in other chapters their attempts to include Ceylon in their 'Empire.'

There were several reasons for the failure of the Portuguese. First, their system of governing colonies was very bad, as we see in the case of Ceylon. They sent the wrong sort of men as officials; men who had no thought beyond grabbing wealth for themselves, and who lived idle and vicious lives. Also they were too eager to seize more land, and too slow to introduce regular and proper government into the lands they had already.

Secondly, their fondness for religious persecutions made it impossible for them to rule peaceably over people of other religions. One of their chief objects was to force, by any means they could, all the Indians within their reach to become Christians. In 1560 the Inquisition (see Chap. II) was established in Goa, and the religious persecution became fiercer than ever.

For these, and many other reasons, the Portuguese settlements in the East soon fell into decay, and the Eastern trade passed into the hands of their Dutch and English rivals.

BOOKS FOR THE TEACHER.

HEARNSHAW'S *World History.*

WELL'S *Outline of History*, Vol. II.

Encyclopaedia Britannica, articles on America, Cortes, Akbar, etc.

VINCENT SMITH *Oxford History of India.*

QUESTIONS.

1. Draw a map of South America, marking the lands conquered by Cortes and the other Spanish adventurers.
2. Explain what effects the adventures of the Spaniards and Portuguese in America and Asia had on their position in Europe. (See also Chapter II.)
3. Draw a map of India, showing the Empires of Babur and Akbar.
4. Write a short account of the life of Akbar the Great, and explain why he was so successful as an Emperor.

CHAPTER V.

EUROPE IN THE 16TH CENTURY

NORTH AND SOUTH EUROPE—ENGLAND AND QUEEN ELIZABETH—THE ENGLISH SEAMEN—SIR FRANCIS DRAKE—THE SPANISH ARMADA—RISE OF HOLLAND—WILLIAM THE SILENT—PHILIP II. OF SPAIN—EXERCISES.

In Chapter II. we studied the splitting up of Europe. We saw how, at the Reformation, the nations of Europe split up into two classes, those of the North and those of the South.

NORTH AND SOUTH EUROPE

At first, we saw the nations of South Europe, especially Spain and Portugal, which had remained faithful to the Pope and the Roman Catholic Church, prospered more than the nations of the North. They were conquering vast empires and collecting immense treasures in South America, India and Ceylon, while the slower nations of the North were still busy with their religious troubles.

In this chapter we shall see how Spain and Portugal soon exhausted their short and sudden burst of energy; while Holland, England and Germany, slower to start, but more persistent when once they had started, slowly but steadily pulled ahead of them.

We might compare the southern nations to a fast trotting bull, and the northern nations to a cart bull. The trotting bull can pull a racing hackery very fast in a short race ; but when it comes to long and heavy

work, pulling a big load over a long distance and up many steep hills, it is easily beaten by the slower, stronger cart bull. In the same way Spain and Portugal raced ahead very fast for a short time, and for a few years prospered very greatly; but Holland, France, England and Germany, starting later and moving more slowly and carefully, gradually built up a less splendid but more solid and lasting prosperity.

ENGLAND

One of the first nations of the North to come into conflict with Spain and Portugal was England.

We have seen how, during the reign of Henry VIII., England had been very busy putting her own affairs in order. When that was done, and things were peaceful and prosperous at home, Englishmen began to look with envy at the vast wealth which the Spaniards were collecting so easily in South America. The Spaniards' only title to keep all America to themselves was the Pope's gift of 1594. The Protestant Englishmen, naturally, cared nothing at all for what the Pope had said, and saw no reason why, if they were strong enough to fight the Spaniards, they should not win a share of the New World for themselves.

The Englishmen, living on an island, and so used to ships and the sea, naturally preferred to fight the Spaniards by sea. They could not send large armies to fight the Spaniards in South America, so they began by attacking and capturing the great ships which, every year, brought the vast treasures home to Spain.

QUEEN ELIZABETH

Queen Elizabeth, the daughter of Henry VIII. and Anne Boleyn, was born in 1533. Henry VIII. was followed on the throne first by his son, Edward VI., who died young, and then by his elder daughter, Mary. Elizabeth, the younger daughter, came to the throne on the death of her sister Mary, in 1558.

In many ways Elizabeth was very much like her father. She was a tall, strong woman; but her appearance was commanding rather than beautiful, though she was very vain, and dressed magnificently. She was very well educated, and spoke four or five languages; though she preferred vigorous action, and rough sports like hunting, to study and thought. Lastly, she was determined to do as she pleased in everything.

Elizabeth's aim was the same as her father's, to keep England peaceful and happy, and to make it prosperous at home by peaceful trade rather than to make it famous abroad by unnecessary and expensive wars. She had also her father's habit of choosing for her ministers men who would do, faithfully, swiftly, and thoroughly, exactly what she told them to do. If they tried to take too much power into their own hands, or to decide what should be done, she dismissed them at once.

When she first came to the throne she found the whole country disturbed by religious quarrels. We saw in Chapter I. how her father had established the Reformation in England. After Henry's death, his eldest daughter, Queen Mary, had tried to undo all his work and to make England Roman Catholic once more. Elizabeth herself, who was not a religious woman, cared very little whether England was to be Catholic or Prostestant; but she decided very firmly that it must not be split in two by quarrels about the matter. To stop all further dispute, she settled the question by law. She ordered that the Protestant religion should be re-established as it had been at the time of her father's

death. The great mass of the people were satisfied with this arrangement ; after all, both Protestants and Catholics were agreed about the main teachings of Christianity, and they cared more for their national unity than for obscure and difficult arguments about the details of religion. However, though the majority agreed with the Queen, there still remained a number of enthusiastic Roman Catholics, and also a number of extreme Protestants who wanted to go on to more violent forms of reformation than the careful Elizabeth would allow. The latter, from the great purity of life and teaching which they professed, were called ' Puritans,' and we shall hear more of them later.

In addition to these troubles at home, Elizabeth had to face an unexpected danger from Scotland, which was not yet united with England. The Scots were ruled by a Queen named Mary, who, being a great-granddaughter of Henry VII., was the next heir, after Elizabeth, to the throne of England also. Mary Queen of Scots, as she is generally called, had been educated in France, and was a strong Roman Catholic. Her religion brought her into so many disputes with her Scottish subjects who, led by a great reformer named John Knox, were violent Protestants, that she had to give up her throne to her infant son James (see p. 140) and take refuge in England.

The presence in England of the Roman Catholic heir to her throne gave Elizabeth endless trouble. Mary at once became the leader of the discontented Roman Catholic minority, and various plots were made by misguided and too-enthusiastic Catholics to murder Elizabeth, and, with Spanish help, to place Mary on the throne. At last these plots became so frequent and so dangerous that Elizabeth's advisers urged her to have

Mary beheaded on a charge of treason. The execution of Mary Queen of Scots has been thought very cruel, but really Mary had only herself to blame for her fate, as she had given her consent to plans for murdering Elizabeth secretly and treacherously.

We have already mentioned Elizabeth's desire to keep her country free from foreign wars. That was a good and wise desire, but very difficult to carry out. All over Europe there were constant struggles between the Catholics and the Protestants, and both parties wished to draw England into the quarrel. The Protestant nations, which were all small and weak, wished to persuade Elizabeth, the ruler of the only powerful and united Protestant nation, to become their leader. The Catholic nations, on the other hand, wished by any means in their power to force England back into the Catholic Church.

Even at the beginning of her reign Elizabeth would, probably, have liked to set up as the leader of all the European Protestants ; but she knew that, if she did so, the powerful Catholic nation of Spain would at once go to war with her. Though England was growing stronger every year, she was not yet strong enough to face a war with Spain, so Elizabeth cunningly put off the evil day. Her methods were not very noble, but they were very successful. She played with both sides, encouraging now one and now the other. She expressed sympathy with the continental Protestants, and kept promising them help, though she delayed sending it. On the other hand she was saved from a Catholic invasion for the moment by the jealousy of the two great Catholic nations, France and Spain, which was so great that neither dared attack her for fear that the other would, out of mere spite, come to her help. Nevertheless

Elizabeth, at one time, had to keep Spain quiet by letting the King of Spain hope that she would marry him. The King of Spain was anxious for this marriage, as he believed that, once Elizabeth was his wife, he could soon bring England back to the Catholic religion.

But this uncertain state of affairs could not continue; the time came when Elizabeth was forced to take a definite stand on one side or the other. In 1570 the Pope issued a "Bull," declaring Elizabeth 'excommunicated,' which meant that it was the duty of all Catholics to unite to depose her from her throne. From this time onwards a war with Spain the great champion of the Pope, was inevitable. It was, however, delayed for some years, chiefly because the Spaniards were busy suppressing revolts in their own Protestant colonies, such as Holland (see p. 95).

THE ENGLISH SEAMEN

One of the chief features of the reign of Elizabeth was the success of the English seamen abroad.

We have mentioned before that the Spaniards, though excellent soldiers on land, were but poor sailors. The English sailors, who cared nothing for the Spaniards' claim that all the New World had been given to them by the Pope, soon found that it was an easy matter to attack and capture the great clumsy ships which took the treasures home to Spain. This attacking of ships would now be called mere robbery and piracy, but in Elizabeth's days it was considered a proper form of warfare. Though England and Spain were not yet officially at war, all Protestant Englishmen regarded the Catholic Spaniards as their natural enemies.

One of the first to follow Columbus across the Atlantic was John Cabot, an Italian who had settled

in England. In the time of Henry VIII. some English merchants began to trade with the west coast of Africa, and to take a share in the fisheries of Newfoundland, in North America. In 1553 another English explorer, Richard Chancellor, started a profitable trade with Russia. Meanwhile yet another Englishman, William Hawkins, had opened up a trade with Spanish South America; while his son, John Hawkins, first began the wicked but profitable business of stealing negroes from Africa and selling them as slaves to the Spaniards, who, having killed most of the original inhabitants of their colonies, were in great need of labourers.

The Spaniards, though willing enough to buy Hawkins' slaves, strongly resented the way in which these Englishmen pushed their way into their colonies, and many of them were captured and burned by the Inquisition (see Chap. II.) on the excuse that they were heretics. Things had been in this uncertain state even when England and Spain professed to be friendly, but after 1570, when war was inevitable, they got much worse. Sailors from Holland also began to join these English adventurers, and the Spaniards were constantly worried by their sudden attacks.

A typical figure of the time was Francis Drake, who was born in Devonshire. in the south of England, in 1540. While still a boy he accompanied his relation, Sir John Hawkins, on his last slave-trading voyage.

In 1572 Drake sailed from Plymouth with only two small ships, crossed the Atlantic, and attacked the small port of Nombre de Dios on the narrow Panama Peninsula which joins together South and North America. After a short fierce fight he seized the port, took a great quantity of gold, silver, pearls and jewels, and sailed away again. While in Panama he saw,

from the top of a mountain, the great Pacific Ocean, which lies on the other side of the narrow neck of land. Up to that time no ships except those of the Spaniards had ever been in the Pacific, and on the top of the mountain Drake kneeled down and prayed God to "give him life and leave to sail once in an English ship in that sea."

Five years later, in 1577, Drake left England once again, this time with five ships, to fulfil his dream of sailing an English ship in the Pacific Ocean. He sailed down the east coast of South America, through the dangerous Straits of Magallan (see atlas), and up into the Pacific. The Spaniards, never thinking that any foreigner would dare to venture into the Pacific, had not troubled to build any defences on their western coast, and so Drake captured vast treasures with very little trouble.

When Drake had captured all the treasure his ships could carry, he did as brave a thing as Columbus had done nearly a hundred years before. He turned his ships again westward, and sailed on and on across the vast and then unknown Pacific Ocean. At last he reached the east coast of Africa, rounded the Cape of Good Hope, and so got back to England, having been the first man to sail right round the world. Queen Elizabeth was so pleased by this great achievement that she herself went on board his ship, the *Golden Hind*, as it lay anchored in the Thames, and made him a knight, Sir Francis Drake.

Sir Francis Drake was typical of the English seaman of his day: enterprising and adventurous, ready to face any danger, known or unknown, eager at the same time for glory and for wealth. When we read of their constant attacks on the Spanish treasure ships, we are often

inclined to think of them as mere robbers, greedy for gold. They certainly were greedy for gold, but they excused their raiding expeditions, at least to themselves, by their belief that it was the duty of a good and pious Protestant to fight against the hated Catholics and their wicked Inquisition. It was, as we shall see, the energy and boldness of these Elizabethan seamen that made possible, a century or more later, the founding of the British Empire.

THE SPANISH ARMADA

At last the war with Spain, which Elizabeth had put off for so long, could be delayed no longer. For this war there were three chief reasons :

(1) The religious quarrel. Since the Pope issued his Bull in 1570 (see p. 88), the King of Spain was more determined than ever to conquer England and bring her back to what he considered the true faith.

(2) Colonial rivalry. The King of Spain had appealed to Elizabeth constantly, but unsuccessfully, to punish Drake and the other seamen who attacked his treasure ships.

(3) In 1580 Philip, the King of Spain, annexed Portugal and added it to his own country. Elizabeth offended Philip greatly by helping Dom Antonio, a Portuguese prince, in his unsucessful attempt to reclaim the Portuguese throne for himself.

In 1584, Philip sternly forbade all English ships to enter his dominions. Elizabeth replied by sending Drake, with twenty-five ships, to plunder the Spanish port of Vigo, and the Spanish West Indies. Angrier

than ever, Philip began to build a great fleet to invade England. When this fleet was nearly ready, in 1587, Drake boldly sailed right into the great Spanish harbour of Cadiz and burned more than thirty of the new ships.

By the next year the tireless Philip had a new fleet ready to invade England. The Spaniards were so proud of this great fleet, with its huge ships laden with thousands of well-trained soldiers, that they boastfully called it the Invincible Armada (the Unconquerable Fleet). This great Armada left Lisbon in May, 1588.

The English fleet which had to meet it had been collected in a great hurry, with little time for preparation. But the English ships, though smaller, were better built and faster than the Spanish ones, and were commanded by hard, experienced seamen like Drake and Hawkins. The Englishmen wisely let the Spaniards sail right past Plymouth, their chief harbour, and then followed them, attacking the rear ships one by one, but never challenging the whole fleet at once. After being chased and worried all up the English Channel in this way, the Spaniards took refuge near the French coast to recover themselves. There they thought they would at last be safe, but the English took some of their oldest ships, filled them full of things that burn easily, set them on fire, and then sent them right in among the Spaniards.

Terrified that all their ships would be set on fire, the Spaniards had to leave their safe harbour and come out to sea again, where they were utterly defeated on July 29, 1588. The unfortunate Armada, already beaten in battle, next met with a fierce storm, which drove it right round the North of Scotland. Philip's dream of invading England was killed for ever. He

made one more feeble attempt in 1596, but his ships were destroyed by the English before they ever left Cadiz harbour.

RESULTS OF THE DEFEAT OF THE ARMADA

The defeat of the Spanish Armada did not mark merely the victory of the English over the Spaniards, it signalised the triumph of the nations of the North of Europe over those of the South, of Protestantism over Catholicism. The power of Spain and Portugal, which had suddenly become so great when they discovered the New World, was definitely broken. From this time onwards the power of Portugal and Spain decayed, while England and Holland began to take their places as the great traders and colonisers of the world.

THE END OF ELIZABETH'S REIGN

The reign of Elizabeth lasted until her death in 1603. For forty-five years she had kept England safe, prosperous and happy, and she was deservedly loved and admired by her people. She had certainly many great faults of character, and by modern standards would be considered a very autocratic ruler. So, perhaps, would Parakrama Bahu. Nations will forgive a great deal to strong and wise rulers who bring them peace and prosperity.

The reign of Elizabeth was distinguished not only by success in trade and in war. We always find in history that a period of great peace and prosperity produces great works of art. Elizabeth's age saw, therefore, a great outburst of poetry. Its chief ornament was Shakespeare, the noblest and most beautiful of all English poets, but there were many others who followed him very closely, and seldom indeed have so

many great works of literature been produced in so short a time.

THE RISE OF HOLLLAND

It is plain to everyone that a nation cannot do great things abroad until it is powerful and united at home, just as Duttha Gamani and Parakrama could not go forth to reconquer new lands from the Tamils until they had set in order the districts they held already. We shall presently study how the Dutch defeated and replaced the Portuguese in Ceylon ; but first we must see how the Dutch, at home in Europe, grew to be a great nation.

Holland and Belgium, as we now call them, were then divided into seventeen separate provinces. By 1555 all these provinces, chiefly by forming parts of marriage dowries, etc., had passed into the hands of Philip, King of Spain.

The Spaniards were as cruel and greedy in their European colonies as in America, but they found that it was harder to ill treat the sturdy and determined Dutchmen than the unfortunate and ignorant American Indians, who could not even use guns. Philip first began to take away the liberties and the privileges of self-government, which, under their own rulers, the people of these small provinces had long enjoyed. Political persecution soon led to religious persecution. The teachings of Luther, and of his follower Calvin, had been very successful in the Netherlands (as these 17 provinces were called), and most of the people were strong Protestants. Philip, tried by force and violence, to make them Catholics again.

At first the people of the Provinces merely complained of their grievances and asked for justice. But

they soon found that Philip was deaf to their requests, and small rebellions began to break out. By 1572 all the Provinces were in open revolt against Spain. We have already seen how these struggling Protestants appealed in vain to Elizabeth for help.

By 1579 the Spaniards had reduced to obedience the people of the ten provinces which we now call Belgium, where the Protestants were fewer and less determined. The people of the seven Dutch provinces, however, obstinately refused to obey Philip or to become Protestants, and in this time of their terrible struggle they found a great leader.

WILLIAM THE SILENT

William the Silent was so called because he did a great deal and talked very little. Though his parents were Lutherans, he was educated at Brussels as a Catholic, and when he was still a boy he inherited an estate in the South of France, from which he took his title of Prince of Orange. He also owned great estates in the Provinces.

William one day was out hunting with the Catholic King of France, when the latter told him that the King of Spain proposed to send Spanish troops to kill all the Protestants in the Netherlands provinces, thinking that, as a fellow Catholic, William would approve of the scheme. William the Silent, true to his name, said nothing ; but he determined that, though a Catholic himself, he would not see his fellow-countrymen killed for a difference of opinion.

Going home to Brussels, William used his great influence to persuade the people to demand that all the Spanish troops in the country should be taken away,

enforcing their demand by refusing to pay taxes till it was done.

The troops were at last withdrawn, but Philip continued the religious persecution, and shortly after ordered that the Inquisition should be established in all the provinces. Two hundred or more prominent citizens, led by William thereupon presented a petition that the Inquisition should be stopped.

The regent whom Philip had left to rule the provinces, his own half-sister, seeing that William and his followers came unarmed, with only a petition in their hands, was scornful. One of her Spanish advisers, thinking of the petition, called them 'beggars,' and said that they should be beaten out with sticks.

William and his friends, being called beggars in scorn, took the name seriously. They formed themselves into a league, calling themselves 'The Beggars,' and had a begging bowl as their sign and badge.

William himself was a wise, moderate man, who loved peace. He wished only that the Protestants should be allowed to worship as they pleased in safety; but, as so often happens, many of his followers were wild extremists, who wanted to persecute the Catholics as the Catholics had persecuted them. These foolish men began to plunder and burn Catholic Churches all over the provinces.

The regent of the provinces speedily collected an army and defeated these violent rebels. Not satisfied with this, the King of Spain sent a large army, of 26,000 men, to destroy the Protestants altogether. This army arrived in Brussels, captured some of the chief Protestant leaders, and established a court which, from its cruelty, the Dutch called the 'Council of Blood,' to

discover and punish all Protestants. William managed to raise a small army, but he was at once defeated, and all his estates were taken from him. He was, indeed, defeated so completely that the Spanish commander wrote home 'we may regard him as a dead man.'

But, poor and defeated as he was, William was not a dead man. He knew, as the English knew also, that though the Spaniards were the best soldiers in the world, they were only feeble seamen. Having been hopelessly defeated on land, William and his followers changed their name to the 'Sea Beggars,' collected what ships they could, and attacked every Spanish ship they could find.

One example will show the courage and energy of these 'Sea Beggars.' The country of Holland is very flat, and much of it lies below the level of the sea, protected from flood by dykes, or large earth banks like the bunds of tanks in Ceylon. The town of Leyden was closely beseiged by the Spaniards, and William knew from experience that it would be hopeless to try to fight against them by land. So his Sea Beggars cut the dykes which held back the sea, and flooded their country until they could sail right up to Leyden in their ships.

Philip at last realised that, when the Dutch people had determined that they would be Protestants, all the soldiers of Spain could not change them into Catholics, and the only thing to do was to leave them alone. He had, however, unconsciously taught them one valuable lesson, the need for unity. In 1581 the seven Dutch provinces combined to form a single Dutch Republic, which by 1609 was recognised as a separate and independent nation. The Belgian provinces,

where Protestants were fewer and less determined, remained under Spanish control.

William the Silent was murdered in 1584 by a mad Catholic, whom Philip encouraged to do the terrible deed. Though he did not live to see the final triumph of Dutch independence, he is remembered by the people of Holland as their greatest leader, who, in the day when struggle seemed hopeless, united them together and led them to freedom. We shall see later how the Dutch Republic, of which William the Silent was the real founder, became for a hundred years or more one of the chief powers in Europe.

PHILIP II. OF SPAIN

We have mentioned King Philip of Spain many times, when dealing both with the affairs of England and with those of the Dutch. He played so great a part in the European history of his time that we must say a few words about him.

Philip II. was born in 1527, the son of the Emperor Charles V., who ruled what still remained of the Holy Roman Empire, and he came to the throne of Spain in 1556. The kingdom of Spain included the Netherlands provinces, the vast Spanish possession in America, and after 1580, Portugal also (see p. 91). He ruled till his death in 1598.

At least during the early part of his reign, Philip was by far the most powerful and wealthy king in Europe, and he distinguished himself as the loyal and energetic champion of the Pope and the Roman Catholic Church. His zeal for the Catholic religion was often misguided; we have already seen how it led him to persecute the Dutch Protestants, and to attempt to invade and conquer Protestant England; but it was

very sincere. He was a very energetic and hardworking king, greatly loved and admired by his own people, though he is said to have been very severe and solemn in manner, and so cautious that he was mistrustful and suspicious even of his own advisers and servants. The best we can say of him is, that he was ready to sacrifice everything for his religion.

When Philip came to the throne in 1556, Spain was the wealthiest and most powerful kingdom in Europe. But Philip's desire to force all his neighbours to become Catholics led him into many unnecessary and ruinous wars, including the disastrous attempt to invade England, and the long and unsuccessful struggle with the Dutch. As a result, by the time he died in 1598, Spain and Portugal had begun to fall into a state of decay from which they have never really recovered, while their power and their wealth had begun to pass into the hands of their Dutch and English rivals.

SUMMARY

All the events which we have described in this chapter took place between the years 1550 and 1600. At first it may seem to you that these events, the defeat of the Armada, the relief of Leyden, etc., are not very important in World History. But if we think more carefully, we shall see how great their effects were later on. It was the defeat of the Armada in 1588 that, two hundred years later, brought the British to India; just as it was the victories of William the Silent in Europe that enabled the Dutch to beat the Portuguese in Ceylon.

The reason for this is plain. The Spaniards and the Portuguese were, unquestionably, the best soldiers —that is, land-fighters—in the world. But the events which we have described showed that sea-fighting was

more important than land-fighting. It was no good for the Spaniards and Portuguese to hold vast lands and treasures in America and the East when the Dutch and English seamen could stop them from communicating with those places. In short, the sea-victories of Holland and England showed that, in future, the greatest power would belong to those nations which were powerful by sea.

It happened, by chance or otherwise, that the nations which were powerful by sea were the Protestant nations of Northern Europe, and so the centre of power moved from the South of Europe to the North, and from the Catholic countries to the Protestant.

BOOKS FOR THE TEACHER :

There are many sound and easily obtainable books on both English and European History. A useful book for the former is that by WARNER and MARTIN, and for the second, *Europe in the 16th Century*, by A.H. JOHNSON. (Published by Rivington).

EXERCISES :

1. Explain whether, from what you have read, you think the Spaniards got more good or harm from their great possessions in America.
2. Draw a map of Europe, showing, by different shading, which parts were Catholic and which Protestant.
3. Write a short account of the life of William the Silent, and say what lessons you think we should learn from it.
4. Explain why, in the days of Elizabeth, the possession of good ships and sailors was so necessary to a nation.

CHAPTER VI.

THE END OF THE PORTUGUESE

DECAY OF PORTUGAL—CEYLON IN 1630—PEACE WITH SENERAT—RAJASINHA II.—ARRIVAL OF THE DUTCH—BATTLE OF GANNORUWA—CAPTURE OF NEGOMBO—THE EIGHT YEARS' PEACE—DUTCH IN GALLE—FALL OF COLOMBO —EXERCISES

We have already seen, in Chapter V., how the Portuguese nation had begun to decline in Europe. In 1580, Portugal had ceased to be an independent kingdom, and had fallen under the rule of the King of Spain. When Spain itself began to lose its power and wealth, Portugal inevitably suffered as well, and shared in the general decay.

The decay of Portugal naturally had a very bad effect on the Portuguese colonies, the strength of which depended almost entirely on the support they received from home. The thing which affected colonies most was the loss of sea power. The whole of the trade and government depended upon their ships being free to travel between Ceylon and Goa, between Goa and Portugal, and so on. The defeat of the Armada, and the success of the Sea Beggars, had taught the English and Dutch seamen that they need no longer be afraid of the Spanish and the Portuguese at sea, and they began to venture into the Indian Ocean as they had already ventured into the Western Atlantic and the Pacific. The Portuguese had lost for ever their monopoly of the Eastern trade.

For the last twenty-six years (1630-1656) of their occupation of Ceylon, the Portuguese gave up their dream of conquering the whole island. Their time was fully taken up trying to keep their Dutch rivals out of those areas which they held already.

CEYLON IN 1630

Towards the end of 1630, the whole of Ceylon was in a state of turmoil. The defeat and death of their Captain-General, Constantine de Sa de Noronha, in Uva on August 24, 1630, had been a terrible disaster for the Portuguese. With their great leader dead and their army destroyed, they were utterly helpless.

Senerat, the King of Kandy, was now a weary old man, and he had handed most of the government of his realm over to his vigorous son, Maha Asthana, who afterwards became Rajasinha II. Maha Asthana was quick to take advantage of the situation. Within a month after his victory at Randeniwela (see p. 64) his army was encamped round Colombo, while the whole country—except for a few forts—was in his hands.

The state of the Portuguese was as desperate as it had been during the great siege of Colombo in 1579-80; but, in spite of terrible hardship and hunger, they managed to hold the fort of Colombo until they were relieved by the unexpected arrival of some of their own ships laden with soldiers. About the same time an outbreak of sickness in his army compelled Maha Asthana to retire, though on his way home he captured the fort of Menikkadawara, and the two hundred Portuguese soldiers who guarded it. Kaduwela also fell into his hands.

The Portuguese in Colombo were now free from the fear of an immediate attack, though they were

disturbed by the discovery of a Sinhalese plot to murder Dom Philippe Mascarenhas, who had succeeded de Sa as Captain-General, and to capture the city. It was not till late in 1631 that they could think of trying to regain what they had lost.

In October, 1631, yet another new Captain-General, Dom Jorge de Almeida, arrived in Colombo. De Almeida had orders from the Viceroy to recover, at any cost, the Portuguese soldiers who had been captured at Menikkadawara, etc., and he at once began to try to make a treaty of peace with Senerat.

Senerat, though an old man himself, had vigorous grown-up sons. He knew that the Portuguese were still weak, while he was strong, and he was therefore not especially eager for peace at the moment. Finding that he could not get what he wanted by peaceful means, de Almeida prepared for war. In January, 1632, more troops arrived from Goa, and de Almeida advanced towards Malwana, the old Portuguese headquarters, capturing Kaduwela and Hanwella by the way.

Senerat, however, soon changed his mind and wished for peace. A prominent Sinhalese soldier, Dom Theodosio, who had been one of the four mudaliyars who betrayed de Sa, quarrelled with him and joined the Portuguese. Alarmed by this new enemy, Senerat consented to re-open the negotiations, and a treaty of peace was signed at Goa on April 15, 1633. The main terms of this treaty were as follows :—

(1) The Portuguese recognised Maha Asthana and the other two sons of Senerat and Dona Catharina as heirs to the Kandyan kingdom.

(2) Senerat agreed to pay yearly tribute of one elephant to the Portuguese, to return all the Portuguese prisoners he had captured, and the fort of Batticaloa.

Later, when the death of Dom Theodosio removed one of his chief fears, Senerat wished to repudiate this treaty, feeling that the payment of tribute to the Portuguese implied that he was their servant. However, later in 1633, de Almeida was replaced by a new Captain-General, Diogo de Mello de Castro, who promptly prepared for war, whereupon (January, 1634) Senerat decided to keep to the treaty after all.

There then followed an incident which shows very well the lack of discipline and the indecision which afflicted the Portuguese during the time of their decay. In 1635, de Castro was sent away, and de Almeida restored as Captain-General. The soldiers, who disliked de Almeida, promptly mutinied, blocked all the roads out of Colombo, and demanded successfully to be allowed to elect their own officers. Thereupon for the second time de Almeida was removed, and de Castro once again became Captain-General.

RAJASINHA II.

In 1635, the aged Senerat died. In 1629, he had, following ancient custom, appointed Maha Asthana (Rajasinha II) chief king, with the Kandy district as his province, and handed over to him much of the government. To the other sons, Kumarasinha and Vijayapala, he gave respectively the districts of Uva and Matale. This method of splitting up the kingdom, though in use from ancient times (see Book I.), always had disastrous results. Inevitably the most powerful and energetic

of the brothers wished to gather the whole into his own hands. Even before his father's death Rajasinha had annexed Uva by poisoning Kumarasinha, and it was not long before he began to covet Matale also.

Rajasinha II had one object in view, to expel the hated Portuguese from the island. Though his whole mind was devoted to this one thing, he had the wisdom to see that he could not do it without outside help. Experience had shown that the Sinhalese armies, however large, could do but little harm to the Portuguese, except when the latter were so foolish as to venture up into the hills and jungles. No Sinhalese army ever had forced an entrance into the fort of Colombo, or could ever hope to do so.

It will be interesting to consider for a moment why the large Sinhalese armies were powerless to drive the few Portuguese out of the island. There were three chief reasons :

(1) The Portuguese troops consisted of regular professional soldiers, who spent their whole lives in fighting. The Sinhalese troops were composed of cultivators, craftsmen, and other ordinary citizens, who became soldiers as occasion demanded. Consequently, not only were the Portuguese soldiers more experienced and disciplined in war, but they had no interest or occupation other than war. The Sinhalese soldiers, keen as they were to serve their king, were keener still to get back to their own homes and families and paddy fields.

(2) The Sinhalese armies never had enough heavy guns to break into the strong Portuguese

forts. Those of you who have seen the immense stone walls of the forts of Galle, Jaffna, etc., will easily realise that no soldiers could fight their way into them unless they had guns powerful enough to break holes in those walls. Once they got behind the walls of Colombo Fort, the Portuguese were practically safe from attack, and could wait calmly till the Sinhalese grew tired of standing and looking at them.

(3) The Sinhalese never had ships big enough to stop the Portuguese ships bringing men and stores from Goa. It was useless to besiege Colombo on the landward side when help could come to it by sea. Not once only but several times the Sinhalese could have starved the garrison of Colombo into surrender very soon, if they could have surrounded it by sea as they did by land, and cut it off from outside help.

There is an old English saying 'set a thief to catch a thief,' which means that, if you wish to catch one thief, the best person to send after him is another thief, who will know all his tricks. Rajasinha's idea was to set a European to catch a European. He knew that he could never defeat the Portuguese alone, so he looked around to find an ally with soldiers, guns, and ships as good as those of the Portuguese, and he knew that he could only find such an ally in another European race. What he did not realise was that anyone who could defeat the Portuguese could probably defeat him also.

We have seen already how, made bold by their success in Europe, the Dutch had come to win from the

Portuguese a share in the rich Eastern trade. We have seen also (p. 56) how, as early as 1602, a Dutchman had come to negotiate with Vimala Dharma Surya. It was therefore to the Dutch that Rajasinha naturally turned for help.

The treaty of 1634, between the Kandyans and the Portuguese, was very loosely kept; and when, in 1636, the officer in charge of the Portuguese fort at Batticaloa sent help to some of his subjects who had rebelled against him, Rajasinha sent for help to the Dutch.

The Dutch traders in the East had formed themselves into a company, with their headquarters at Batavia, in Java. Eager to establish a foothold in Ceylon, and so to share in the profitable cinnamon trade, the Dutch authorities at Batavia agreed to send help. The agreement was that, in return for the help of their ships, Rajasinha should pay the expenses of the Dutch, and give them a trading port at either Kottiyar or Batticaloa.

It happened that at this time (1637) the Dutch were planning an attack on the Portuguese headquarters at Goa. The Admiral in command of the Dutch fleet, Westerwold, was therefore ordered, on his way back from Goa, to call at Ceylon and see what he could do for Rajasinha.

Westerwold sailed to Goa, and defeated the Portuguese fleet which he found there. He then told his second-in-command, Coster, to hurry to Ceylon with a few ships, while he came on more slowly with the main fleet. Coster arrived at Trincomalee on April 3, 1638. He then sailed on to Batticaloa, but waited until Westerwold joined him, on May 10, before attacking.

The Portuguese, with their usual carelessness and lack of discipline, had neglected, in spite of repeated orders from home, to keep their forts in a proper state of repair ; and so the Dutch easily captured Batticaloa on May 18. Westerwold, on the strength of this success, made a further treaty with Rajasinha on the following terms :

(1) Rajasinha agreed to pay all the expenses of the Dutch fleet, and to have no dealings whatever with the Portuguese.

(2) The Dutch were to have the trade, held previously by the Portuguese, of exporting spices, etc., from Ceylon.

(3) All Portuguese forts which were captured should thereafter be held by the Dutch *unless Rajasinha wished them to be destroyed.* This last clause led to many troubles later.

THE BATTLE OF GANNORUWA

While these things were taking place in the eastern half of the island, the Portuguese suffered a severe defeat in the west.

The Captain-General, Diogo de Mello, angered by Rajasinha's successful alliance with his Dutch enemies, tried to make trouble for him by inciting his brother Vijayapala, Prince of Matale, to rebel and claim the Kandyan throne.

But de Mello was a hasty and foolish man. He lost his temper over some trifling private dispute with Rajasinha about the possession of an elephant, and collected an army to invade Kandy. Rajasinha tried his best to prevent war, he even sent a Christian priest to plead with de Mello, in the name of his own religion,

to withdraw his army. But de Mello, mad with fury and pride, would not be persuaded by the priest or even by his own experienced advisers.

The experiences of de Azavedo, a much wiser man and better soldier than himself, should have taught de Mello the foolishness of trying to invade the Kandyan kingdom. Practically unconquerable in clear open country, or behind the walls of their forts, the Portuguese troops were as useless as a herd of frightened buffaloes among the dense and unknown jungles of the hill country.

De Mello's army met with the usual fate of such mad expeditions. His troops climbed the Balane Pass without opposition, and marched on to Kandy, which they found deserted. Having burned Kandy, and seeing no one with whom to fight, they started back home. As soon as they had got deep into the treacherous jungles, they found themselves completely surrounded and their way blocked by the felling of great trees, while their Lascorins were rapidly deserting to the enemy. De Mello himself, and practically the whole of his army, was cut to pieces at Gannoruwa, on March 28, 1638.

The Battle of Gannoruwa, the last great Sinhalese victory, was followed by the usual results. Hearing of the destruction of the Portuguese army, the whole of the Low-country rose in revolt, and it was not until 1639 that the new Captain-General, Dom Antonio Mascarenhas, managed to subdue it.

Meanwhile Rajasinha and his Dutch allies had fallen into disagreement. Their disagreements were the natural results of mutual dishonesty and distrust. The Dutch wished to replace the Portuguese in the

island, and hoped to do so under a pretence of helping Rajasinha. Rajasinha, for his part, wanted the Dutch to do his work for him, and he would rather see the Dutch and the Portuguese destroy one another than go himself to the help of his Dutch allies.

Shortly after the capture of Batticaloa, Westerwold returned to Batavia, leaving Coster behind him. Coster captured Trincomalee on May 2, 1639, although Rajasinha withheld his promised help until the fighting was all over. It was then agreed, after some argument, that a great attempt should be made on Colombo, Rajasinha attacking by land and the Dutch by sea.

Late in 1639 a new Dutch fleet, commanded by Philip Lucasz, arrived off Trincomalee from Batavia, only to find that Rajasinha had, deliberately and treacherously, left the Dutch garrison there without food.

Lucasz, none the less, sailed for Colombo in January, 1640, and found that he had again been deceived. Rajasinha, acting on his plan of leaving the Dutch to do his work for him, had failed to send the promised army. It was useless to attack Colombo from the sea only, so Lucasz sailed on and landed near Negombo. There he was at last joined by Rajasinha and the promised army, and they captured the fort of Negombo on February 4.

This success immediately led to a quarrel. Lucasz at once put a Dutch garrison into the captured fort, whereupon Rajasinha objected, and claimed under the treaty (p. 108) to have the fort demolished. Lucasz refused to vacate the fort, and Rajasinha retired in a rage, taking his troops with him. Coster, however, who had come with Lucasz as second-in-command,

persuaded Rajasinha to agree to a fresh treaty, whereby the Dutch should hold all the forts they captured until they had expelled the Portuguese from the island, after which they should keep only one.

Armed with this new agreement, Coster set sail for Galle, which, in spite of a heroic defence by its small Portuguese garrison, was captured. Rajasinha once more arrived too late to give his allies any help.

Relations between Rajasinha and the Dutch were more strained than ever. Coster was very suspicious of Rajasinha's constant practice of staying away till the fighting was over; while Rajasinha was equally suspicious of Coster's determination to hold on to all the forts which he captured. The Dutch also delayed to render Rajasinha an account of the expenses they had incurred in helping him, as they wished to keep him in their debt, and consequently their servant. If they had dealt with one another in an open and friendly manner, they could, by united effort, have captured Colombo at once, for the Portuguese were completely discouraged by the loss of Galle. Coster, who had taken up his headquarters at Galle, went to Kandy to make a great effort to settle matters more satisfactorily, but Rajasinha would not listen to him, and on his way back Coster was murdered by a Sinhalese.

The Dutch, deprived of Rajasinha's help, were in a very lonely and dangerous position, and only the weakness of the Portuguese saved them from instant destruction. The Portuguese were strong enough to recapture the small fort of Negombo late in 1640, but, though they besieged Galle half-heartedly, they dared not attack it. Rajasinha, meanwhile, was kept busy

by the revolt of his brother, Vijayapala. Vijayapala was defeated, and fled to Colombo, but though it would have been profitable for the Portuguese to assist him, they had a firm rule never to help a native ruler unless he consented to become a Christian. Vijayapala was therefore sent to Goa, where he died in 1654, and Rajasinha added Matale to his own kingdom.

Early in 1643, news arrived from Europe which gave a breathing space to both Dutch and Portuguese. The Portuguese, in 1640, had at last broken free again from the King of Spain, and were once more an independent nation under their own king, John IV. The Portuguese had only been dragged into war with the Dutch through their connection with Spain, and one of their first acts when free was to sign a treaty of peace. As Holland and Portugal were now at peace in Europe, there was, from the Portuguese point of view, no reason why they should continue to fight in Ceylon.

But the Dutch in the East were too strong to give up what they had won. They had by now most of the Eastern trade in their hands, and the Portuguese were powerless to resist them. Jan Thyszoon, who had succeeded Coster as commander of the Dutch in Ceylon, refused, in spite of the peace, to give up what he had conquered ; indeed he claimed not only Galle itself but the country round it as Dutch property. This the Portuguese refused to admit, and the fighting continued. The Dutch captured Negombo in January, 1644, and made an unsuccessful attempt to take Colombo.

By this time the Portuguese were eager for peace. They received orders from home to surrender to the Dutch all the land belonging to the forts they already held, which meant all the Southern Province, which

centred round Galle, and all that part of the Seven Korales which centred round Negombo, and they agreed upon an eight years' peace. They also signed an agreement, in 1645, to protect one another from Rajasinha.

These agreements between the Portuguese and the Dutch naturally did not suit Rajasinha. He saw no reason why the Dutch should be in the island at all unless they were going to fight the Portuguese for his benefit, and he was enraged by the calm manner in which two sets of foreigners shared out between them what he regarded as his land. He demanded that the Dutch should immediately withdraw from the Seven Korales, and keep within their fort at Negombo. Thyszoon, though authorised to do so by his superiors at Batavia, refused, and prepared for war. He was thereupon removed from his post (1646) and Johan Maatzuyker sent in his place.

Maatzuyker sent an officer named Van der Stel, with an armed force, to evacuate the Seven Korales by taking the Dutch garrison from Pannara back to Negombo. Van der Stel imprudently quarrelled with the commander of a portion of Rajasinha's army which he found there, and he and practically all his force were cut to pieces. Rajasinha then took possession of Pannara, the small garrison of which had no choice but to surrender, and, encouraged by this success, demanded the destruction of Negombo fort itself.

The Dutch, whose friendship with Rajasinha had never been very sincere, began to prepare for war ; but, either from prudence, or because they felt that they had put themselves in the wrong by taking land outside their forts, they dropped their warlike designs, and re-opened negotiations. They sent an ambassador to Kandy in 1647.

Rajasinha by this time was so disgusted with his new friends the Dutch that he had begun to negotiate for an alliance with his old enemies the Portuguese. The Dutch tried to prevent this by threatening that, if Rajasinha compelled them to fight against the Portuguese, they would regard any forts they captured as their own property.

But Rajasinha was content to play a slow and cunning game. For two years he kept the Dutch and the Portuguese ambassadors waiting, pretending to listen now to one and now to the other. At last he made up his mind in favour of the Dutch, and in 1649 he at last sent back the Dutch ambassador who had come to him in 1647, with proposals for peace. The result was a treaty almost the same as that of 1638 (p. 108), though the Dutch lost the monopoly of the export trade in cinnamon, etc.

This treaty worked as well as a treaty can when both sides distrust one another. There were many minor disputes, and Rajasinha complained bitterly of the refusal of the Dutch to inform him exactly how much he owed them (see p. 108), but on the whole there was peace in the island until 1652.

In 1652 the eight years' peace between the Dutch and the Portuguese came to an end. By this time the decay of the Portuguese was complete, and it was only a matter of time before they were driven right out of the island.

The state of the Portuguese by 1652 was miserable. Corruption, greed, laziness, and lack of discipline had done their worst. Dom Philippe Mascarenhas had been promoted to Goa as Viceroy in 1645, and had been succeeded as Captain-General in Ceylon by Manoel Mascarenhas Homem, a slow, frightened and incompetent

man. His first act, when the Dutch declared war, was to take fright and abandon Kalutara, concentrating his forces in Colombo. The Portuguese army at Menikkadawara, growing suspicious that their feeble leader meant to betray them, promptly mutinied. They marched on Colombo, deposed Homem from his office, and kept him as a prisoner. The rebels put three 'commissioners' in charge of the government of the country, and gave the command of the army to Gaspar Figueira, the son of a Portuguese father and a Sinhalese mother.

Figueira, though a rebel, was a far more vigorous and determined soldier than the officer whom he illegally displaced. He led the Portuguese bravely in their last desperate struggle.

Marching towards Negombo, Figueira drove back the Dutch force which guarded the road. Then, turning south, he captured the garrison of the Dutch fort at Anguruwatota, near Kalutara, and defeated Rajasinha's army, which had been sent to help his Dutch allies, in the Four Korales.

On May 10, 1653, a new Captain-General, Francisco de Mello de Castro, arrived, to make a last effort to restore order. He released his unhappy predecessor, Homem, and offered a free pardon to all the soldiers who had mutinied. Figueira and his followers, however, refused proudly to accept the pardon; claiming, with justice, that they alone had saved the Portuguese possessions in the island.

De Castro enjoyed, for the moment, some success. The Dutch forces from Galle were ravaging the whole of the west coast down to Colombo, but, after a sharp

fight, the Portuguese reconquered Kalutara. Meanwhile Figueira drove back Rajasinha's army, which had come down into the Four and the Seven Korales.

Rajasinha and the Dutch were now, for once, working together. The next year (March, 1654) the Dutch marched on Kalutara, while at the same time Rajasinha attacked from the East, bringing his army down the Galagedara Pass. But Figueira once more defeated Rajasinha, at Kotikapola, and the Dutch again retired to Galle.

But these temporary successes of the Portuguese meant little. The Dutch were merely waiting for reinforcements, and when these arrived, in September 1655, there was no more hope for the Portuguese.

The new Dutch army, commanded by Gerard Hulft, the Director-General of the Dutch in the East, at once marched on Kalutara, which it captured on October 14. Then it marched on Colombo.

The Portuguese knew that the end had come. Their total number of European soldiers was barely 800, while Hulft's reinforcements alone numbered 3,000. Besides this, the Portuguese were short of food, and their guns and other weapons, from long neglect, were almost useless. They had no trained gunners, and their stores were practically empty.

In spite of all these disadvantages, the Portuguese fought for the last time with the desperate bravery which was their one glory. For over six months the small and half-starved garrison of Colombo held out against the combined large and well-equipped armies of Rajasinha and the Dutch. At last, on May 12, 1656, terms of surrender were agreed upon, the gates

of Colombo were opened, and a bare two hundred survivors, starved, sick, and wounded, staggered out to surrender. The sun of Portuguese power in Ceylon had set for ever.

BOOKS FOR THE TEACHER :

As in former Chapters on Ceylon History.

EXERCISES :

1. Make up and act a short play in which Rajasinha receives a Dutch ambassador. Rajasinha complains of the conduct of the Portuguese in Ceylon, and the Dutchman tells Rajasinha of the conduct of the Portuguese and the Spaniards in other parts of the World.
2. Draw a map of Ceylon to illustrate the war between the Portuguese and the Dutch.
3. Explain :
   (*a*) Why the Sinhalese alone could never drive the Portuguese out of the island.
   (*b*) Why the Dutch were able to defeat the Portuguese.
4. Write a description of the Battle of Gannoruwa from the point of view of a Lascorin who deserted from the Portuguese army to Rajasinha's.

CHAPTER VII.

SECTION 1. CEYLON UNDER THE PORTUGUESE.

PORTUGUESE INFLUENCE IN CEYLON—CENTRAL AND LOCAL ADMINISTRATION—LAW—TRADE—ARMY—CHURCH—RIBEIRO.

The Portuguese connection with Ceylon lasted, roughly, for one hundred and fifty years. During the greater part of that period, the Portuguese held possession of the richest and most populous parts of the island: namely, the west and south coastal regions and the Jaffna peninsula.

The effects of that long occupation can still be seen very plainly in the daily life of the island. To take a simple example, Portuguese names such as Fernando, Perera, de Silva, Dias, and many more, are still commonly used, even by people of pure Sinhalese nationality. To take another example, we find that after a lapse of over two hundred and fifty years, no less than seven out of every hundred people in Ceylon still believe in the Roman Catholic religion, which the Portuguese first introduced into the island. The Portuguese language, moreover, obtained such a firm hold that there are Ceylonese people still living who speak it as their native tongue, while many of its words such as "almirah" and "boutique" are commonly

used in other languages. It is also generally believed that the use of hot curry-stuffs dates from the Portuguese introduction of chillies into the island.

PORTUGUESE ADMINISTRATION

Before we understand how the Portuguese came to make such a deep and lasting impression on Ceylon, we must learn something of their administration.

The Portuguese Empire in the East, in its days of prosperity, included, beside Ceylon, Goa, Bombay, Bassein, a number of other ports on the west coast of India, and Malacca, in the Malay Peninsula. This empire was controlled by a Viceroy, who had his headquarters at Goa.

We need study the Portuguese method of governing colonies only so far as it concerns Ceylon, but we have reason to believe that their other possessions were managed in much the same way.

Ceylon, as we have seen, was governed by a Captain-General, who was responsible to the Viceroy at Goa and, through him, to the King of Portugal. He had his headquarters at Malwana. He was assisted by the Captain-Major of the Field, the chief military officer, who had his headquarters at Menikkadawara; the Vedor da Fazenda, who was in charge of the financial affairs of the colony, corresponding to the present Financial Secretary; and the Ouvidor, or Judge, corresponding to the present Chief Justice. Another important official was the Vicar-General, who, as the representative of the Bishop of Cochin, ruled the religious affairs of the Colony.

Jaffna, being cut off from the rest, formed a separate colony. It was governed by a Captain-Major of the

Kingdom, who was responsible to the Captain General at Malwana, and he, like the Captain General himself, had a Vedor and an Ouvidor under him. Mannar, being also separated from the main colony, was ruled by a Captain, who was likewise responsible to the Captain General.

LOCAL ADMINISTRATION

The Portuguese divided their possessions (excluding Jaffna) into four large provinces, or disavanies.

The disavanies were :

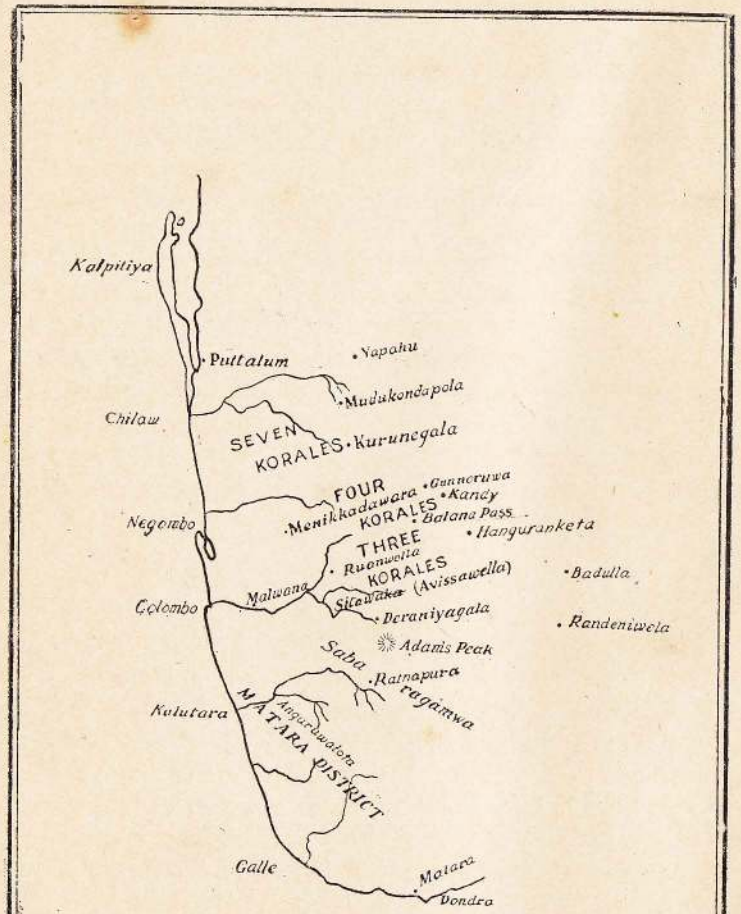
(1) The Matara Disavany. This included all the modern Southern Province, and extended up the west coast nearly to Colombo. It included the town of Galle, and was, perhaps, the largest and most important of the four.

(2) Sabaragamuwa. This included much the same land as the modern province of that name ; the Three Korales, and the Ratnapura and Kegalle districts.

(3) The Four Korales. This district, lying to the north of Sabaragamuwa and the Kelaniganga, extended eastwards from Colombo to the Kandyan hills.

(4) The Seven Korales. This included the whole coastal district from Colombo northwards to Kudremalai, and thus took in most of the modern North-Western Province.

The Disawas, who had control of these Disavanies, were originally distinguished Sinhalese chiefs, like the famous Mudaliyar Samarakoon who served the Portuguese so faithfully in the Matara district (Chap. III). Later, for the sake of the profit obtainable from it,



MAP OF PORTUGUESE AND DUTCH AREAS AND KANDY

the office was eagerly sought after by Portuguese officers.

The Disavanies were sub-divided into Korales, each ruled by an Adigar, or as he came to be called later, a Korale Vidane, or simply a Korala. The Korales, in their turn, were split up into Pattus, each under a Atukorala, and the Pattus into villages, each with its headman or Mayoral.

This system, at first sight, seems to differ but little from that which had been in use in the days of the Sinhalese kings; but in practice it was much worse. The Disawas, and even the lower grades of chiefs and headmen, had always held great power, and the lack of supervision by the central government made their powers greater still. These offices were, or rather could be made, so profitable that the Portuguese were eager to get even humble posts like the village mayoralships for themselves.

In ancient Sinhalese times the powers of these headmen, though in theory very great, were in practice strictly limited by old customs, which no one would dare to infringe; while, in cases of gross injustice, the people could take their grievances to the King himself. The Portuguese, however, had no respect for local customs and traditions, and cared nothing for the welfare of the people under their charge; their only desire was to enrich themselves. The oppressed villagers could not appeal to the distant King of Portugal, and they knew that the Captain General would not listen to them sympathetically. The Sinhalese headmen, naturally, did not trouble to be better than their Portuguese superiors, and the whole system of local government was run for the profit of the chiefs, whether Portuguese or Sinhalese.

LAWS

During this time, the laws of the country were in a very unsettled state. At the conference at Malwana, in 1597, the Sinhalese had decided to be governed by their own laws. They had reason to regret that decision. Sinhalese law was largely a matter of ancient custom and tradition, and had never been written down in a clear and permanent form. In this mass of local custom the Portuguese found many things to their advantage. The kings and chiefs, for example, had had certain rights of felling trees, exacting forced labour from the villagers, etc. The exercise of these rights had always been limited by unwritten, but very strong local traditions. The Portuguese, taking no notice of any customary limitations, proceeded to enforce these rights unsparingly for their own profit.

The possession of land was paid for, as it had been in ancient times, more by service, military or otherwise, and by payment in actual produce, than by rent in cash. Many villages were given to Portuguese officers, and many more to Roman Catholic churches. There were very few money taxes, most of these also being paid in service or in produce.

Most trials were conducted by the Disawas and other chiefs, but important matters came before the Captain-General, who was assisted by a number of Ouvidors and Basnayakas, or Secretaries. Once a year, officers called Maralleiros were sent to hold assizes in each disavany. Their duties were chiefly to collect any taxes, especially death duties, that were due, and to pass judgment on serious crimes. All these various courts seethed with bribery and corruption, and such primitive and superstitious methods as trial by ordeal

were freely used. In a trial by ordeal, the accused was made to pick up a red hot iron, or to plunge his hand in boiling oil. If his hand healed within a certain number of days, he was set free ; but if it remained sore, he was believed to be guilty. This practice, which has been used in nearly every part of the world at some time, is not, perhaps, quite so absurd as it sounds ; it is, in theory, an appeal to God to show whether a person is innocent or guilty.

TRADE

We must never forget that trade was the object which first brought the Portuguese to the East, and their whole empire was run with trade as its principal aim. So long as their trade continued profitable, they did not care how badly their colonies were governed.

Their chief trade in Ceylon was in spices, among which cinnamon was the most important. We have seen how, in all treaties made with the Sinhalese kings, they took care to insert some clause which assured to them a supply of cinnamon, which commanded a high price in Europe.

The cinnamon trade was so important that private individuals were sternly forbidden to take any part in it. A special Portuguese officer, called the Captain of the Mahabadda, was appointed to organise the collection of it. All that could be obtained was stored in Colombo, under the charge of the Vedor da Fazenda, and one of the most important events of the year was the annual despatch of the cinnamon to Goa for sale.

Though the most profitable trade was in cinnamon, pepper and arecanuts were also very lucrative, and the villagers were compelled to produce these in large

quantities, and to sell them to the officials at a fixed—and very low—price. There were also minor trades in elephants, which were sold to India, and in pearls and gems.

Though these trades were supposed to be monopolies of the King of Portugal, many of the officials, including even the Captains General, made great fortunes for themselves by private speculation in them. There was also a great deal of private general trading, both by merchants and officials, including even the treacherous sale of arms to their Kandyan enemies.

THE ARMY

The army, especially during the time of the Kandyan wars, was one of the most important branches of the Portuguese administration. The Captain-Major of the Field was the officer in charge of it, though, of course, the Captain General held the supreme command. We still have just the same arrangement to-day, the Officer Commanding the Troops corresponding to the Captain-Major, and the Governor to the Captain General.

The European soldiers were divided into two classes. The first consisted of the "casados," or married men, who could only be called upon to fight in the greatest emergencies. Their duty was, probably, largely concerned with maintaining and defending the forts. In times of peace, they were busy with peaceful trades and crafts.

The second class, the soldados (paid men), formed the regular professional army, and they had no trade except war. In times of war, as we have often seen, they could fight with a skill and courage seldom surpassed by any troops ; in times of peace, when they

had no fighting to do, these soldados were a curse to the whole country. Fierce, greedy, quarrelsome, and—except when fighting—utterly undisciplined, they roamed over the country like bands of thieves, a terror even to their fellow-Portuguese. For their robberies, indeed, they were not altogether to blame; the government managed things so badly that they were seldom paid their wages, or even properly fed. They were largely drawn from the criminal classes, because, as service in the army in Ceylon was so dangerous and so ill-rewarded, convicts were allowed to join it instead of going to jail. The marvellous thing about these soldados is not that they were such a pest in times of peace, but that they fought so bravely in time of war.

Besides these European troops, the Portuguese employed a large number of Sinhalese Lascorins. These Lascorins received grants of land, in return for which they could be called upon to serve for fifteen days at a time. Though they gave the Portuguese much loyal and useful service, they had two faults. First, if a war lasted more than fifteen days, they began to want to get back to their fields ; and secondly, in moments of great danger, they often deserted to the enemy. They were collected by the Disawas, and officered by Mudaliyars and Arachchis, with a Vickramasinha at their head.

THE CHURCH

Perhaps the chief interest of the Portuguese, apart from trade, was their religion, which, like the Spaniards, they wished to compel everybody else to accept. The Church, therefore, was a very important part of their organisation. Ceylon was under the

control of the Bishop of Cochin, and, beside the ordinary clergy, the Franciscans, the Dominicans, the Jesuits, and other special orders were well established, and supplied with lands for their maintenance. Ceylon, however, never reached the state of Goa, where at one time no less than two-thirds of the European population were, in one capacity or another, attached to the church.

The Portuguese priests thought it their duty to convert the heathen by any means in their power. They therefore called in freely the help of the Government, and even of the troops. Many Sinhalese were baptised at the point of the sword, while those who accepted Christianity were freed from some of the severer laws and taxes, such as the heavy death duty. The priests were also accused of greed, and of interfering in official matters for their own profit.

Yet, in spite of their greed and their persecutions, the priests were not wholely bad. Their missionary work was not done wholely by force ; for, if it had been, it would have died out as soon as the Portuguese themselves left the island. They also established many schools and colleges ; and, so far as they dared, many of them used their influence to check the greed and cruelty of the soldiers and officials.

SUMMARY

There are two chief reasons why the Portuguese left such a deep mark on the national life of Ceylon.

The first is that they were the first Europeans to settle in the island, and so they introduced the Sinhalese, for the first time, to Western life, thought, manners and appliances, so completely different from their own.

Other nations, the Dutch and the English, have not made such a deep impression, because much of what they had to teach had already been learnt from the Portuguese.

Secondly, the Portuguese had no interest in Eastern thought, religion, learning, language, and customs ; their only aim was to stamp them all out and forcibly substitute their own. This policy, though it could never succeed completely, could not fail at least to have a very deep and lasting effect.

The main causes of the Portuguese decay we have already dealt with, but we may mention again two of the chief faults of their administration in Ceylon.

First, the Portuguese were traders, soldiers, and priests ; they never were, or even tried to be, good rulers and governors. They broke to pieces what remained of the system of the Sinhalese kings, but they never tried to establish a sound and suitable system of government in its place.

The second fault is closely related to the first. They sent the wrong men to Ceylon, and they treated them badly. The men they sent were adventurers ; untrained, uneducated men, with no thought but their own profit. On top of this, no one of them, from the Captain-General down to the humblest soldado, was paid a regular and sufficient salary. The natural result was that, in order to live, every official had to make his post a source of secret and illegal profit. It is not surprising if a government is corrupt and full of bribery when its officials know that they will get no regular salaries, but that they may safely force what they can out of the people under their control.

The Portuguese came to the East to trade, and they made a great mistake when they tried to found an empire. Their empire was too large, and its parts too widely separated; and so, even though they sent abroad nearly every able-bodied man in Portugal, till Portugal itself was a depopulated ruin, they never had enough men or ships to manage and protect it. There has seldom been a better example of the foolishness of trying to do a big thing in a hurry.

JOÃO RIBEIRO

A Portuguese officer, João (John) Ribeiro, who served in the army in Ceylon for eighteen years (1640-1658) wrote a book about the island, which he presented to the King of Portugal, Dom Pedro II.

Ribeiro's argument is that it would have been better for the Portuguese if they had given up Goa and all the other lands they held in India, which—though they were unprofitable—required many men to defend them, and had concentrated all their force on keeping the valuable island of Ceylon. From the Portuguese point of view it would, undoubtedly, have been better to hold on to one profitable colony than to strive unsuccessfully to keep together many unprofitable ones, though it would not have brought much benefit or happiness to the Sinhalese.

Beside stating this argument, Ribeiro gives us an interesting account of the last struggles against the Dutch invaders, and a good description of the island as it was in his time. It is pleasant to know that at least one Portuguese had a real and lasting love for Ceylon, and regarded it as something more than a place where he might, easily and quickly, grab a fortune.

He is never tired of praising the natural beauties and the wealth of the 'beautiful island,' which, he says, 'God would appear to have created to be the Mistress of that great world(India), dowering her with a healthful and benign climate, with the greatest treasures which he has distributed over the whole earth.'

SECTION II.

THE DUTCH SETTLEMENT

CAPITULATION OF THE PORTUGUESE—TROUBLE WITH RAJASINHA—CONQUEST OF JAFFNA—RE-ORGANISATION—UNITED (DUTCH) EAST INDIA COMPANY—LOCAL GOVERNMENT—TRADE AND AGRICULTURE—EXERCISES.

We saw in Chapter VI. how the Dutch, by capturing their forts one by one, broke the power of the Portuguese in the island. First Batticaloa and Trincomalee, then Negombo, then Galle and Matara, and finally Colombo itself fell into their hands. The loss of Colombo was the final blow that killed the last Portuguese hopes. But the brave and long-continued defence of Colombo brought its reward; it enabled the defeated Portuguese to surrender on more honourable terms than the Dutch would have forced upon them if they had capitulated earlier. After six weary months of siege, the Dutch were willing to grant anything in reason, to stop further waiting and fighting.

The terms on which the Portuguese surrendered Colombo were as follows:—

(1) The Portuguese officers, merchants, and soldiers should be sent to the Portuguese settlements on the coast of India, taking their movable property with them.

(2) Any Portuguese who wished to remain in the island, and were ready to acknowledge and obey Dutch rule, should be allowed to do so, and to retain their property.

(3) The Sinhalese inhabitants should be looked after by the Dutch general, who promised, however, to treat the Lascorins, who had served the Portuguese so well, with especial favour.

(4) The Dutch agreed to care for any Portuguese sick and wounded, who could not yet be sent to India.

(5) Any Portuguese ships which, not having heard of the fall of Colombo, arrived there before May 30, should be allowed to sail away again unharmed.

These terms, while recognising the Dutch victory, allowed the Portuguese to retire with honour, and gave those who chose to stay behind all the privileges they could reasonably expect.

The Dutch, naturally, were well pleased with their success; so pleased indeed that, having got now all they wanted, they saw no further need for their ally, Rajasinha, whose troops they refused to admit into the captured city.

Rajasinha was beside himself with fury. The dream of his life, indeed the dream of every independent Sinhalese king for over a hundred years, had been to capture Colombo and drive the hated Portuguese out of the island. That great triumph, for which his great namesake, Rajasinha I. of Sitawake, had striven in vain, he had believed to be at last within his reach.

And then, suddenly, it was snatched from him by the Dutch. Rajasinha had not even been consulted about the terms of the capitulation; the first definite information he received was a copy of the terms after they had already been agreed to and partly carried out.

Rajasinha was at last completely undeceived. He had believed that the Dutch had come to the island as his servants, to drive out the Portuguese for his benefit; and that, as soon as their task was done, they would quietly go away. The Dutch, now that they had got what they wanted, did not trouble to deceive him, or to pretend to be acting on his behalf, any longer. They had seized the Portuguese possessions, and they meant to keep them. They had, moreover, a sound excuse for doing so, as Rajasinha had failed to fulfil his part of the contract by paying the expenses of their campaign against the Portuguese. In short, Rajasinha and the Dutch had each tried to outwit the other, and each had a grievance against the other. As there was no impartial tribunal to judge their dispute, it resolved itself into a trial of strength, in which the Dutch had a great advantage. The Dutch held the Low-country, and Rajasinha, their former ally, could rage and storm as much as he pleased among his distant hills.

Rajasinha objected not only to the general scornful attitude, but to certain definite articles in the treaty, which could never have been included therein if he—as he undoubtedly should have been—had been consulted. The clause by which the Dutch undertook to treat with especial favour those Sinhalese Mudaliyars and Lascorins who had fought against him, he regarded as a deliberate insult. He also claimed that the fort of Colombo should be handed over to him to be destroyed.

The Dutch paid no heed to his complaints ; least of all did they intend to hand over to him the fort which they had desired for so long and captured with such difficulty, particularly as the King had failed to pay them the expenses of the war as he had promised to do. The furious Rajasinha thereupon withdrew his armies from the neigbourhood of Colombo, and ceased to communicate with the Dutch.

The Dutch now found themselves in a difficult position. The departure of Rajasinha, who forbade any Sinhalese to trade with them, left them without supplies. They soon found their stores of food running very low, and—perhaps as a result of ill-feeding—an outbreak of disease occurred among them. At the same time, many of the Portuguese who had remained in the island, and also many of the former Portuguese Lascorins, went over to join Rajasinha. The Dutch indeed, were in much the same position as that in which the Portuguese had formerly found themselves, for Rajasinha was beginning to consider reversing his old method, and allying with the Portuguese to drive the Dutch out of the island !

In the midst of these troubles, the Dutch worked hard, restoring and strengthening Colombo fort. Their numbers were so reduced by disease that they could not man the whole, and they concentrated all their efforts on one-third of the original Portuguese structure. After some months of this, the Dutch found that they had to reconsider their former attitude towards Rajasinha, and they wrote to him offering to hand over Negombo, and entreating him to renew their old alliance. Rajasinha refused to consider these terms, whereupon the Dutch took the offensive, and drove his troops right back to Ruanwella.

CONQUEST OF JAFFNA

Having thus settled Rajasinha, at least for a time, the Dutch completed their conquest by capturing the two forts, Mannar and Jaffna, which the Portuguese still held in the north of the island.

The great advantage which the Dutch held over the Portuguese was their superiority on the sea. Three times in 1657 the Portuguese fleet which ventured out from Goa was defeated, and in the next year, 1658, a Dutch fleet attacked and captured Tuticorin and the other Portuguese settlements on the south coast of India.

Mannar, consequently, could no longer hope for help by sea from the other colonies, and a Dutch force from Colombo captured it with little difficulty. The Dutch then proceeded to Jaffna.

The garrison of Jaffna, reinforced by many of the Portuguese who had escaped from Mannar, held out valiantly for three months, surrendering only when famine and disease had made further defence impossible. By June 23, 1658, the Dutch were in possession of all that the Portuguese had formerly held in Ceylon.

DUTCH RE-ORGANISATION

As soon as the Dutch were settled in the island, and were in no immediate danger from Rajasinha, they set about a drastic re-organisation.

The Portuguese government in Ceylon had always been a careless, make-shift affair. So long as they collected a certain amount of treasure to send home to Portugal every year, and so long as each official was able to squeeze some profit for himself, they did not care into what state the country as a whole might fall.

The Dutch were very different in their views. They were slow, orderly, patient and methodical, where the Portuguese had been hasty and careless. They loved good government and sound laws for their own sakes. They did not intend that their colonies should be stormy, unprofitable, and misgoverned; they were determined to see them quiet, orderly, and productive, and they wisely saw that they could never be so unless reasonable care was taken of the interests of the inhabitants.

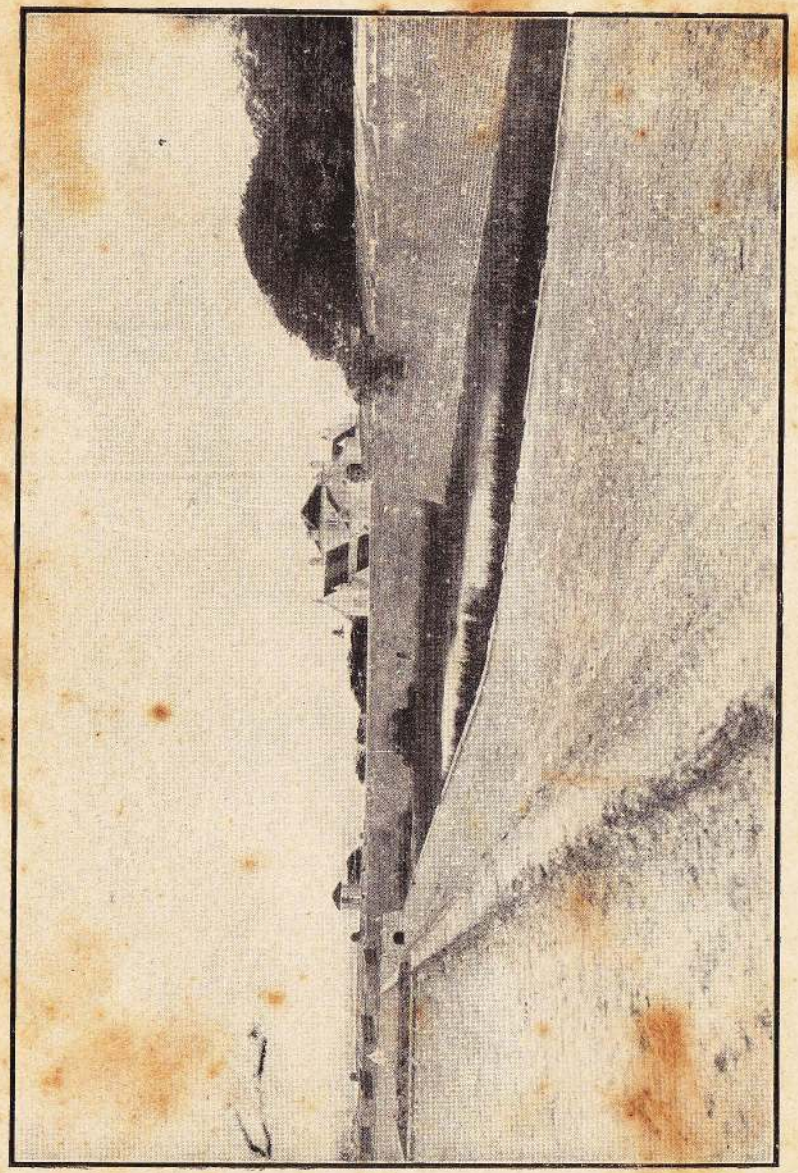
The Dutch, like the Portuguese, wished to make profit out of Ceylon; the difference lay in their ideas as to how that profit should be made. The Portuguese idea was to grab everything they could as fast as possible; the Dutch idea was to establish and encourage trades and industries, which would not exhaust the country at one swoop, but would continue profitable for many years.

THE UNITED EAST INDIA COMPANY

In 1602, the Dutch traders in the East had formed themselves into the United East India Company. This company, which controlled all the Dutch colonies in Asia, was managed by a board of seventeen Directors at Amsterdam, elected by the shareholders.

The chief official in the East was the Governor General, who was appointed by the Directors. He had his headquarters at Batavia, in Java, and was assisted by the Council of India, composed of his most senior and experienced officials.

The chief official in Ceylon was the Governor, or Director, who was also a member of the Council of India. He was advised by his 'Political Council' which consisted of the heads of the chief government departments.



DUTCH CHURCH, JAFFNA. *Photo Platé Ltd.*

The general administration of the country was put into the hands of a regular civil service, much like that which we have to-day. The civil servants were, of course, as much traders as administrators, and they were divided into six classes according to their rank as merchants, from the Senior Merchant (Opper Koopman) at the top to the Clerk (Ankweekeling) at the bottom.

LOCAL GOVERNMENT

The Dutch possessions in the island were divided into three parts, centred round the three chief forts of Colombo, Jaffna and Galle. At Jaffna and Galle were placed Sub-Governors, or "Commandeurs." The Commandeur of Jaffna was, after the Governor himself, the senior official in the island. Each of these Commandeurs had a small local council of officials to advise him.

The old system of local government by Disawas, Koralas, etc., was retained, with a few changes. We shall study this in more detail later. We will postpone also the study of the Dutch systems of law, education, religion, and so on. It will be enough now to remember that, into all these affairs, the Dutch at last introduced order and method.

TRADE AND AGRICULTURE

The chief attraction of Ceylon to Western traders was still cinnamon. The Dutch were as eager for cinnamon as ever the Portuguese had been; but, unlike the Portuguese, the Dutch had the sense to see that the Sinhalese people could not grow cinnamon to send abroad until they had grown rice to feed themselves at home. Therefore, very wisely, they gave their first attention to agriculture.

Under the last unhappy Sinhalese kings, and throughout the Portuguese occupation, agriculture had been neglected, the rice fields, and—worst of all—the irrigation tanks which fed them, had been allowed to go to ruin.

The prudent Dutchmen took agriculture so seriously that one of the first things they did, before they had even completed their rebuilding of Colombo fort, was to send for labourers from South India, and set them to work reclaiming and cultivating the paddy fields around Colombo. At the same time they restored the vast Giant's Tank (Kattakarai) near Mannar, and improved the wells in the dry Jaffna district.

Besides these restorations, the Dutch speedily introduced many other necessary improvements. They planted trees, they imported new and stronger breeds of cattle, and they tried to encourage local industries, such as the growing of cotton, indigo, and tobacco.

SUMMARY

We have given this preliminary account of the Dutch government in order to show that we have now entered upon a new era in the history of Ceylon. The history of Ceylon during Portuguese times, and for several centuries before, has been a sad story, telling only of destruction and decay. There are still many troubles, many needless wars and persecutions, to read of; but the new rulers of Ceylon, though they had many faults, at least had common sense and energy. They meant their new colony to be a source of profit to themselves; but they knew that, before it could yield treasure to them, it must be reasonably contented and well-governed, and supplied with its own most urgent needs.

From this time we can begin to trace the growth of the prosperous and progressive Ceylon in which we live to-day.

BOOKS FOR THE TEACHER.

SECTION I.

As in former chapters of Ceylon history. It will be an excellent thing to read to the class a few selected passages from *Ribeiro* (translated by DR. PIERIS, C.A.C. Press).

SECTION II.

CODRINGTON: *Short History of Ceylon.*
PIERIS:—*Ceylon and the Hollanders.*
Article in *Encyclopedia Britannica* on the Dutch East India Company.

EXERCISES.

(1) Explain the chief reasons why the Portuguese government of Ceylon was so unsuccessful.

(2) Try to think of any ways, besides those mentioned on p. 125, in which we can still see the influence of the Portuguese in Ceylon.

(3) Describe the chief differences between the Portuguese and the Dutch methods of government.

(4) Write an imaginary account, by a Sinhalese villager, of the changes he sees in his village when the Portuguese go away and Dutchmen come in their place.

CHAPTER VIII.

EUROPE IN THE 17TH CENTURY

SOUTH, CENTRAL, AND NORTH EUROPE—ENGLAND IN THE 17TH CENTURY—THE IDEA OF DEMOCRACY—CROMWELL—HOLLAND—THE HOUSE OF ORANGE—FRANCE—LOUIS XIV—THE RISE OF RUSSIA—PETER THE GREAT—EXERCISES.

In this chapter we shall see what was happening in Europe while the Dutch were busy winning Ceylon from the Portuguese. We will begin by examining the condition of each of the chief nations of Europe in 1600.

I. SOUTH EUROPE.

We will take first the Catholic countries of the South: Italy, Portugal and Spain.

ITALY

Italy was not yet a united nation. It was divided into many small states and independent cities. The states of South Italy were under Spanish control; those of the centre, near and about Rome, were owned by the Pope; and of those of the north a few city-republics, such as Venice, were free and independent, while the rest were under the domination of the King of Spain, the King of France, or the Holy Roman Emperor.

Italy, therefore, was not only divided in herself, but was a cause of endless quarrelling among the various foreign nations which claimed different parts of her.

PORTUGAL

Portugal was still under the domination of Spain, which was itself in a state of decay. Even when Portugal broke free again, in 1640, it was not in a much better condition, as we may see from the adventures of the Portuguese in the East. We may now cease to regard Portugal as an important nation.

SPAIN

Spain was still the champion of the Catholic Church, but the triumphant revolt of the Dutch Provinces, the successes of the English seamen, and a number of unsuccessful wars with France, had all been severe blows. The days when the Spaniards hoped to reconquer the Protestant nations of North Europe were gone for ever, and henceforward they are fully occupied trying to hold on to what little remains of their once great empire.

The story of Spain and Portugal during the seventeenth century need not occupy us any longer. It tells only of gradual decay, and of occasional useless interference in foreign wars.

II. CENTRAL EUROPE

GERMANY AND AUSTRIA

The countries which we now know as Germany and Austria had not yet become separate and united nations. At this time they composed practically all that was left of the old Holy Roman Empire, and they were split into small states, some Catholic and some Protestant. The 'Wars of Religion' were finished in the rest of Europe, but in the Empire they still continued with the greatest fierceness.

Most of the first half of the century was occupied by the long 'Thirty Years' War' (1618-1648). This was a double conflict ; the Protestants struggled against the Catholics, while at the same time the small states struggled to break away from the Emperor's authority and to rule themsleves. The natural result of this was that the Empire finally fell to pieces, and title of 'Emperor' became an empty dignity. It was not, as we shall see, till more than a century later that these small Protestant German states began to unite into the modern German nation.

The Emperors of this period, we may note, were closely related to the Kings of Spain, to whose support they owed what little power they had.

III. NORTH EUROPE

Spain and Portugal were decaying, Germany was split into fragments by religious wars. The only nations which were prospering were England Holland, and France. We will deal with them one by one.

ENGLAND IN THE SEVENTEENTH CENTURY

When the great Elizabeth died, in 1603, she left England united, prosperous and free. All fear of Spanish invasion was over, the English Catholics had grown too few and too weak to be a danger to the country's peace, and the English seamen had secured a share of trade and colonisation both in America and in the East.

Elizabeth died unmarried, and so had no child to succeed her. The next heir had been Mary Queen of Scots ; but, as Mary herself had been executed, her son, James (see p. 86) became King of England as well as of Scotland. Thus in 1603, the two kingdoms were united, and have never since been separated.

James I., who ruled from 1603 to 1625, was followed by his son, Charles I. Before we study the events of their reigns, we must turn aside for a moment to consider some very important ideas.

DEMOCRACY

The chief political ideal of the world to-day is democracy. Democracy comes from a Greek word meaning 'the rule of the people.' It means, in practice, that the common people of a country have the right—usually by means of elections—to decide who shall rule them and how they shall be ruled. The new constitution of 1931 shows us how this idea of democracy has spread to Ceylon.

There have been two chief forms of government in history. In one form, the whole control of the country is—at least in theory—in the hands of one ruler, who generally inherits his position from his father, and keeps it all his life. Such a ruler is usually called King, Emperor, Khan, or some other such title. We have examples of such governments in England, in seventeenth century Spain, and in ancient Ceylon.

In the other form of government there is no permanent or hereditary ruler, but the rulers are elected, by the votes of the people, for a few years at a time. We have examples of this form of government which is called a republic, in the United States of America, in France, and in Germany.

As regards the comparative merits of these two forms of government, we may say, roughly, that no rule is so good as that of a really good king, but no rule is so bad as that of a bad one ; while a republic generally keeps at about the same level all the time. But on the

whole, during the last hundred years, or so, people have decided that they would rather have a steady and reasonably good elected government all the time than jump about between good and bad kings. The principle of democracy, or popular elected government, is therefore well established.

The reason why we now study at some length the history of England is that it was the English people who were the first to establish this principle of democracy, or control of the government by the people, that is now accepted nearly all over the world.

In 1600, the whole of Europe had been governed by kings since the fall of the Roman Republic after Caesar's death, sixteen centuries before.

The ancient Egyptians (see Book I.) had regarded their kings as gods. This idea had been brought over to Europe by the Romans, and many of the early Roman Emperors had been worshipped as gods.

When Christianity, which teaches that there is only one God, who rules the whole universe, was introduced into Europe, people could no longer worship their kings as gods, so they began to change the idea slightly. Their kings were no longer gods themselves, but they held their authority from God, and were appointed rulers by His divine command. To rebel against the king, or to question his authority, therefore, was wicked and impious.

This Egyptian-Roman idea of a connection between kings and religion was strongly held in the South of Europe, where the Roman god-emperors had once ruled.

But the Germans, Dutch, and English, as we saw in Book I., were descended from Germanic, or Teutonic

tribes, which had never been included in the Roman Empire, but only found their way in after it broke up. These Germanic tribes had never heard of god-kings, or even of kings appointed by God. Their idea of a king was merely a chief, chosen from among themsleves because of his courage, wisdom, and strength, to lead them in war. If the king they chose failed to justify his title to leadership, he was removed, and a better man put in his place. Later on they found it convenient to be united under one king in peace as well as in war, and it naturally happened that when a king died and left behind him a worthy son, that son stepped automatically into his father's place.

When these Germanic tribes settled down within the old Empire, they were, of course, influenced by their neighbours, and their kings became as permanent, and as much respected, as those of South Europe.

Soon after 1600, however, things began to happen which reminded the English people of their Germanic ancestors' ideas of kings. When James I. and Charles I. ruled in a tyrannical and illegal manner, they found that it was not sufficient excuse to say that God had appointed them. That excuse might have been accepted, say, in Spain ; but the English people had never been accustomed to it. The power of a king, they believed, was not a gift from heaven given to the king for his private advantage ; it was a solemn trust the people themselves had placed in his hands.

CHARLES I. AND THE GREAT REBELLION

Charles I. succeeded his father, James I., in 1625. We need not study in detail all the various ways by which, following in his father's footsteps, he finally

drove his people into rebellion. The chief of them, however, was his refusal to recognise the power of Parliament.

The English people for many centuries had been content to be governed, like their neighbours, by hereditary kings ; but they had always claimed the right to exercise some control over them. That control had been exercised by means of Parliament, the assembly of the representatives of the people, since very early times. The duty of Parliament was not merely to advise the king and to inform him of the people's wishes. By long custom it had been established that it should hold what we now call the "power of the purse," and that the king should not levy taxes without its consent. This rule, or rather this custom had often been broken in times of war and other such emergencies, and the people had always been ready to make due allowance on such occasions. But when Charles began to demand these emergency taxes in times of peace, ignoring the protests of Parliament, and imprisoning those who refuse to pay, he met with very great opposition.

Other sovereigns, including Henry VIII. and Elizabeth, had done many illegal acts, and raised illegal taxes, without causing rebellions. These sovereigns however, had, been loved and respected by their people, who, in the belief that they had England's welfare truly at heart, readily forgave them occasional faults and errors. Also, even the haughty Elizabeth had understood the temper of her subjects, had been quick to recognise the first signs of danger, and had never ventured to ignore completely the representations of Parliament. For these reasons, Parliament had

been content with a general understanding of what the custom was, and had not demanded that the custom should be changed into an unalterable law.

But Charles, unlike Elizabeth, was disliked and distrusted by his subjects. They soon grew tired of making allowances for him, and set down certain conditions on which alone Parliament would grant him taxes. Charles solemnly agreed to these conditions, and then —when he had got the money—shamelessly broke them. By 1638 people began to see plainly that Charles was taking all their rights and privileges away from them one by one, and that no peaceful complaints had any effect upon him, so they prepared to remove him from the throne by force. The result was the Civil War.

Charles I. was not a bad man, or even wholly a bad king. In other countries, Spain or France, for example, where people were ready to believe that the king was the direct agent of God, he might have been considered a very good king. But he could not learn to understand the character and desires of the people whom he ruled, or their ideas of the true powers and position of a king.

OLIVER CROMWELL

In this time of trouble, when forced into revolt against a tyrannical king, England found a strong and wise leader in Oliver Cromwell.

History shows plainly enough that great leaders are born not only in kings' palaces, but in the most unlikely places. Oliver Cromwell was, by birth, a small country land-owner and farmer, and he became, as the necessities of his country demanded, first a great soldier, and then a great statesman.

In the civil wars, as often happens, politics and religion were mixed up together. The people who objected most strongly to the government of Charles I. were the Puritans, who objected to his religious persecutions.

The Puritans were a sect of extreme Protestants (see p. 86). In Elizabeth's time they were few in number, and were sternly suppressed. In the reign of James I. they increased greatly in both numbers and importance, until, by the time Charles tried to suppress them again, they were, both in England and in Scotland, the wealthiest and most influential body in the country. They included practically all the rich London merchants, who suffered more than any from the tyranny and illegal taxations of Charles.

The Puritans had two chief aims, one political and the other religious.

The political aim was to do away with kings, with whom Charles had disgusted them, and to start a republic like that of ancient Rome, in which the rulers were all elected every few years.

Their religious aim was to abolish the Church of England, which, since the Reformation under Henry VIII., had been under the king's control. They wished to start a new Puritan church, in which every worshipper looked after his own religious beliefs and practices without the control even of priests.

At first the Puritan revolt did not prosper, for the king still controlled the army. The great need of the Puritan party, therefore, was an army as good as the king's. It was to supply this need that Cromwell first came forward. Oliver Cromwell was born, on his father's farm in Huntingdonshire, on April 25, 1599.

The only thing we know of his early life is that, while still a baby, he was seized from his cradle by a large pet monkey and carried up on to the roof of the house, though the monkey fortunately remembered to bring him down again. He was educated at Cambridge, but does not seem to have distinguished himself as a student.

We first hear of him in history in 1640, when he represented Cambridge in the last Parliament which tried in vain to persuade Charles to rule in a lawful manner. It was not till 1643 that he became important.

Cromwell was one of the first to see the need for reforming the Puritan army. He felt that, as they were fighting for the noble cause of religious and political freedom, they must have soldiers worthy of that cause; he had no use for soldiers like the Portuguese soldados, ignorant and greedy men who fought only for pay. Accordingly he set to work to collect new troops of his own. Into these 'Ironsides,' as his troops came to be called, he admitted only intelligent, respectable, and religious men; men who fought not for pay, but because they believed the cause to be a just and necessary one. His 'Ironsides' were very carefully drilled and trained; drinking, swearing, and other vices were strictly forbidden; and great attention was paid to religious duties and services.

Cromwell's 'Ironsides' soon ended the war. The disorderly troops of Charles could not stand against their discipline and their religious zeal.

We need not follow out all the details of the war, but the result was that the Puritans, thanks to Cromwell's army, were victorious, and Charles was not only deposed from his throne, but executed (1649). Whether his

execution was justified or not, is a question that has never yet been settled. On the one hand his trial was undoubtedly illegal and unjust ; but on the other hand his conduct had made it equally clear that, so long as he lived, there could be no peace for England. In spite of promises and treaties he continued, even while a prisoner, to cause unnecessary war and bloodshed.

In 1649, therefore, the Puritans were supreme, but at the same time they were in a difficult position. They had got rid of the unsatisfactory king, but they had not found anything to take his place. A complete and workable republican government, they discovered, cannot be established in a day. There was, indeed, no king ; but at the same time there was no other form of government. The only power in the land, which could enforce any authority at all, was the army.

The army appointed a 'Council of State' of forty-one members to carry on the government, but this proved very unsatisfactory. The Council, which had no authority save the swords of the soldiers who appointed it, was not greatly respected by the people. Moreover the Puritans, though the strongest, were by no means the only party in the land, and they soon found that, as they had rebelled against the king, so others now rebelled against them.

Experience has now taught us that any government must have some one person at its head. Modern republics, such as France and America, have an elected president. It does not matter much, perhaps, whether the head of the government is a permanent King or a President elected every four years, but he must be a single definite person, whom everybody looks up to as the highest authority in the land.

A series of unsuccessful experiments in government soon convinced the Puritans of this truth. Cromwell, the head of the army, was the only man in the country strong and respected enough ; so on December 16, 1653, he was appointed Lord Protector of the Commonwealth, which office he held till his death.

As Lord Protector, Cromwell had almost as much power as the king had formerly held. Up to this time he had been distinguished as a soldier, but now he proved himself equally great as a statesman. He at once reduced the whole country, including Scotland, to order, and set about a harsh but vigorous scheme for colonising Ireland. At the same time he encouraged English trade abroad, and made England's name respected in Europe.

Cromwell's wise and vigorous rule so pleased the people that, in 1657, the Parliament actually asked him to take the title of King as well as the power, though he modestly refused. Nevertheless from 1653 to his death in 1659 he was, for all practical purposes, King of England.

Oliver Cromwell is, perhaps one of the greatest men England has produced. Born a plain country gentleman, and called suddenly by the accidents and emergencies of the time to the leadership of the state, he proved himself as good a ruler as the country has ever known ; strong, moderate, and far-seeing. His wisdom as a ruler was so great that it has overshadowed his earlier but equally remarkable achievements as a soldier ; and yet he had no training, either as soldier or as statesman, and had hardly left his country estates until he was over forty years old.

Cromwell was a tall, powerful man, simple and dignified in manner, but impatient of elaborate ceremonial and pomp. Like so many other reformers, he was moderate in his views; he desired to make as few changes as possible, and much of his time was spent trying to control his own too-violent followers, who wanted to change everything at once.

Cromwell's work can be summed up very briefly; he guided England safely through the most dangerous crisis of her history. The defeat of Charles and the triumph of the extreme Puritans and Republicans left the whole country in utter confusion. At that perilous moment, when extremists and fanatics were supreme and uncontrolled, Cromwell stepped in and established a firm and wise government.

The government established by Cromwell had one fault, it could not continue to exist without Cromwell himself. As soon as he died in 1659, the confusion began again. His son, Richard Cromwell, followed him as Lord Protector, but proved quite unequal to the responsibilities of the post. After another short period of disorder, the leaders of the army, which was again the only power in the land, sent for Charles II., the son of Charles I., who had taken refuge abroad, and he was crowned King on May 22, 1660.

Thus England was again ruled by a king. It may seem, at first sight, as though the Puritan rebellion and the long civil war had accomplished nothing; but that is not at all so. Charles I. had claimed to be King of England by divine authority; Charles II. knew that he was king only by the wish of the people and Parliament of the country. It had been established for ever that the real power in the land is in the hands, not of

the King, but of the Parliament of the people's representatives. Since that time the King of England has been, in reality, less a king than the permanent president of a republic.

This idea, that the highest authority in the land should be in the hands of the elected representatives of the people, is, as we shall see, perhaps England's greatest contribution to the modern world.

Charles II. ruled till his death in 1685. He was not a good king, but he was prudent enough never to offend Parliament. He was succeeded by his brother, James II., a violent Roman Catholic, who tried to force England back to Catholicism. But the power of the people had been proved and established for ever, and there was no need for a second rebellion and civil war. After a reign of three years, James II. was compelled, without violence or bloodshed, to resign his throne and take refuge in France. The throne then passed to his Protestant daughter, Queen Mary, and her husband, the Dutch Prince of Orange, who ruled as William III. The ease and quietness with which this change was effected proves how completely the English people had established the principle that a king is responsible to the people whom he rules and from whom he derives his authority.

HOLLAND

The seventeenth century saw both the short lived triumph and the fall of the Dutch. For something over 50 years the Dutch Republic led all Europe, not only in trade and in colonisation, but in literature and in art, which, as we have said before, nearly always flourish best in a period of great general prosperity.

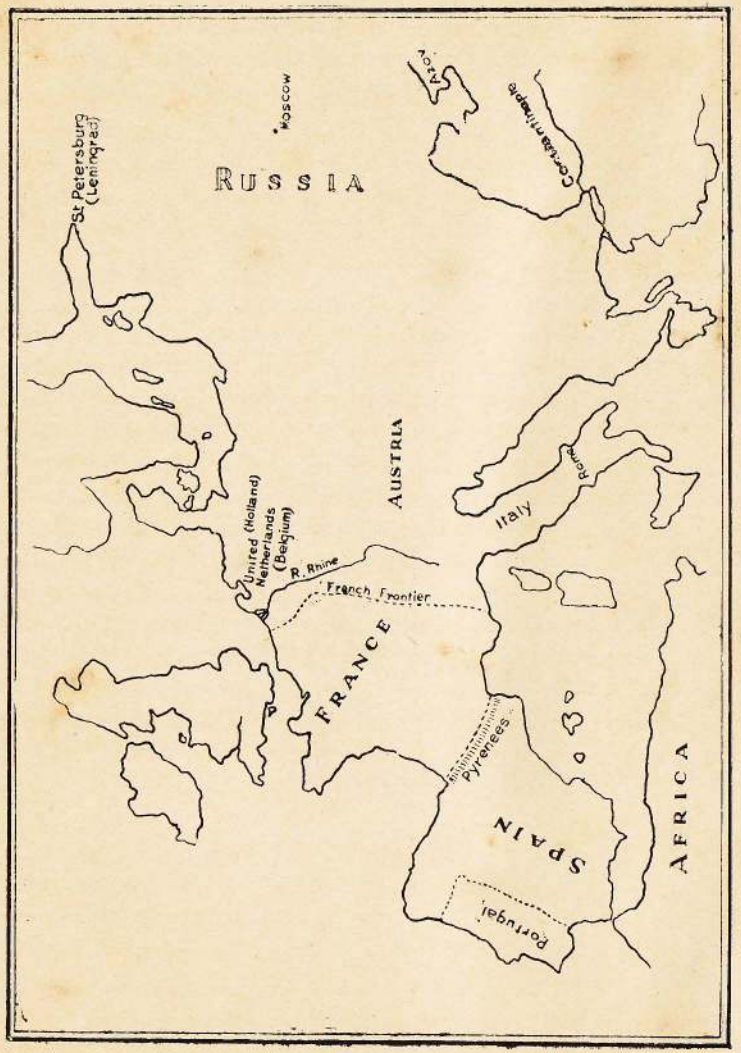
The Dutch grew great on the spoils of the fallen Spaniards and Portuguese. They were able to keep their greatness for a time because they had no rivals: England, as we have seen, was busy with her own troubles and rebellions; France, as we shall see presently, had all her attention engaged in Europe. As soon as England and France had settled their affairs at home, and turned their attention to America and the East, there was no more hope for the Dutch. The Dutch, though brave, determined, and energetic, were very few in number. They did not lose their power, as the Spaniards did, because of their evil and foolish methods; they lost it merely because there were not enough of them to hold it.

THE DUTCH REPUBLIC

We have seen already how, under the leadership of William the Silent, the Dutch provinces freed themselves from Spain and became a united nation in 1579.

The Dutch Republic, as we may now call it, consisted of seven provinces: Holland, Friesland, Zealand, Utrecht, Guelderland, Overyssel and Gröningen. The province of Holland was in every way so much larger, wealthier, and more important than all the others, that the whole country is now called by its name.

Each of these provinces formed a small republic, governed by an elected council (the Provincial Estates), and an elected Stadtholder, or President. These seven small republics were loosely bound together into one large republic, which was ruled by the 'Estates General,' which consisted of representatives from the Provincial Estates. We see a very similar form of government to-day in the United States of America. Each state controls its own affairs, but matters which concern all



MAP OF EUROPE.

the states together are dealt with by a central government and a Congress in which each state is represented.

In spite of great efforts, no form of government has yet been discovered in which wealth does not give a man political influence and power. The real rulers of these United Dutch Republics were the town merchants, or 'Burghers,' who had grown rich in the Eastern trade.

We have already seen, in dealing with England, that any form of government must have a head, whether he is called King, President, Lord Protector, Governor, Stadtholder, or anything else. The headship of the Dutch Republic came to be hereditary in the family of the Princes of Orange. During the half-century while Dutch prosperity was at its height, the Princes of Orange were kings in all but name. The Stadtholders of the provinces were elected, but for seventy years it never occurred to the provinces to elect anybody but the Prince of Orange. For seventy years the Princes of Orange, one after the other, were Stadtholders of at least five out of the seven provinces, and held the most important offices in the central government, such as Captain-General of the army and Admiral-General of the Navy.

THE HOUSE OF ORANGE

For the first seventy years of its existence, which were also the years of its greatest prosperity, the Dutch Republic was, in practice, ruled by the House (or family) of Orange.

We have already seen how the first great Prince of Orange, William the Silent, rescued his country from Spain, and made it independent. After his death,

his son, Prince Maurice, carried on the work, and by his successful wars against the Spaniards preserved the freedom which his father had won. Maurice, in his turn, was succeeded by Prince Frederick Henry. All these three had been wise and noble-minded men, who put the welfare of Holland before their own advancement. Though they ruled the country and saved it from its enemies, they were content to remain nominally humble citizens, holding their authority by popular election.

Unfortunately the next Prince, William II., lacked this wisdom and modesty. He was not satisfied with power and the ability to serve his country, but he wished to have the proud title of King as well. He was indeed, a man of the same type as Charles I. of England, whose daughter he had married.

William II., like his father-in-law, could not accept the fact that rulers ruled by the wish of their subjects. He collected his troops, and attacked Amsterdam by night, wishing to seize the city and have himself crowned King there. The attempt was unsuccessful, the gates of the city were closed against him, and he had to retire in disgrace. What further troubles would have happened if William had lived and persisted in his desire to become King, we can only guess, for a very short time after he died of fever.

That was, for a time, the end of the House of Orange. The merchants of the towns, growing richer and more powerful every day, had long since begun to grow jealous of the Princes of Orange, and wished that some of the elected offices might fall into their own hands. These merchants, who called themselves the Republican party, now saw their chance. William II.

had plainly disclosed his design of abolishing the Republic and becoming King, and had thereby made all his countrymen suspicious of the very name of Orange. Moreover, the only living member of the family was a newly born infant, afterwards William III., who obviously could not inherit the position of his father and grand-father for many years to come.

The republican, or merchant party, was thus left supreme. The leadership of this party fell at once into the hands of John de Witt, who held the title of Grand Pensionary of Holland.

JOHN DE WITT

For twenty-three years John de Witt was as much the ruler of the Dutch Republic as the Princes of Orange had been before him.

John de Witt was, in the middle years of the century one of the most important men in Europe. He combined all the qualities which had made the Dutch free and successful. He was careful, patient, and determined; nothing could turn him aside from his purpose, no disaster could daunt him, and no success relax his caution. He was not merely the ruler of Holland, he was the organiser of all the other countries of Europe in their opposition to France (see p. 161).

WAR WITH ENGLAND

The Dutch had owed a good deal of their prosperity to the fact that, for half a century, their neighbours had been too busy to rival them.

Soon after 1650, as we have seen, England had finished her civil wars, and, under the strong rule of Cromwell, began to look about for opportunities of trade abroad. Accordingly in 1651 the English Parlia-

ment passed a law called the 'Act of Navigation.' This act commanded that foreign ships might bring into England only the products of the countries to which they belonged.

That law was a terrible blow to the Dutch, whose prosperity was based largely on their carrying, or shipping trade. They were making vast profits by transporting goods, not only from their own colonies in the East, but from Spanish and British colonies in America, to Europe: under the new law, this trade would cease, and the only things they could bring to England in their ships would be the products of Holland itself.

The Dutch, naturally, would not surrender their great trade without a fight. The result was a series of three naval wars between England and Holland. The result was inevitable. The Dutch, though vigorous and determined, were too few in numbers to compete for long with the English seamen, and by the end of the century the bulk of the world's shipping trade had passed into English hands.

WILLIAM III.

John de Witt, during the twenty years of his rule, had been wise in all ways but one.

De Witt had two great aims in life. The first was to keep Holland free from foreign invaders; the second was to ensure that the Republican party should be supreme, and the Orange family never again allowed to rule the country as uncrowned kings. His fatal mistake was that he allowed his second aim to interfere with his first.

The Princes of the House of Orange had won their position largely by their skill as soldiers. Not once only but many times both William the Silent and Maurice had saved their country from utter destruction. John de Witt therefore knew that, as soon as the Dutch found themselves in danger of foreign attack, they would at once look to the Prince of Orange, and to no one else, to save them. In short, the fear of war would at once bring the House of Orange back into power. De Witt's whole policy, therefore, was to keep Holland free from foreign wars. The greatest danger, as we shall see, was from France, whose ambitious King wished to subdue all Europe to his will.

For twenty years, by skilful management, and by forming alliances with other enemies of France, de Witt kept Holland safe.

But in 1673, the time came when de Witt could no longer avoid war with France by skilful diplomacy and alliances. The King of France collected a large army and prepared to march on Holland.

De Witt's hatred of the House of Orange now led to his downfall. He had neglected to keep up an army, for fear that the young Prince of Orange should be placed in command of it, and so get back to power. The French were approaching, and de Witt had no army to send to withstand them.

The terrified Dutchmen, finding themselves defenceless, forgot in a moment de Witt's twenty years of sound and wise government. They at once sent for William III., now a young man of twenty-two, and put him in command of a hastily collected army. De Witt himself, seeing at last his great blunder, was dragged into the streets and killed by a furious mob, who thought he had purposely betrayed them.

William III. proved as great a soldier as his ancestors, and saved Holland from the French as they had saved it from the Spaniards. Once again a Prince of Orange ruled the Dutch Republic as permanent Stadtholder.

We have already mentioned how, in 1688, William III. became King of England. His claim to that position was, of course, that his mother was the daughter of Charles I., but his wife, being the daughter of James II., had an even stronger claim to be Queen of England. The husband and wife, by reason of their joint claims, ruled England well for fourteen years (1688-1702).

After 1688, when the same man ruled Holland and England, the rivalry between the two countries naturally ceased. But the damage was already done. Holland had already lost much of her trade and some of her colonies, and what Holland had lost England had gained.

FRANCE

France is to-day one of the largest and most powerful countries in Europe. Her rise to greatness dates very largely from the seventeenth century.

The country which we now call France had once formed part of the dominions of Charlemagne (Book I.). Quite early it had broken free from the Holy Roman Empire, but it was divided into many provinces, and until the seventeenth century these various provinces never had a strong national unity.

In the later middle ages, large parts of France had belonged to the Kings of England. The Reformation helped still further to split up the nation, into Catholic and Protestant districts. At one time, in the early 16th century, when these religious quarrels were at their

worst, it looked as though France would cease to be a nation at all, and be divided up between Spain, England and Germany.

The rise of France as a great and united nation may be dated from 1593, when Henry IV. came to the throne.

Henry IV., before he became King, had been the leader of the Huguenots, as the French Protestants were called. When he became King, however, he returned to the Catholic Church. He saw that these religious differences, which no amount of fighting seemed to settle, were breaking the nation to pieces. Like Elizabeth, he cared more for national unity than for any particular opinion on difficult points of religion.

Having thus made peace with the Pope, who—with Spanish help—could still be a dangerous enemy, Henry set his country in order. He stopped religious persecutions by the famous Edict of Nantes (1598), which gave the Huguenots a limited freedom to worship in their own way. He also found it necessary to do what Henry VII. had done in England a hundred years before, and break the power of the great chiefs and nobles, whose desire to be supreme in their own provinces was the greatest obstacle to unity. He was determined that the whole country should be controlled by one strong government, and that one should be his own. He also wisely encouraged all forms of agriculture and trade.

As soon as he had restored peace and unity in France itself, he set about what was called his 'grand design,' the extension of the frontiers.

Ceylon and England are islands, and therefore, their frontiers, or boundaries, are fixed by nature. No politician can ever make Ceylon larger or smaller

than it is. France, on the other hand, as you can see on the map, is surrounded on two sides by land belonging to other nations. On two sides, indeed, her frontiers are fixed, either by sea, or by the high Pyrenees mountains which divide her from Spain. On the other sides, there is no immovable barrier of sea or hills, and who is to say where France shall end and Belgium, Germany, or Switzerland shall begin? These boundaries can only be fixed by treaty and mutual arrangement, and must be carefully marked out and defended against invasion.

Henry's 'grand design' was to do away with these artificial boundaries, and to extend France until she reached natural boundaries on the North and East as well as on the West and South. France's natural boundaries, he considered, should be the Alps, and the great River Rhine. To reach those boundaries, he had to conquer and add to his kingdom, as you can see by the map, the whole of Belgium and parts of Hollland and Germany. This French desire to extend to the 'natural frontier' of the Rhine has been one of the chief causes of most of the European wars since that time.

Henry IV's. aims, in short, were three. First, to make France a storng, united nation. Secondly, to prevent all further interference by foreigners. Thirdly, to enlarge France until she had, like England and Ceylon, a fixed natural boundary, or frontier, on all sides.

Henry IV. was murdered in 1610, before he could carry out the 'grand design,' but the work was carried on by his successor, Louis XIII. (1610-1643). Louis XIII. was assisted by a very able minister, Cardinal Richelieu.

LOUIS XIV.

Louis XIII. was followed by his son, Louis XIV., the greatest king France has ever had. Henry IV. and Louis XIII. had made France strong, united, and independent. Louis XIV. made her, for a time at least, by far the greatest nation in Europe.

Louis XIV. was born in 1638, and he came to the throne, when only five years old, in 1643. During his childhood the country was, in practice, governed by the chief minister, Cardinal Mazarin. Mazarin was, by birth, the son of a humble Italian gardener, but he rose by his genius to be the chief man in France, and he carried on Richelieu's work with the same cleverness and determination.

When Mazarin died, in 1661, Louis took the power into his own hands. Louis was a man of great and proud ideas. He wanted not merely to extend the boundaries of France, but to make her supreme in all Europe. With this object, he planned a great scheme. First of all he would conquer Belgium, or the Spanish Netherlands as they were then called. Then he would destroy the Dutch Republic, conquer the German lands of Alsace and Lorraine, and so at last extend his frontiers to the Rhine. When he had done all that, and completed the destruction of the already decaying power of Spain he felt that he would be master of all Europe.

It is, however, easier to plan such vast schemes than to carry them out. The chief opposition came, strangely from the smallest of his enemies, the Dutch Republic. The Dutchmen, having freed themselves from Spain at such a terrible cost, did not intend to sit still and be conquered by another nation. While de Witt ruled Holland, as we have seen, he kept Louis

at bay by peaceful means, forming alliances with other nations for mutual protection. When, in 1672, Louis was no longer frightened by these alliances, and boldly attacked Holland, he found an enemy there even more dangerous. De Witt fell from power (p. 157) and William III. took his place.

William III. was not content with diplomatic alliances. He collected an army, and defeated the French invaders. He saved Holland, as William the Silent had saved it once before, by the terrible sacrifice of cutting the dykes that held back the sea and flooding the country.

As soon as William had established himself as ruler of Holland, he set to work to band together all the various nations whose safety was endangered by the 'grand design.' He was a great organiser and leader, and he soon found himself at the head of a strong anti-French combination, which included not only Holland, but England, the Holy Roman Empire, Denmark, Spain, and the rulers of the Protestant German states.

For a time it seemed as though Louis, with the help of an excellent army and skilful generals, might triumph over even this huge combination of enemies. The war lasted until 1678, and most of the victories fell to Louis, but both sides were exhausted, and were glad to make peace. The peace treaty was agreed to at Nimwegen, in Holland, in 1678.

The treaty of Nimwegen marks the highest point reached by Louis. He had not conquered all his neighbours, as he had hoped to do, but he had made France by far the most powerful nation in Europe, and was able to secure very good terms for himself.

The reign of Louis marks, perhaps, the highest point ever reached by the French nation, with the possible exception of the brief reign of Napolean (see Book III.). It was distinguished as much by progress and prosperity at home as by success in foreign wars.

During the first half of his reign Louis had the advantage of being served by a very able and active minister, Colbert. While Louis was planning conquests abroad, Colbert set to work to give France the wealth and prosperity which alone could make such conquests possible. He first re-organised the bad system of collecting taxes, so that more came to the government and less found its way into the pockets of the collectors. He then encouraged every kind of industry, both at home and abroad. He built good canals and roads, he improved the forests and the breeding of animals, and made the French glass, silk, and lace manufacturies the best in the world, which they still remain. He also assisted the founding of colonies, and the establishment of a rich Eastern trade.

In these ways, without increasing by one cent the taxes the people had to pay—indeed he actually reduced them—Colbert made France wealthy enough to pay for Louis' long and costly wars.

Unfortunately Colbert died long before his royal master, but not all the extravagant and costly wars which filled the last half of Louis' reign could waste quite all the wealth and prosperity which his wise measures had brought to the country.

We have mentioned before how a period of prosperity and triumph usually produces great works of art. This was as true in the France of Louis XIV. as it had been in the England of Elizabeth. Many of the

greatest French writers, including Moliere, the greatest dramatist of the age, lived and wrote during his long and remarkable reign. It was during this time also that the French language, French art, and French learning began to have a very great influence over the rest of Europe.

Having thus reached its highest point, the power of Louis began to decline. His obvious desire to rule all Europe naturally roused every other European nation to oppose him. Great as he was, he could not hope to triumph over such a vast enemy.

Nevertheless he determined to try once more. He set to work, and built up an army and a navy larger and stronger than ever, with the inevitable result that his enemies once more combined against him, under the leadership of William III. War broke out again, and dragged on from 1688 to 1698. By 1698, when the Peace of Ryswick was signed, the power of France was definitely broken, and he had to agree to terms very much worse than those he had secured in 1678.

Though France was now defeated and exhausted, and Louis himself an old man, his pride and ambition could not rest. In 1700, the King of Spain died, leaving no sons. Louis XIV., nearly half-a-century before, had married a Spanish princess, and he at once claimed the Spanish throne for his grandson.

The enemies of Louis naturally could not afford to see the Spanish Empire, which still included the vast riches of South America, pass into the hands of France. Once more thay banded together against him, and the result was the War of the Spanish Succession (1700-1713). William III. had died in 1702, and England, now ruled by Queen Anne, was the leading spirit of the combination.

The long war ended in 1713, with the Peace of Utretch. The Treaty of Utretch recognised Louis' grandson, Philip V., as King of Spain, but provided that France and Spain should never be ruled by the same king, while England and her allies were all handsomely enriched, by acquisitions of land, at the expense of both France and Spain.

Louis XIV. died in 1715, after a reign of no less than seventy-two years.

THE WORK OF LOUIS XIV.

When he died, in 1715, Louis left France defeated and exhausted, but still the greatest single nation in Europe. She could not, indeed, defeat a combination of all the other countries in the continent, but she was far stronger than any one of them alone.

Louis XIV. had definitely failed to accomplish the 'grand design,' but he had raised France to a level she had never reached before. In 1678, she was all but supreme in Europe ; in 1715, though not the mistress of all, she was still the greatest of all.

FRANCE AND ENGLAND

The defeat of Louis' designs really dates from 1688, when William III. became ruler of England as well as of Holland, and so drew England into the anti-French combination. The English navy was already the best in the world, and its supremacy gave the final blow to the ambitions of Louis.

At the end of the 17th century England and France were the two greatest powers in Europe.

France, under the guidance of Louis, had proved herself the most powerful nation by land. Her armies

alone had withstood the attacks of all the other armies in Europe, and had come to the very edge of triumph.

England, on the other hand, had proved herself the greatest nation by sea. She had destroyed the sea power first of Spain and then of Holland, and had seized for herself many of their colonies and most of their overseas trade.

We shall see, in Chapter XI, how the next century is occupied chiefly with the struggle between these two.

THE RISE OF RUSSIA

Towards the end of the seventeenth century a new nation, which until now men had troubled very little about, suddenly began to grow very important in the affairs of Europe. That nation was Russia.

Russia, or the Union of Soviet Republics as it is now called, consists of the vast stretch of land that lies between China in the East and Europe in the West. A glance at a map will show you the vast size of Russia. We are at present concerned only with that part of it which lies near to Europe, and not with the still vaster country of Siberia.

Russia forms the eastern part of that huge area between civilized Europe and civilized Asia which, all through history, has been the home of the wandering tribes, Huns, Tartars, etc., who have, from time to time, swept down like a storm on their civilized neighbours. The Tartars, under Chinghiz Khan and Tamerlane (Book I.), had established empires which had included Russia.

The people of Russia, living in this no-man's-land between Eastern and Western civilization, never quite

decided to which they should belong. It is still a puzzle whether we should regard Russia as the most western part of the East or the most eastern part of the West.

Russia, of course, had never been included in the Empire of Rome, but, at a later date, it had been much influenced by the Eastern Empire which centred round Constantinople. The Russians became members of the Eastern, or Greek, branch of the Christian Church, and when, in 1453, Constantinople was captured by the Muslim Turks, Moscow (the capital of Russia) took its place as the centre of Eastern Christianity. But, though in this way Russia had been strongly influenced by Europe, it had for many centuries been under the domination of the Mongolian Tartars.

In the sixteenth century a great king called Ivan the Terrible at last freed Russia from the Tartars. After Ivan's death, things fell into confusion once more, and it was not until the time of Peter the Great that Russia began to join forces with the other nations of Europe.

PETER THE GREAT

Peter the Great, as he came to be called later, was born on May 30, 1672. He was the son of the Czar* Alexis by his second wife. He was only four years' old when his father died, and he had a stormy childhood, for in those days there were constant rebellions. In 1682, he and his elder brother, Ivan, became joint Czars, but as they were too young to rule, the government was carried on by their sister, Sophia.

*Czar is a corruption of the Roman name Caesar, and was the title used by all the Emperors of Russia. It is sometimes spelt 'Tsar.'

In 1689, another of the frequent rebellions occurred ; Sophia and Ivan were driven from power, and Peter reigned alone.

For some years he left the government in the hands of others, while he amused himself. He had had no regular education, and he preferred doing things with his hands to book-work. He loved especially to build and to sail ships, to work as a blacksmith and a carpenter, and to drill soldiers. These may not seem, at first, suitable employments for a king, but we shall see later how useful they proved.

Peter strongly believed that you cannot tell other people how to do a thing until you have first done it yourself. He therefore, joined his own army as a common soldier and his own navy as a common sailor, and worked until, by sheer merit, he was promoted to the ranks of corporal and sea-captain. He also worked as a labourer in the ship-building yards, and studied geometry, mechanics, and other useful sciences.

If you look again at a map, you will see that Russia, though a very large country, has only a very small amount of sea-coast. When Peter came to the throne, indeed, she had none except a little in the North, where for a great part of the year the sea was frozen over. The result of this lack of coast and sea ports was that the Russians found it very difficult to communicate with other nations, except those few which were joined to Russia by land. It was, for example, impossible for a Russian to travel direct, or to send goods direct, to England : he had to travel by land to some port in Germany, France, or some other country before he could get a ship.

Peter and his advisers saw very plainly the disadvantages of this, and decided to provide themselves with a sea port, from which their ships could sail to other countries all the year round. They turned their attention to the Black Sea, in the South, from which, by way of Constantinople and Gallipoli, you can sail straight out into the Mediterranean.

At this time the land around the Black Sea was held by the Turks, and so in 1695 a Russian army was sent to capture the Turkish port of Azov. The attempt was a complete failure.

Instead of being discouraged by this failure, Peter tried to find the reason for it. The reason was plain enough : the Russians attacking Azov were in the same difficulty as the Sinhalese attacking Colombo. It is no use besieging a fort on the land side only when help can come to it by sea. The way to capture Azov, therefore, was to build a fleet strong enough to prevent Turkish ships coming to rescue it.

Peter believed in doing things himself. He spent the whole winter building new ships, living in a wooden hut and working with his own hands as a ship-wright. By the next year a new Russian fleet sailed down the River Don into the Sea of Azov, and stopped any Turkish ships from approaching the port, while the army captured it without much difficulty. At last the Russians had a good sea-port of their own (1696).

Soon after this, Peter went for a tour in Europe. He had two objects in view : first, he wanted to find out whether any other nation would join him in a war against the Turks, but still more he wanted to study conditions in other countries, and learn what they had to teach him.

He went all over Europe, studying each subject in the best place. He studied military matters at Konigsberg, in Germany; and then went to London to learn English methods of shipbuilding and seamanship. He took a course of medicine at Leyden, in Holland, which was then the best medical school in Europe, and was about to go on to Italy to see what he could learn there when he was called home by troubles in Russia, in 1698.

Peter's travels had convinced him of what he had suspected before, that Russia was, in all ways, very far behind the rest of Europe. He set himself to change her, in the shortest possible time, from a sleepy, backward country, still half in the middle ages, into a busy and modern country of the western type. He set himself to change and improve everything: the army, the navy, trade, communications, the health of the people, and even their dress. He ordered that all things which reminded people of the old Tartar rule should be abolished at once. The old national dress, of Tartar origin, was prohibited, and everyone had to wear European dress. He even forbade for a time the Tartar custom of wearing beards. In the meantime he sent great numbers of Russian soldiers, sailors, engineers, doctors, etc., to study the latest European methods abroad, as he had done himself.

Having brought Russia up-to-date in this way, he decided that it was necessary to have a port on the Baltic Sea in the North, which would be convenient for trading with the countries of northern and western Europe, as well as Azov in the south. His aim, therefore, was to extend Russia till it reached the Baltic Coast. At this time the Baltic Coast belonged to Sweden,

and it took many years of hard fighting before Charles XII. of Sweden, a great warrior, was defeated. By 1721, however, Peter had triumphed; Russia was mistress of the Baltic, and the newly-built city and port of St. Petersburg (now called Leningrad) stood as the monument of his success.

Having now won all that he wanted in the West Peter turned his attention, for the last four years of his life, to extending his empire eastwards, conquering those parts of Persia which lie round about the Caspian Sea. He died in the city of St. Petersburg, which he had built himself, in 1725.

PETER THE GREAT'S WORK

What Peter did for Russia is obvious; in a few years he changed her from a slow, backward, straggling country into a busy, prosperous, and up-to-date nation, thereby adding one more important nation to play a great part in the history of Europe. Besides improving Russia herself, he made it easier for her to keep in touch with other civilized nations by winning for her at least two useful sea-ports.

It was inevitable that such rapid changes should arouse much opposition among his subjects. It is true that he never destroyed anything unless he could put something better in its place, but his improvements caused a serious split in the nation. The upper classes, educated abroad, preferring French and German literature and art to their own, soon lost all sympathy with their humbler fellow countrymen, who—in spite of reforms—kept to their old slow ways.

CHARACTER OF PETER THE GREAT

Peter the Great was a giant in every way. He was a man of immense size and strength, and his mind was

like his body. He was usually cheerful and good-tempered, but if any one opposed him, or failed in his duty, he raged like a madman. On one occasion, in a fit of fury, he had his own son flogged to death. He had both greater virtues and greater vices than ordinary men.

As a ruler he was distinguished by the clearness with which he saw what was needed, and the energy and determination with which he did it. The great lesson we can learn from his life is that no necessary work is undignified. Though an emperor, he was ready to work as a humble ship-builder when he saw that ships were what Russia needed most urgently.

BOOKS FOR THE TEACHER.

HEARNSHAW'S *'Introduction to World History'* and WELL'S *'Outline of History'* as in earlier Chapters.

WAKEMAN'S *"The Ascendency of France"* (Rivington).

QUESTIONS.

1. Explain very carefully, what we mean by 'democracy.' To what extent do you consider Ceylon to be a democracy?
2. Draw maps to illustrate:
   (*a*) The 'grand design' of Louis XIV.
   (*b*) The expansion of Russia to the sea under Peter the Great.
3. Compare the characters and achievements of Oliver Cromwell and Peter the Great.
4. Say whether you think Louis XIV. or Peter the Great was really the greater king. Give reasons for your choice.

CHAPTER IX.

EUROPE, AMERICA, AFRICA, AND ASIA

THE EXPANSION OF EUROPE—AMERICA IN THE 17TH CENTURY—AFRICA IN THE 17TH CENTURY—INDIA IN THE 17TH CENTURY

We saw in Book I. how, at a very early period, the Aryan, or Indo-European race proved itself the most vigorous and intelligent of all the races of mankind. The Aryan language and Aryan civilization spread over all the combined continents of Europe and Southern Asia, with the exception of China.

This great Aryan race was divided into two main groups; the Eastern Aryans, who settled in India; and the Western Aryans, who settled in Europe. The Eastern Aryans were not, perhaps, less intelligent than those of the West, but they were certainly much less energetic. Having found their way to India and Ceylon, they were content to stay there, and to develop their own civilizations without reference to the rest of the world.

The Western Aryans, on the other hand, were distinguished by their love of growth and change. They produced the ancient civilizations of Greece and Rome; then, in the Middle Ages, they went, as it were into a long sleep, from which, at the revival of learning (Book I.) they awoke more vigorous than ever. One of the chief forms taken by this new burst of energy was a desire to roam over the rest of the world—the

desire that led Columbus to America and da Gama to India. Europe was now too small to hold their abundant energy.

We have now to study how the Europeans, extending their activities beyond Europe; became, in some ways at least, the dominant race of the world. We shall study the great influence of European civilization on America, Africa, and Asia.

AMERICA IN THE 17TH CENTURY

When America was first discovered by Columbus it was a vast, and almost empty continent. The southern half of it did contain, indeed, the remains of an ancient Aztec civilization, but the northern half, the modern United States and Canada, was occupied only by a few wandering tribes of Red Indians. By the end of the seventeenth century, all this was changed, and America had been changed into a sort of annexe, or addition, to European civilization.

SOUTH AMERICA

We have already studied the Spanish and Portuguese settlement of South America. We have seen how they deliberately destroyed the civilization which they found there, and forcibly substituted their own religion, language and customs. They did their work thoroughly. South America, to-day, except, of course, those parts of it which are mere jungle and waste, is wholly Spanish in civilization. Most of the people, are, in part at least, of European descent, they speak Spanish, and accept the Roman Catholic religion, while their great cities, such as Buenos Ayres and Rio de Janeiro, are as European as Madrid itself.

We have already discussed the founding of the Spanish colonies, and the way in which they were governed. Throughout the seventeenth and eighteenth centuries they remained mere colonies controlled by Spain, sharing in the general sleepiness and decay of their mother country. We need not trouble with them again until the nineteenth century, when they rebelled and set up as independent republics.

NORTH AMERICA

South America was colonized by the people of South Europe; North America was colonized by the more vigorous nations of North Europe, the Dutch, the English, and the French. The methods of colonization were entirely different.

The Spanish method of colonization is now called by the unpleasant name of 'exploitation.' The Spaniards did not go to work themselves, they went to seize by force the products of other people's work. They compelled the original inhabitants, and imported African slaves, to work for them, producing the gold, silver, sugar, etc., which they then seized. The French, English, and Dutch colonists, on the other hand, went to settle down permanently, to build houses and to till farms on which to live themselves.

This difference is not entirely due to the different characters of the two races, though that played a large part. The climate of most of South America is tropical, and so Europeans cannot do their own hard manual work there, while the climate of North America is much the same as that of Europe. Moreover, the Spaniards found a large population of natives who could be made

to work for them, while the French and English found the land practically deserted, and so had to settle down to do their own labour.

THE FIRST BRITISH COLONIES

In the days of Elizabeth, the English and Dutch explorers were content, for the most part, with attacking the Spanish colonies, and taking away whatever plunders they could find. In 1573, however, Sir Humphrey Gilbert, one of the chief seamen of those days, got Queen Elizabeth's permission to found an English colony in North America. He unwisely chose the bleak and inhospitable island of Newfoundland, the only wealth of which lies in its fisheries (1583). The attempt was a hopeless failure and Gilbert and the remains of his colonists were drowned on their way home.

The next attempt was made by Sir Walter Raleigh, in the pleasanter and more fertile district which he named Virginia. He tried three times (1585, 1587 and 1590) but none of his colonies thrived and their only result was to introduce tobacco and potatoes previously unknown in Europe, into England.

In 1606, two companies were formed in England, with the object of establishing permanent settlements in America. The Plymouth Company made an early and unsuccessful effort to establish a colony in the district now called New England. The London Company was more prosperous. On the first day of the year 1607, one hundred and forty three emigrants left England for Virginia. They landed on the coast, and formed a small settlement which they called Jamestown, in honour of the King, James I.

The colonists found that they had many difficulties to face, the chief being disease and the attacks of the Red Indians. Also, very foolishly, they wasted time hunting for gold instead of settling down to till the soil and produce food.

Among their number was a boastful and mutinous, but very able man, Captain John Smith. Smith, by noisy but wise interference, saved the colony from utter destruction, and in return was appointed Governor.

The colony prospered and grew, but was much hampered by the shareholders of the company at home, who cared only for immediate profit. In 1624, King James I. wisely dissolved the company and took the colony into his own hands. As a government concern, freed from the necessity of making immediate profits for its shareholders, the colony prospered better. Its chief product was tobacco, but, of course, the farmers had to grow most of their own food as well. Later on, they found it necessary to import more labour, and followed the bad Spanish practice of using negro slaves.

THE PILGRIM FATHERS

The success of this Virginian colony led many other bands of emigrants to leave England and seek new homes in America. One of the chief forces which inspired them to go was the desire for religious freedom. James I. and Charles I. revived the old persecution of Puritans, and many Puritans therefore were glad to take refuge in a new land, where they could worship as they pleased. Most of the colonists, consequently, were Puritans.

The most famous of these Puritan colonists were the 'Pilgrim Fathers.' In 1608, the Puritan villagers of a little place called Scrooby, on the borders of York-

shire and Nottinghamshire, growing weary of persecution, left their homes and went to Holland. In Holland they were able to hold even the most violent Puritan views without fear of persecution, but they found it hard to make a living in a land already overcrowded with its own inhabitants. Accordingly, in 1620, they obtained permission to settle in the land just north of the Virginian Colony. They came back to England, collected a few more people of their own religious views, and sailed from Southampton in a ship called the 'Mayflower.'

After a long voyage, they landed near Cape Cod (north of New York and close to Boston) at a place which Captain John Smith, who had already explored that region, had named Plymouth. The difficulties they had to face were so great that, in the first winter, half of them died of cold and hunger. They were, however, brave and determined people, ready to work hard and to live simply, and they soon established themselves as a contented and self-supporting colony. Many of the most prominent families in America to-day are very proud to trace their descent from these first 'Pilgrim Fathers' who crossed the Atlantic in the storm-tossed little *Mayflower*.

Within a short time many more such colonies were established, so that in 1650 it was calculated that no less than eighty thousand Englishmen had made their homes in America. One early colonist who deserves mention was John Harvard. Harvard had been educated at Cambridge before he left England, and he soon saw that one of the chief needs of the new colony was a proper system of education. Accordingly in 1636, he and some friends established a college at a place which they called Cambridge, after the great

English university, in Massachusetts. This college, called Harvard after its founder, is still flourishing as the most famous university in America.

WILLIAM PENN

Another of the most famous British colonists of the seventeenth century was William Penn.

Penn was born in London, in 1644, the son of a famous sailor who had won Jamaica for England (See p. 182).

We have mentioned already how Protestantism split up into many small sects, or divisions. When Henry VIII. established the Protestant Church of England, the more extreme Protestants broke away to become Puritans. When the Puritans themselves came into power, those Protestants who were more extreme even than the Puritans began to form new religious bodies of their own. One of the best known of these new orgnizations was the Society of Friends. The Friends, or the 'Quakers' as their enemies called them, because in the excitement of their religious enthusiasm they used to shake as though they had fever, believed in leading very simple lives, and worshipping in a very simple and informal way.

When Penn went to the University of Oxford, he became a Friend, or Quaker. Charles II., who was then King, did not love extreme Puritans, and as a result of a slight persecution of them which the King ordered, Penn had to leave Oxford.

His father, a professional fighter, had no sympathy with the Friends, for one of their chief beliefs was that you must live at peace with every one. He tried to cure his son of this new religion by sending him to

live a gay life in France for two years. The effects of this travel soon wore off, however, and soon after he returned to England, Penn rejoined the Friends.

When Charles II. was in exile, after his father's execution, Penn's father had given him a large sum of money. Now that Charles was King, he wished to repay this. Penn's father, however, was now dead, and the young Penn asked the King if, instead of money, he might have a grant of land in America. He wished to found there a new colony, where he and his fellow Friends might worship without persecution, for the Puritans in the older colonies had now begun to persecute others as much as they had once been persecuted themselves.

William Penn left England in 1682, and founded his new colony in the district which is still called, after him, Pennsylvania. One of the chief desires of the Friends, as we have seen, was to live at peace with all men. Instead of fighting with the Red Indians, as the other settlers did, Penn went unarmed into the forest to talk with them. He paid them compensation for the land which he took, and explained that his only desire was to live among them in a friendly and peaceful manner. The Indians gladly made a treaty with him, and he proceeded to found the now great city of Philadelphia, which means 'Brotherly Love.'

In this new colony Penn introduced many great reforms, which show that his ideas were far more liberal than those of most of the men of his time. He ordered that every man, provided he lived a good life, should be free to worship in whatever manner he chose. He also introduced a system that has become general only within the last few years: the prisons in Pennsylvania were less prisons than workshops, where every criminal

was taught a useful trade. It is surprising to find that, with so much humanity, even he used African slaves, though he gave them legal rights which they had in no other colonies.

The colony was governed by an elected Assembly, and was so happy and prosperous that, besides more Englishmen, many Dutchmen and Germans came to join it.

Penn himself, however, had to leave his colony soon after it was established, though he returned to it later. He died in England, in 1718.

Penn is interesting not only as the founder of a colony, but as a great believer in freedom, in both politics and religion, a long time before such beliefs became general. Though he owned the whole colony, he voluntarily handed the control of it over to the settlers themselves, and he allowed nobody to be persecuted for his religious opinions. We shall see later what a great influence Penn and his ideal of freedom had on American history.

NEW YORK

In 1667, New York, now the greatest city in the American continent, passed into English hands.

This district was first colonized by the Dutch, who called it the New Netherlands, while New York itself was called New Amsterdam, after the chief city of Holland.

The English captured the New Netherlands during their wars with the Dutch (p. 156), and at the close of the war it was agreed that they should remain English. Charles II. presented them to his brother, the Duke of York (afterwards James II.), and he changed the name of New Amsterdam to New York.

THE WEST INDIES

The West Indies, which is the name given to the group of small islands in the Gulf of Mexico and the adjoining Caribbean Sea, were also colonized in the 17th century.

The Spaniards had not troubled much about these islands, as they did not produce gold. In 1612, a very prosperous English settlement was established in the Bermudas, and another in Barbados in 1625. Jamaica was captured from the Spaniards in 1655, and the smaller islands, the Leeward Islands, etc., were colonized about equally by English and French settlers. Cuba, Haiti and Porto Rico remained Spanish.

At first the West Indies produced tobacco, but it was found that their tobacco was not so good as that which could be grown in Virginia. The sugar-cane, which was imported from Brazil, and was found to do much better than tobacco in that hot climate, then became the chief crop.

In spite of these few thriving settlements, the West Indies remained until the eighteenth century a very wild and lawless region. The seas between the islands were infested with 'buccaneers' or pirates, English, French, and Dutch. These buccaneers made their living attacking and robbing Spanish ships, and so broke up the last remains of Spanish trade and authority in those parts.

SUMMARY

The English colonies in America were divided into two classes:

(1) The Southern settlements, including Virginia, Carolina, etc., and the islands of the West Indies. These colonies were of the Spanish type. The settlers did not work much themselves, but employed African slaves to grow tobacco, sugar, rice, cotton and other tropical and semi-tropical products, which they sold to Europe.

(2) The Northern settlements, which were chiefly on the east coast of North America, centering round New England.

In these colonies the settlers were self-supporting. Little or no slave labour was used, and each man, with the help of his own family, grew his own food on his own land.

THE DUTCH IN AMERICA

The Dutch colonies in America were short lived, and not very successful.

In Elizabethan times the Dutch seamen joined with the English in attacking Spanish treasure ships, and—as we have just seen—many Dutchmen joined the later buccaneers, who carried on a similar piracy among the West Indies. They helped to break the Spanish power, but did not establish any important permanent settlement of their own.

In the North, they established the New Netherlands, around the modern New York, but we have seen already how that was captured by the English in 1667, and absorbed into the larger English colony that surrounded it. All that the Dutch did, in short, was to prepare the way for their English and French rivals.

We may just mention here a small Swedish colony that was established on the River Delaware.

THE FRENCH IN AMERICA

Next to England, the most important European country to colonize America was France.

In the South, the French joined the Dutch and English in their contest with the Spaniards, though they were more prominent among the later buccaneers in the West Indies than in the earlier days of Elizabeth. We have mentioned how, side by side with the English, they settled on many of the smaller islands of the West Indies.

The greatest energy of the French colonists, however, was spent in the North, in the land beyond the original English settlements which we now call Canada.

In 1599, the French began to form small trading posts in the North of Canada, round about Hudson Bay. They did not devote much time to agriculture; but, unlike the English settlers, were traders and hunters rather than farmers. Some of them bought bear skins and other furs from the Red Indians, while others went into the forests to capture and skin the animals themselves. Many of you have no doubt read stories of these daring fur-hunters, and their fights with the fierce Red Indians.

The more permanent type of settlement began when Samuel de Champlain founded the city of Quebec, further south on the great St. Lawrence river, in 1608. The fertile country round Quebec was settled by colonists more of the English type, who settled down to farm the land and grow crops.

The French made two great mistakes. In the first place they took far more land than they could manage. Most of their settlements, instead of being groups of self-supporting farms, were mere fur-trading

posts, a hundred or more miles apart, each occupied by one or two men. The men in these lonely posts often married Red Indian wives, and practically ceased to be Frenchmen at all. Colonies are of no use unless there are plenty of men of the right type to go and live in them, and the French settlements were too small, too distant from one another, and too thinly populated to thrive. The French were more eager to explore vast new lands than to settle down and make good use of the lands they held already.

Their second mistake was even greater; they refused to allow the Huguenots, who made the best colonists, to enter America. The Huguenots, or French Puritans, much resembled their English brothers who founded New England: all they wanted was to find a new home where they could be free from religious persecutions. They were quiet, sober, and religious; ready to work hard with their own hands, and content to live plainly and simply,—in short they were exactly the best possible men to establish healthy and self-supporting colonies.

Unfortunately Louis XIV., in whose reign most of the French activity in America took place, was a violent Catholic, and in his desire to subdue all Protestants he tried to exclude all Huguenots from his colonies, thus depriving them of the best possible men.

The French settlements in Canada thus grew very rapidly in size, but did not improve much in any other way. The English colonies, farther south, were smaller, but they were well supplied with colonists of the right type, and their growth, though slower, was far more steady.

CARTIER AND LA SALLE

The French in Canada, as we have seen, were more remarkable as explorers, or finders of new lands, than as settlers. The most remarkable of them perhaps, were Jacques Cartier and Rene de la Salle.

Cartier set out on 1534, with three ships, to try to sail round the north of America, and so find a new North-west route to India and the East. He failed in this object, of course, as America extends much farther north than was then believed but he discovered St. Lawrence Bay and the great St. Lawrence River, on which the most prosperous of the French Canadian settlements were later established.

Cartier's explorations were confined to the coast, but Rene de la Salle, a French schoolmaster who left his post in France to try his fortune in the New World, explored the vast inland regions. His chief journey began in 1678. Setting off westwards, and travelling chiefly by river canoe, he found his way to the mighty Niagara Falls, which few Europeans had yet seen, and the Great Lakes of Canada.

Later, in 1682, he made another great journey. From Lake Michigan he travelled down the Illinois River until it joined with the great Mississippi, which, after a long journey, at last carried him right down into the Gulf of Mexico. The vast new lands which he discovered on this journey, lying behind (or West of) the English settlements, on these two great rivers, he claimed as French Territory, and named them Louisiana in honour of his King.

AFRICA IN THE SEVENTEENTH CENTURY

Up to this time, Africa (excluding Egypt) has played no part in World History. A small strip of the

northern, or Mediterranean coast line had been included in the Roman Empire, but all the rest of the vast continent (again excepting Egypt) was occupied by Negro tribes, still in the very early stages of civilization.

The first civilized people to have dealings with Africa were the Arabs, who carried on a prosperous trade, largely in slaves, between Africa and Asia.

The first Europeans to enter Africa were the Portuguese, who sailed down the West Coast in their endeavour to find a new way to India and the East. Other nations soon joined in, and even in the days of Henry VIII. and Elizabeth a few English merchants began to trade with the West Coast.

On the whole, Europeans took very little interest in Africa before the nineteenth century. Portuguese, and occasional English, Dutch and French merchants established little trading ports on the coast. They did not try to go far inland, partly because of the difficulty offered by the great jungles, rivers, and mountains, and partly because the interior was occupied by a huge, fierce and dangerous Negro kingdom.

The chief trade, it is disgraceful to note, was in slaves. The Arab traders for many centuries had made fierce raids on the smaller tribes, to capture prisoners whom they could carry to other lands and sell as slaves. The Europeans and especially the English, found a ready market for African slaves in the tropical colonies of America, both Spanish and British, where natives were few and Europeans could not work themselves. We have seen also how the Portuguese used many African (Kaffir) slaves in Ceylon.

The slaves were generally captured inland by bands of Arabs, who brought them in chains to the coast, and sold them to European traders.

Though for three centuries the Portuguese held most of the African trade, the Dutch were the first to establish a permanent colony. The extreme south of Africa, round about the Cape of Good Hope, has a cool and healthy climate, and a number of Dutchmen decided to go and make their homes there, as the English and French were doing in America. Accordingly, in 1630, a number of Dutch colonists settled down near the modern Cape Town and began to establish farms. This small European colony remained in Dutch hands until it was captured by the English (Book III.), and to this day many of the inhabitants, called Boers, still speak Dutch.

In spite of this one colony, and a few trading posts on the West Coast, it is not until the nineteenth century that Africa as a whole comes into contact with civilization.

INDIA IN THE SEVENTEENTH CENTURY

The Decay of the Moguls.

The short rule of the Mogul Emperors in India had reached its height in the reign of Akbar the Great (Chap. IV.). From that time onwards it began to decay, until practically the whole country passed under European rule.

When Akbar died, in 1605, he was succeeded by his son, Jahangir. Jahangir was a fierce and vicious man; he had raised a rebellion against his father, and, indeed, was strongly suspected of having poisoned him.

It is a very true saying that, what you have done to others, others will do to you. Jahangir had rebelled against his father, and his own son, Khusru, who was far

better loved by the people, promptly rebelled against him. This rebellion was suppressed with great and needless cruelty, and Khusru himself was blinded. For the rest of his reign, Jahangir allowed himself—and the country—to be ruled by a Persian woman of low birth, Nurjahan, whom he married.

With such a weak and vicious ruler on the throne, the various European nations which were eager to come and claim a share of the rich Indian trade, had an excellent opportunity. Jahangir, like his father, was friendly to Europeans, and gravely offended his Muslim subjects by the favour he showed to Jesuit missionaries.

The Portuguese were the first Europeans to trade directly with India. We have seen how they established themselves on the South-west Coast and for a time had the whole trade to themselves. As Portugal grew weaker, her enemies saw their chance to step in and break her monopoly.

The Dutch were the first rivals to appear. They had their eastern headquarters in Java, however, and did not take very much interest in India. They held, at different times, a number of trading ports, but they were never very large or important. Their first settlement was at Pulicat, north of Madras, in 1609, but later they moved their headquarters to Negapatam. Their settlements passed, one by one, into English hands in the course of the next century.

Another European nation which tried to claim a small share was Denmark. A Danish East India Company was formed in 1616, which secured land and built factories at Tranquebar on the East Coast (1620)

and at Serampore, near Calcutta. The Danish settlements continued feebly until 1845, when they were bought by the British Government.

The French were not much more important than the Dutch and the Danes. They founded a French East India Company in 1664, when Louis XIV. was eagerly encouraging French trade and colonization. They founded a few small settlements, including Pondicherry (founded 1674), Karikal, and Chandernagore (near Calcutta,) which still they keep. Though, as we shall see later, they made an attempt to establish their authority in the Madras Presidency in the eighteenth century, the part played by the French in Indian history is small and unimportant.

The British in India.

As the British, unlike these other European nations, came to play a great part in Indian History, we must study their affairs in more detail.

An East India Company, to which Queen Elizabeth gave the sole right of trading in the East, was founded in London in 1600. The company, therefore, was free at least from the rivalry of other English merchants.

The first ventures of this new company were to the Spice Islands (Moluccas) rather than to India proper. In 1608, however, an English ship, the *Hector*, arrived at Surat, north of Bombay. Its captain, William Hawkins, went to visit the Emperor Jahangir, whose language he could speak, and Jahangir freely granted him permission to trade. The Emperor's power, however, was so weak that his permission was of little use; for the Portuguese opposition made it impossible for the Englishmen to do any business.

The English sea power, however, soon reduced Portuguese opposition. The Portuguese seamen were feebler even than the Spanish, and in 1612, two English ships defeated a Portuguese fleet of four big ships and twenty-five small ones. When in the next year the Portuguese foolishly seized some ships belonging to the Emperor, Jahangir began to think that the English seamen might prove useful helpers to him.

King James saw that there were real opportunities for trade with India, now that the Portuguese power was breaking up. In 1615, therefore, he sent a proper ambassador, Sir Thomas Roe, to conclude a formal treaty.

Roe arrived at Surat, and went to visit Jahangir at Ajmer, his headquarters. Roe has left us an interesting account of the feeble Jahangir, whom he found usually half asleep with drink and opium, and completely influenced by his queen and her greedy relations. A clergyman, Terry, who accompanied him, has left us a much fuller and more picturesque account of the country and people in general.

Roe returned home in 1619. He had not managed to secure a formal treaty, but he had won many valuable trading rights. The small English trading-factory which was established at Surat was the seed from which the whole British Empire of India grew.

As a result of the friendly relations with Jahangir, which the tactful Roe had firmly established, the English traders soon began to build trading stations at different points on the coast. One of the earliest was at Anjengo, in Travancore, while by about 1625 some merchants had gone as far as Bengal, and established factories and forts at Armagaon (Nellore) and Masulipatam.

The great cities of modern British India were founded very early. Bombay was given to England in 1661 as part of the dowry of the Portuguese Princess, Catherine, whom Charles II. married. Madras was founded as early as 1639, on a dreary stretch of sand close to the broken-down Portuguese fort of San Thome. This unpleasant site was chosen merely because the merchants wished to have a piece of land that was not under the rule of any Rajah or Chief, and where they could be independent. Madras, or Fort St. George as it was then called, was the first piece of land that the English actually owned in India.

Calcutta was founded, on an equally unpleasant mud flat, in 1690.

SHAH JAHAN

Jahangir died in 1627, and the throne was disputed by his two sons. Shahjahan, the elder son, who had previously rebelled against his father, finally triumphed, and was crowned at Lahore. He safeguarded his position by killing all his male relations.

Shahjahan's rule was not much better than his father's. All the wealth he could collect was spent on the collection of jewels, and on gorgeous ceremonial, and none on the government and improvement of the country. His most famous extravagances were the famous Taj Mahall, which he built at Agra over the tomb of his favourite wife, Mumtaz Mahall, and the wonderful peacock throne at Delhi.

The end of Shahjahan's reign was occupied with a great rebellion raised by his four sons, which resulted in the triumph of Aurangzeb, in 1661.

Aurangzeb was distinguished chiefly as a very strict Muslim. He always carried a Koran under his arm, and at one time is said to have lived as a 'fakir,'

or religious ascetic. He had, therefore, the support of all the strict and orthodox Muslims, who had disapproved of the extravagant display and the European sympathies of Akbar and Shahjahan. His father, Shahjahan, he kept imprisoned in Agra Fort till his death in 1666.

AURANGZEB

From his victory over his father in 1659 till his death in 1707, Aurangzeb ruled India as Padishah, or Emperor. Leaving aside the treacheries and cruelties by which he first won and then kept his throne, he seems to have been a sincerely religious man. His rule, therefore, was acceptable to his strict Muslim subjects, though he persecuted the Hindus very severely.

The early part of Aurangzeb's reign was much disturbed by the invasions of a famous and powerful Hindu (Maratha) robber chief, named Sivaji, who conquered Surat in 1664. The later part of it was wasted in futile efforts to reduce the Deccan (the southern part of the peninsula) to order.

SUMMARY

The reasons for the decline of the Mogul Empire are plain enough; the first was sheer bad government, and the second was reckless extravagance. The powers lay, for the most part, with the women of the royal family, who accepted bribes to influence the Emperors in favour of their friends and relations. The whole central government was weak and corrupt, and so the local rulers gathered more and more power into their own hands.

We shall see later how the final decay of the Mogul Empire led to the establishment of British rule.

BOOKS FOR THE TEACHER.

VINCENT SMITH *Oxford History of India.*

The British colonies are dealt with fully in most of the standard Histories of England. For other colonies, see the Encyclopedia.

QUESTIONS.

1. Describe the different types of European colonies which were founded in America and explain which you think was the best kind.
2. Draw a map of America, marking the early colonies founded there.
3. Explain why the Mogul Empire in India fell into decay.

CHAPTER X.

RAJASINHA AND THE DUTCH

POSITION OF THE DUTCH—POSITION OF THE KING—THE END OF RAJASINHA'S REIGN—CHARACTER OF RAJASINHA —ROBERT KNOX—THE KANDYAN KINGDOM—VIMALA DHARMA SURYA II.—DISPUTE ABOUT THE PORTS—NARENDRA SINHA—EXERCISES

When the Dutch first took over the island, it seemed as though their government was to be a sound and business-like organization. This promise, however, was only partly fulfilled. The whole Dutch administration was hindered and upset by one factor ; its unsatisfactory relationship with the Kandyan kingdom.

Nowadays we all realise very clearly that Ceylon's happiness and prosperity depend very largely on its unity. Unity is so important that, in order to achieve it, men are now ready to forget many of their communal, racial, and other differences, and to regard themselves as "Ceylonese" rather than, say, Jaffna Tamils, or Burghers, or Kandyans. The whole trouble of eighteenth century Ceylon was its lack of unity ; it was divided into the Dutch section and the Kandyan section, and, in consequence of this separation, it was as helpless as a man who has a cart at Jaffna and the bulls, without which it is useless, at Galle.

The Portuguese, in spite of all their other mistakes, had realised this fact, and had tried, unsuccessfully, to unite it by conquest. The British, fortunately, found

an opportunity of uniting it by more peaceful methods. But at this stage the Dutch had not the need to try to conquer Kandy. Consequently their whole time was spent in futile strife and argument with it.

POSITION OF THE DUTCH

The Dutch authorities in Ceylon were, we must admit, in a difficult position. They were the servants of a trading company, and they had to satisfy their masters at Batavia and Amsterdam by showing a yearly profit. This yearly profit could only be made by the cinnamon trade, and most of the cinnamon grew in the Kandyan kingdom. Therefore, before they could even think about anything else, they had to ensure that the King would allow them to collect his cinnamon. At the same time, however, they had to ensure that all the cinnamon trade passed through their own hands, and therefore, they had to try their hardest to prevent the King from selling his cinnamon to other people through the ports outside their control. They had, therefore, an impossible task. On the one hand they had to please the King, so that he would allow them to collect cinnamon; on the other hand they had to displease him, by preventing him from trading with other people.

POSITION OF THE KING

The position of the King of Kandy was equally difficult. He would have loved to drive the hated Dutch right out of the island, but he knew that he could not do that without the help of other Europeans. He knew also that any other Europeans who came to help him would probably treat him just as the Dutch had done, and seize what they could for themselves. However, at least the Dutch were less offensive than the Portuguese had been; and, as he could not get rid of them, the only thing to do was to make as much profit as he could out of them. The King, in short, was torn between two desires; one, to free Ceylon from Europeans altogether, and the other, to enjoy the undoubted benefits which the presence of Europeans offered. His general policy, therefore, was to let the Dutch stay, and to make any profit he could out of them but at the same time to cause them as much trouble and inconvenience as possible.

In consideration of these facts, it is not surprising that the relations between Rajasinha and the Dutch were unsatisfactory, and that each party had frequent occasion to accuse the other of treachery and double-dealing. Honest and friendly dealings are possible only when each side has a single clear and honest purpose in view. In this case, each side had complicated and contradictory double purposes.

THE END OF RAJASINHA'S REIGN

We saw, in chapter VII., how firmly the Dutch established themselves in the coast lands which they had captured from the Portuguese, and what wise measures they took to improve those lands.

Though the Dutch had established peace and order in their own districts, they had by no means settled their troubles outside. We have mentioned already how their cinnamon trade depended upon the goodwill of Rajasinha.

Rajasinha, very naturally, had but little goodwill to give them. When he saw that the Dutch had firmly settled themselves in the old Portuguese territory, and that he could not turn them out, he retired to his own

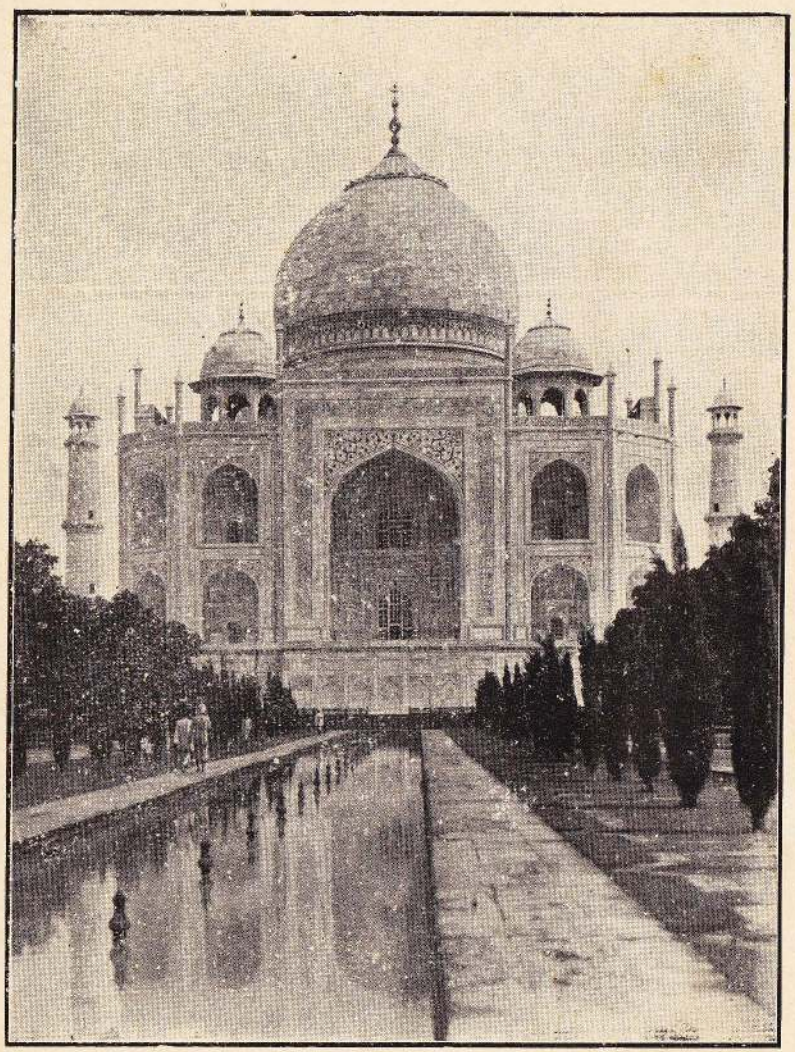
mountainous kingdom, which was separated from the Dutch by thick jungles, the narrow tracks through which he guarded with *Kadawatu* or gates of thorns. There he remained, in angry isolation.

The Dutch, for ever dreaming of cinnamon, tried in vain to flatter him into a better temper. They sent ambassadors with the most humble messages, they sent rich presents, including many of the strange and rare animals which the King loved to collect for his private zoo, but all was in vain. No answer was returned to the messages, and the ambassadors themselves were kept in Kandy.

Not only were the Dutch unable to deal with Rajasinha themselves, but they found, to their great annoyance, that their European rivals were meeting with more success. The English East India Company was considering the possibility of establishing a trading factory at Kalpitiya, north of Puttalam, and had made a treaty with the Portuguese by which, if they could by combined effort defeat the Dutch, they should divide the Low-country between them.

The Dutch, however, were saved from these dangers by a rebellion which suddenly broke out in Kandy, and kept Rajasinha too busy to form any new alliances.

Rajasinha's whole time had been taken up by his quarrels with the Portuguese and the Dutch, and in consequence his own kingdom was suffering much from poverty and misgovernment. The discontent which these things always produce was hugely increased when, in August, 1664, he forbade the celebration of the annual Kandy Perehera, and in December of the same year a great rebellion broke out, the object of which was to kill Rajasinha and place his son on the throne.



TAJ MAHALL, AGRA. *Photo Plâté Ltd.*

The crowd attacked the royal palace at Nilambe by night, but though they killed the guards and broke their way right inside, their courage failed them when it came to a question of attacking their King himself. The next day Rajasinha and a few faithful followers fought their way through the rebels, and escaped to Hanguranketa.

The victorious rebels now declared the prince, Mahastana, King in his father's place. The dutiful Mahastana, however, had no desire to be among his father's enemies, and he also fled to join him at Hanguranketa. The rebels were completely dismayed by the desertion of their unwilling leader, the rebellion collapsed, and Rajasinha won back his throne with little difficulty.

The Dutch naturally watched Rajasinha's troubles with the greatest joy; and Rajasinha, now distrustful even of his own subjects, was obliged to break his haughty silence and ask them for help. At Rajasinha's request, Dutch troops occupied large parts of Sabaragamuwa, and the Three and Four Korales, though they exceeded their instructions by advancing to Arandora, and building a fort there.

In the meantime the English were prevented, by troubles of their own in Madras, from making any more attempts to ally with Rajasinha.

The King's humility, however, did not last long. As soon as his own rebellious subjects were completely subdued, he had no more need of Dutch protection. Also, two things had occurred which greatly reduced his respect for the Dutch. The first one was their lack of success in South India, where the Company was receiving very rough and scornful treatment from the

local rulers. The second was the greatly increased power of their European rivals, the English and the French. Rajasinha began to see that the Dutch were no longer the only foreigners with whom he could do profitable business. In 1667 Carron, the head of the French East India Company, wrote to him suggesting a treaty.

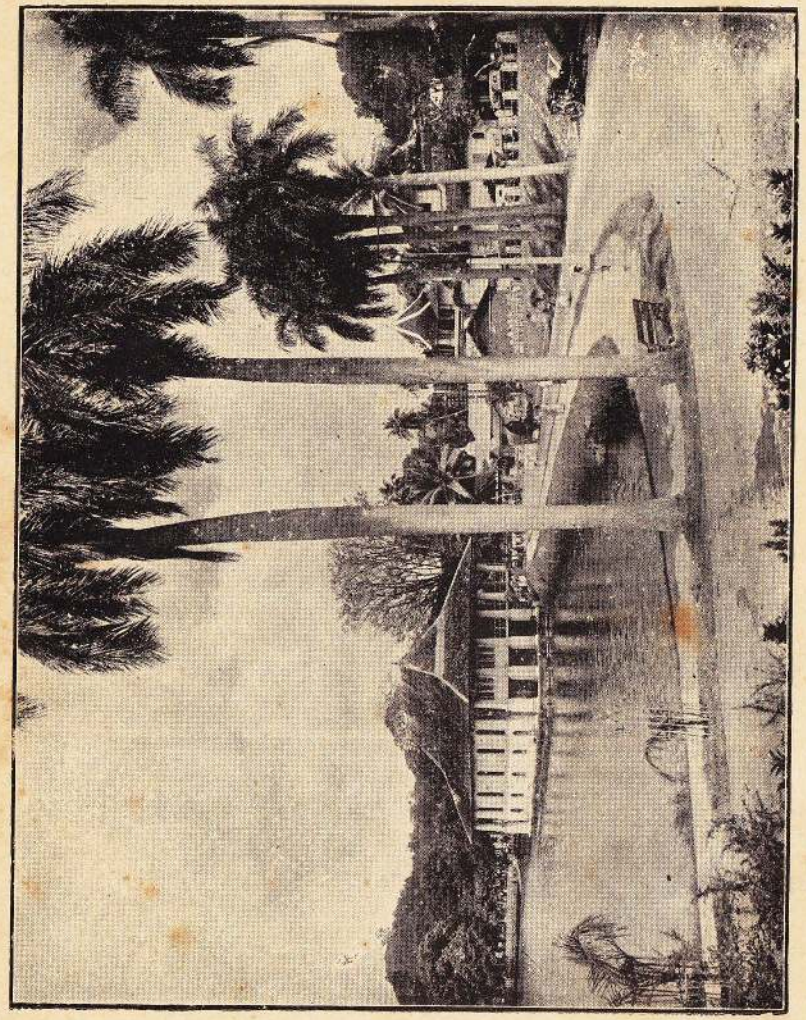
In consideration of these facts, Rajasinha felt that he could safely return to his old scornful attitude, and in 1670, he attacked and destroyed the fort which, exceeding their instructions, the Dutch had built at Arandora.

Letters and messages of protest had no effect, and in 1671, the Dutch governor found a soldier, Van Bystervelt, bold enough to go as ambassador to Kandy, a place from which very few of the previous ambassadors had returned. Van Bystervelt, to his surprise, was received with honour, appointed to the rank of Mohottiar, and presented with gold and jewels. He was, however, a rough soldier, with none of the tact and patience which a successful ambassador needs. The long delays, the pompous ceremonies, the endless speeches, which were then inseparable from court life, wore away his temper. Finally he fell into a rage, offended Rajasinha with a series of wild threats, and was sent back to Colombo with nothing settled.

THE FRENCH COMPANY

About this time Rajasinha, completely disgusted with the Dutch, made another unsuccessful attempt to come to terms with the French.

We saw, in Chapter VIII., how at this time the Dutch under William III., and the French under Louis XIV., were at war in Europe. This was also the period of the



KANDY (TOOTH TEMPLE Etc.) *Photo Plâté Ltd.*

greatest activity of the French colonists, both in America and in the East. Following up the suggestions made in 1667 (p. 200) a French fleet arrived in Trincomalee Harbour in March, 1672. They landed troops, and began to build fortifications on shore, while an ambassador was sent to visit Rajasinha himself. The ambassador, Desfontaines, was received so hospitably that he refused to leave Kandy; and in return the King sent two of his chief noblemen to visit the commander of the fleet, de la Haye.

A treaty was soon agreed to whereby the French were granted the two ports of Trincomalee and Kottiar, and the building of forts was begun at once. The excellent promise of this start, however, was not fulfilled. A terrible outbreak of sickness occurred among the French troops, and, in spite of the help sent by Rajasinha, their food supplies ran short, while at the same time a Dutch fleet arrived and captured two of their ships. De la Haye, disgusted by this string of misfortunes, sailed away with the main fleet, leaving a garrison of only 150 men, which the Dutch soon compelled to surrender. Thus ended the French attempt to establish a settlement in Ceylon. We may mention, however, that before de la Haye left he sent another ambassador, de Lanerolle, to Rajasinha. De Lanerolle, a soldier like Van Bystervelt, fell into the same error, and lost his temper at the King's endless delays and formalities. Having taught de Lanerolle patience by chaining him up for six months, Rajasinha pardoned him, and made him a nobleman of his court. He came at length to be one of the King's most trusted advisers, and his name is still much respected in the island.

The Dutch had succeeded in turning their French rivals out of the island, but they had not improved

their own position. They still could not be sure whether they were really at peace or at war with Rajasinha, and they never knew, from year to year, whether they could hope for a supply of the precious cinnamon from him.

This state of affairs suited Rajasinha very well. He hated the Dutch, but he knew that, while the Dutch held Colombo and Galle, at least he was safe from the Portuguese, whom he hated even more. He did not try to drive the Dutch out of the island, therefore, but he harassed them in many minor ways, sending his troops to besiege their outlying forts, such as Bibilegama, Ruanwella, Kalpitiya, and Matara.

The Dutch may have been brave men, and their governor, Rykloff van Goens, perhaps would have liked to follow the example of de Azavedo, and send his troops to avenge his dignity. But the Dutch in Ceylon had to obey orders from their superiors at Batavia and Amsterdam, and their instructions were not to win victories but to collect cinnamon. They were obliged, therefore, to endure any attacks and indignities rather than go to war with Rajasinha. Such a war would not only have cost them the trading profits of many years, but would have offended Rajasinha so deeply that they could never have hoped to be allowed to collect cinnamon in his territory again.

Instead of going to war to defend their outposts, therefore, the Dutch tried again their old and useless plan of sending ambassadors, with rich presents, to flatter Rajasinha into a better temper. One ambassador was sent, taking with him a lion. The King was known to be fond of rare animals, and it was thought that the gift of a lion (sinhe) would be a delicate compliment to the King of the Sinhalese. The lion, however,

an old and miserable animal, died on the way, and the ambassador who brought it was never allowed to see the King at all. Later on the King amused himself by sending the Dutch governor, as a suitable return for his dead lion, a present of a fierce, unmanageable elephant! At the same time he continued to cause the Dutch as much trouble as he could, compelling them to withdraw from one outpost after another. In 1679 the Dutch governor, Van Goens, left, and was replaced by Laurence Pyl, an officer who had long experience in the island as Commander of Jaffna. In spite of all his experience, and all the strange animals, lions, tigers, horses and sheep, which he sent up to Kandy, Pyl had little more success than his predecessor, though he managed, more or less regularly, to get permission to collect cinnamon.

At last, however, Rajasinha began to relent. In 1684, he sent back the Dutch ambassadors, many of whom he had kept at Kandy for years, and shortly after, by the most humble flatteries, Pyl managed to persuade Rajasinha to return all the Dutch prisoners whom he had captured in his attacks on their outposts.

It seemed as though, at last, friendship might be restored between the Dutch and the Kandyans; but in December, 1687, Rajasinha died.

CHARACTER OF RAJASINHA

Rajasinha was the last Kandyan King of true power and importance, and the last to make a real and determined effort to check European domination in the island.

The character of Rajasinha, as it is plainly shown to us by his acts, was neither pleasant nor admirable: he was cruel, cunning, and suspicious. For two of these

faults indeed, he had much excuse : it was very necessary for one who dealt with the cunning Dutchmen to be cunning himself ; and Rajasinha's experience, both with the Dutch and with his own people (in the rebellion of 1664) was bitter enough to make any man suspicious.

Rajasinha's cunning, great as it was, proved of very little real use to him, because he lacked any definite aim. In the early part of his reign he had a single object in view, the expulsion of the Portuguese from the island. He achieved that object, but soon discovered, as his own people remarked, that he had merely exchanged pepper for ginger. From the time of the Dutch occupation onwards, we cannot say what his object really was. Did he wish—if he could—to force the Dutch right out of the island, or did he wish to keep them there, on friendly terms, to guard his coasts for him in return for trading rights ? We can only assume, from his acts, that Rajasinha did not really know himself.

The fact that Rajasinha had a considerable respect for Europeans may partly explain his uncertainty. He realised that his own people might learn many useful things from them, and therefore he collected as many Europeans as he could to live in his kingdom. No doubt he realised also that it would be impossible to do as perhaps he would have liked to do, and have no dealings at all with them. But that was now quite impossible. Europeans of all nations were coming to the East in large numbers, and their soldiers, guns, and ships made them too powerful to be ignored. He may therefore have felt that, since he could not avoid dealing with Europeans, he might as well deal with the Dutch, whom he already knew, as with unknown strangers who might treat him even worse.

ROBERT KNOX

We are fortunate in having a very complete account of Rajasinha and his kingdom, written by an English sailor, Robert Knox, who lived there for twenty years (1659-1679).

We have already seen how Rajasinha had two strange hobbies, one to collect strange animals for his private zoo, and the other to collect Europeans. In pursuit of the latter hobby he offered a free home to any Portuguese who, after their defeat by the Dutch, chose to take refuge in his kingdom ; he kept all Dutch prisoners whom he captured, and even retained most of the ambassadors who were sent to him ; and lastly he captured any Europeans, of any nationality, whom chance brought to his shores.

Robert Knox belonged to the third of these classes. His father's ship, the '*Ann*,' lost her mast in a storm at Masulipatam, in South India, and had to come to Kottiyar near Trincomalee, to get a new one. While there, sixteen of the crew, including Robert Knox and his father, were captured by a Dissawa sent down by the King, and taken up to Kandy as prisoners. The tamarind tree beneath which they were captured may still be seen at Kottiyar.

Captain Knox died soon after, but his son, Robert, after living as a prisoner for twenty years escaped, in 1680. With one companion, he made his way through the dense jungles which separate Anuradhapura from the coast, and finally arrived at the Dutch fort at Arippu. The Dutch received him kindly, and sent him first to Batavia and then home to England, and he wisely spent his time on the long voyage in writing an

account of what he had seen and learnt in his long captivity. This still remains the best and most vivid account of Ceylon written by a European.

Knox gives us a very clear account of the Kandyan kingdom during the last years of Rajasinha's long reign. "The government," he tells us "is tyrannical and Arbitrary in the highest degree: For he ruleth Absolute (supreme) and after his own Will and Pleasure: his own Head being his only Counsellor. The land is all at his disposal, and all the people from the highest to the lowest are slaves, or very like slaves: both in body and goods wholly at his Command." This tyranny was maintained partly by cunning policy, and partly by the extraordinary cruelty with which he punished any who displeased him.

His tyranny and cruelty naturally brought him many enemies, and his life was never safe. He took many and strange measures to protect himself. One plan was to keep his people so busy and so poor, by setting them to forced labour, that they never again found the time or the necessary funds to rebel against him. He did most of his business by night, and, to prevent any plots or surprises, he caused drums and trumpets to be sounded in the palace at intervals through the whole night, thought they hindered himself and everybody else from sleeping. After the rebellion of 1664, he trusted his own people so little that he drew his bodyguard from among the African Kaffirs whom the Portuguese had brought into the island.

Speaking of the rule of Rajasinha, Knox says "So far is he from regarding the good of his country, that he rather endeavours the Destruction thereof."

That, of course, we cannot quite believe, but it is true that Rajasinha neglected the government of his own lands, while he spent all his energies on schemes to drive first the Portuguese and then the Dutch out of the island. The result was the whole Kandyan kingdom fell into great poverty and distress, and Knox tells us that even the greatest and richest men could afford to live only in a very poor and humble manner.

ADMINISTRATION

Though Rajasinha kept all the government of his country in his own hands, trusting no one and taking advice from no one, he was, of course, obliged to employ many officials. These officials were appointed by the King himself, and held their posts only while they pleased their master.

The highest officers below the King were the two Adigars, and below the Adigars were the Dissawas, and other governors of provinces. The Dissawas and Vidanes, beside having to supply a certain number of soldiers to the King, acted as judges in their provinces, and were responsible for the regular payment of taxes. They punished criminals by fines and imprisonment; but no criminal, not even a murderer, could be condemned to death except by the King himself. The higher officials, such as the Adigars and Dissawas, were required to live at the King's court, and so most of their duties in their distant provinces had to be performed by subordinates, most of whom were very corrupt and ready to accept bribes. This naturally led to much discontent, but it pleased the King, who did not wish any of his chiefs to become too popular among the people.

Though these high officials enjoyed great respect and honour, their fate was not a happy one, as their prosperity depended entirely upon their master's very changeable temper. No man who was once called to the court was ever allowed to return home again, and usually, after enjoying great favour and promotion for a short time, he had the misfortune to offend the fierce old King, and was either imprisoned or put to death. This happened not only to the Sinhalese chiefs, but to the European prisoners whom Rajasinha took into his service.

THE ARMY

His kingdom was so mountainous and difficult to approach that there was no need for Rajasinha to build forts, as the Dutch and Portuguese did; he could trust to his steep mountains and dense jungles to protect him from invasion. Nevertheless, for greater safety, the passes and approaches were guarded by gates studded with long, sharp thorns (Kadawatu), and the soldiers who watched them let no man through unless he had a permit.

The army was much as it had been in ancient Sinhalese times, the soldiers bringing their own equipment, and being paid by grants of land instead of money. They were collected and led to war by their Vidanes, and other district officers. Their victories, Knox tells us, were won by cunning rather than by fierceness and bravery. The Portuguese had learned long before what dangerous enemies the Kandyans could be in the difficult and tricky jungle country which they alone knew.

The coming of European enemies had, of course, obliged the Sinhalese soldiers to learn the use of guns and other modern weapons, and Rajasinha employed several European master-gunners, to help his people to fight the Dutch with their own weapons.

SUMMARY

From all this, we can see plainly that Rajasinha's kingdom was in a feeble state. The people were poor, the government was bad, and the King's power was based on fear rather than on loyalty. Though Rajasinha was able to cause the Dutch a great deal of trouble, he could do nothing to strengthen or extend his own kingdom.

The Europeans were firmly established in the low-country, and there was no possibility of turning them out. Moreover, their influence was extending even among the Kandyans: Rajasinha himself, as we have seen, saw so clearly that his people had many useful things to learn from them, that he kept all the Europeans he could find close prisoners, and was anxious to persuade as many of them as possible to enter his service.

The strength of the Sinhalese kingdom was rapidly decreasing, the power and influence of the Europeans were growing greater every year. It was only a matter of time for the European rule to extend over the whole island.

VIMALA DHARMA SURYA II.

Rajasinha was succeeded by his son, Mahastana, who ruled as Vimala Dharma Surya II. Mahastana was the prince whom the rebels of 1664 had tried to place on his father's throne. It had been universally believed that Rajasinha had put his son to death, to prevent any more rebellions of the same kind, but in truth he had hidden him in a monastery. Just before his death, Rajasinha brought his son back from the monastery, and introduced him to the surprised nobles as their new King.

The original plan of the Dutch had been to take advantage of their old enemy's death to send an army to frighten the new King into submission. But Vimala Dharma Surya had the reputation of being a gentle, pious man, and the Dutch guessed that, after his life in the monastery, he probably knew very little about the ordinary business of the world. They thought therefore, with their usual economy, that they could get what they wanted out of such a mild and ignorant man without the expense of sending an army. They once more tried peaceful negotiations.

Vimala Dharma Surya, though probably he did know very little about business, had the sense to admit his own ignorance, and he left most of the dealings with the Dutch to his experienced advisers. His Sinhalese nobles had learned from Rajasinha how to deal with the Dutch, and he had also at his court several Europeans, including de Lanerolle, whose advice was even better.

The King, or rather his advisers, soon made their position plain. They were prepared to make peace with the Dutch, provided that the latter returned all the districts they had occupied, and allowed them to trade freely in all the parts.

The Dutch did not care so much about the up-country districts which they held, and in 1688 they handed back the Three Korales and the other inland districts, keeping only the modern Southern and Western Provinces. They did, however, object very strongly to any suggestions that they should allow the king to trade freely with other Europeans in their ports. They cared more for their monopoly of foreign trade in cinnamon and arecanuts than for anything else.

The useless argument dragged on for years. The Dutch suggested new treaties, the chief point of them all being that, in return for a yearly "subsidy," or payment, the Dutch should be allowed to collect cinnamon in the King's country, and should have the monopoly of foreign trade. Vimala did not accept any of these treaties, but a working arrangement was agreed upon, whereby an ambassador came to Kandy every year, bearing the subsidy, to get permission to collect the cinnamon.

Finding that the gentle Vimala was no more tractable than his fierce old father had been, the Dutch gave up hopes of making a satisfactory treaty with him. They now brought up a new argument. They no longer claimed to be in the island as the King's servants, protecting his coasts for him; indeed Rajasinha, in 1685, had expressly denied that he had any such contract with them. Dharmapala, they now claimed, by his Donation in 1580, had given the Low-country to the Portuguese, and they had taken it from the Portuguese by right of conquest. In short, they now based their claim, not on any contract with the Kandyan King, but on their victory over the Portuguese. However, it mattered very little what they based their claim upon, as no one but themselves recognized that they had any claim at all.

Although Vimala and the Dutch could never agree upon a permanent treaty, relations between them remained, on the whole peaceable, and even friendly. The Dutch were allowed to collect their cinnamon almost every year, and in addition they made handsome profits from their elephant trade, and from the pearl fishery. Profitable trade was their only object, and a succession of quiet and tactful Governors, Laurens

Pyl (1679-1692), Thomas Van Rhee (1692-1697), and Gerrit de Heere (1697-1702), was well content to let things go on as they were.

But the Kandyans, however, still fretted because they could not trade with foreigners directly, but only through the medium of the Dutch. The only ports left open to them were Puttalam, north of the Dutch possessions, and Kottiyar, on the east coast, neither of which was flourishing. In the last year of the governorship of de Heere, 1702, they definitely closed their frontier, thus cutting off all trade with the Dutch, and sold their arecanuts themselves at their own port of Puttalam.

The loss of the profitable arecanut trade, from which the governor himself drew great profits, woke the Dutch up at once. They bestirred themselves to cut off the King's trade, and gave orders to the Dutch colonies in South India that no one should be given permits to go to any port in Ceylon except their own ports of Colombo, Galle, and Jaffna. As a result of this pressure, which cut off his trade with India, Vimala had to re-open his frontiers to Dutch trade in 1703.

For the next few years things were quiet and peaceful, and on June 4th, 1707, after a pious pilgrimage to Adam's Peak, Vimala Dharma Surya II. died.

Vimala II. had been a good and peace-loving king, and his death was truly regretted, both by his own people and by the Dutch. His dealings with the Dutch had been, unlike his father's, frank, courteous, and friendly. Even the endless dispute about the closed ports does not seem to have led to much real ill-feeling. This cordiality was shown by the constant friendly interchange of ambassadors, and by the readiness with which the Dutch lent their ships when the king needed

them. In 1697-98, when Vimala wished to effect a much-needed reform in the Buddhist church, he was allowed the use of a Dutch ship to fetch a new supply of learned monks from Aracan, in Burma. Vimala also acquired merit by building, in Kandy, a fine three-storeyed temple for the Tooth Relic.

NARENDRA SINHA

Vimala II. was succeeded by his son, Narendra Sinha, the last of the true Sinhalese Kings. Narendra Sinha was only seventeen years old when he came to the throne, and he was distinguished chiefly by his hot and violent temper. However, though his temper brought him into trouble with his own subjects it did not prevent his relationships with the Dutch from being at least as friendly as his father's had been.

About the same time, 1706, a new Dutch governor, Hendrick Becker, was appointed. Becker had already served a long time in the island, in humbler positions, and so knew only too well the laziness and dishonesty that were far too common among the Company's officials. Being himself an honest and vigorous man, he set to work to reform these things. Becker so far succeeded that he made the Company's trade in Ceylon more profitable than it had ever been before or ever was again.

The chief case of trouble, as it had been in Portuguese times, was private trade. The Company relied for its profits largely on its monopoly of certain trades, especially cinnamon, arecanut and cloth. Many of the Dutchmen, instead of serving their Company faithfully, secretly dealt in those articles themselves, and so took the profits which should rightly have gone to their employers. There were also great frauds being

carried on in the elephant trade, and in the management of the rice lands planted by the Company. Becker took stern measures to correct these evils, and he showed sufficient breadth of mind to replace, when necessary, a dishonest Dutch official with an honest Sinhalese.

Having thus set his own house in order, and improved his Company's trade, Becker tried to improve it still further by closing the ports to all Indian trade (1707). A few years before such a measure would have stirred the Kandyans to vigorous opposition, but now, for some unknown reason, they scarcely noticed it.

In the meantime, Narendra Sinha's temper was not such as to make him popular among his own subjects, and several of his nobles raised a rebellion, the object of which was to kill the King and put one of his relatives, Pattiya Bandara, on the throne. The plot failed, because a faithful chief heard of it and warned the King, and when the plotters rushed into the royal bedroom, they were dismayed to find that, instead of plunging their swords into the sleeping King, they had plunged them into a plantain tree and a sheet. The rebellion collapsed, and the leaders were executed.

The King's relations with the Dutch were so friendly that they were not upset even by the rude and foolish behaviour of a Dutch soldier-ambassador, de Bevere, who went to Kandy in 1714, and behaved much as van Bystervelt and de Lanerolle had done in the days of Rajasinha.

The closing of the ports to the King's Indian trade in 1707, though not objected to at first, gradually began to be felt as a grievance by Narendra Sinha. Soon after 1716, when the wise and popular Becker was

replaced as governor by Isaac Rumpf, the King requested that he might be permitted to trade freely through the port of Puttalam. It would, perhaps, have been wise and reasonable of the Dutch to grant this request, for the King had been very obliging to them in the important matter of cinnamon. Rumpf, however, refused. The Moormen, whom the Dutch hated and feared as trade rivals, but found it impossible to keep out of the island, saw their chance, and tried to found an independent port of their own near Kudremalai (north of Puttalam and the Company's dominions), through which the Kandyans could trade as much as they pleased. The Dutch, however, stopped this bold scheme by a display of military force.

In 1723, the cinnamon peelers rebelled against their Dutch employers, and appealed to the King for help. Narendra Sinha's desire, in spite of the dispute about the ports, was to keep at peace with the Dutch, and he refused to interfere.

Rumpf died about this time (1723) and the new governor, Petrus Vuyst, did not arrive until 1726.

Vuyst came from Batavia and was only thirty years old when he was appointed governor ; but, though very clever and learned man for so young a man, his good qualities were spoilt by vanity and cruelty that amounted almost to madness. He arrived in the island with one eye covered up, to show that a man so clever as he needed only one eye to look after such a small affair as the governorship of Ceylon.

His rule was so tyrannical as to be beyond endurance. His harsh methods drove the Dutch soldiers into mutiny, and his punishment of the mutineers was so severe that it roused a general revolt

against him. To deal with this revolt, which probably was much magnified by his own imagination, Vuyst suspended all the ordinary laws, and set up a secret tribunal, like the Spanish Inquisition, with himself at its head. The methods of this tribunal showed a mad cruelty which would have shocked de Azavedo himself, and news of them soon reached Batavia, the headquarters of the Company. Vuyst was at once recalled, tried for his crimes, and sentenced to death, though probably confinement in a lunatic asylum would have been a juster treatment for him (1732).

The madness of Vuyst had thrown the whole country into disorder, and Versluys, who was sent to put matters right again, only made them worse. He was recalled, and Jacob Pielat was sent to perform the task in which he had failed.

Pielat did what he could, but he was unfortunate. Almost as soon as he arrived a small rebellion broke out in the Siyane Korale, just behind Colombo. The actual rebellion was quelled by the troops, but the numerous evils of the government, and especially the delays and injustices of the law courts, left the whole country in a troubled and discontented state.

In 1734, van Domburg, Commander of Galle, took over the governorship and the discontent broke out at once into a flame of open revolt.

First the cinnamon peelers rebelled. They had many real grievances, and though their previous revolt had been checked (p. 215), none of their grievances had been settled. Van Domburg now gave in to them, and stopped the worst abuses, but it was too late. The revolt became general through all the Dutch provinces,

particularly Galle and Matara; and Narendra Sinha openly joined in in 1736, sending his troops to occupy the Siyane, Hapitigam, and Alutkura Korales.

When things were at their worst, in 1736, the helpless van Domburg was replaced by Gustaaf van Imhoff, a strong and vigorous man. Van Imhoff soon settled the disputes of the cinnamon peelers, and had restored peace throughout his dominions by the end of 1737. Narendra Sinha, finding that he had now to deal with a strong man and a soldier instead of with a feeble and conceited merchant, withdrew his support from the rebels, and received the Dutch ambassadors with his old friendliness in 1738.

It seemed that van Imhoff had settled matters in a satisfactory way, but very shortly after, on May 13th, 1739, Narendra Sinha died, and his troubles began afresh.

BOOKS FOR THE TEACHER.

CODRINGTON. *"Short History of Ceylon."*
KNOX (ROBERT). *"Ceylon."*
P. E. PIERIS. *"Ceylon and the Hollanders."*

EXERCISES.

1. Draw a map of Ceylon, showing:
   (*a*) The Dutch territories.
   (*b*) The Kandyan Kingdom.
   (*c*) The ports about which there was so much dispute.
2. Make up an imaginary conversation between Narendra Sinha and one of the Dutch

ambassadors. The King insists that he shall be allowed to trade freely with India, and the Dutchman insists that he must be allowed to collect cinnamon freely.

3. Describe the character of Rajasinha, and explain why his reign was, on the whole, so unsuccessful.

CHAPTER XI.

EUROPE, AMERICA AND INDIA IN THE EIGHTEENTH CENTURY.

SECTION I: STATE OF EUROPE—FRANCE AND ENGLAND—RISE OF PRUSSIA—FREDERICK THE GREAT.

SECTION II: INDIA—BREAK UP OF THE MOGUL EMPIRE—EUROPEAN INFLUENCE—DUPLEIX AND THE FRENCH—CLIVE AND THE ENGLISH.

SECTION III: AMERICA—THE THIRTEEN COLONIES—THE FRENCH PLAN FOR CONQUEST—WOLFE AND THE VICTORY OF QUEBEC—TRIUMPH OF THE BRITISH COLONISTS—AUSTRALIA—CAPTAIN COOK.

SECTION I: EUROPE AT THE BEGINNING OF THE EIGHTEENTH CENTURY.

The eighteenth century opens with the long and unnecessary War of the Spanish Succession, which we discussed at the end of Chapter VIII. We may begin this chapter, then, from the close of that war in 1713.

By 1713, Spain and Portugal, though both free from the control of other nations, had definitely lost the last of their power. They were now second-rate nations, and comparatively unimportant.

Italy was still in the state described on page 138.

Holland had come to the end of her brief spell of prosperity. Her naval supremacy, and her consequent colonial supremacy, had been destroyed by the British soon after the middle of the last century. At the end

of the 17th century she had, under the able rule of William III., been the leader of a general combination of other European nations against the dangerous ambitions of Louis XIV. But William III. was now dead, and—as the ambitions of Louis were now quelled by old age and defeat—there was no longer need for leadership. Holland, therefore, had sunk into a comparatively unimportant country.

The surprising thing is not that the Dutch Republic lost its power so soon, but that so small a country ever gained so much power. Its sudden rise to freedom and power was a wonderful testimony to the vigour and determination of the Dutch people, and the courageous and wise leadership of the Princes of Orange. The loss of her power was the natural result of the smallness of the country, and the consequent smallness of the population.

The breaking up of the Holy Roman Empire was now practically complete. The Emperors had for long maintained their power by Spanish help, for both the Emperors and the Kings of Spain had been drawn from the same house (or family) of Hapsburg. Spain was now ruled by a French prince, and the connection was ended.

The Emperor, therefore, was now Emperor of little more than Austria. The remainder of Germany, which had once been his dominions, was split into many small states, of which Prussia was the greatest. We shall see later how Prussia was the centre around which a new united German Empire was to grow up.

Though he had lost most of his own original dominions, the Emperor had gained some parts of the old Spanish Empire. By the peace of 1713 the old Spanish

Netherlands (the modern Belgium), Sardinia, Naples and the other Spanish possessions in Italy, were given to Austria.

FRANCE AND ENGLAND

Spain, Portugal, Italy, Holland and the Holy Roman Empire, or Austria as we might now call it, were all in a weak or divided state. The two nations which remained powerful were France and England.

The ambitions of Louis XIV. had done a great deal to advance the position of France. Though he had been unable to make her supreme over all Europe, as he had hoped, he had certainly made her the most powerful single nation. France reached that position not only by the foreign wars of Louis, but still more by the energy, intelligence, and thrift of her people.

England, on the other hand, had made herself the greatest sea-power in the world. The English were supreme on the sea, as the French were on land. Most of the sea-carried trade of the world was by now in English hands, English merchants had captured most of the trade with India that the Portuguese had lost, and the English colonies were the largest and most prosperous in America. The strength of France lay on land, and in the continent of Europe; the strength of England lay in her command of the seas, and in her trade and colonies outside Europe. Most of the eighteenth century was occupied with a long struggle between these two nations, both of which were very powerful, in entirely different ways.

ENGLAND IN THE EIGHTEENTH CENTURY

In the seventeenth century the English people had established the first great principle of democracy, that the ruler of a nation holds his power by the free will of

those whom he rules. In the eighteenth century a curious accident enabled them to establish, quietly and without trouble, the next great prnciple, that the people themselves must have a definite share in the government.

Up to the eighteenth century, Parliament had been, at least in theory, little more than an advisory council, and the ministers had been the servants of the King. In the eighteenth century, Parliament became the chief power, and the ministers became the servants of the Parliament.

This came about in a curious way. When William III. died in 1702, he was succeeded by his sister-in-law, Anne, the second daughter of James II. Anne died in 1714, leaving no child to succeed her. The country was determined not to be forced into another civil war by having the Catholic son of James II. on the throne, and George, Elector of Hanover (in Germany) was chosen, as being the nearest Protestant male heir.

George I.'s claim to the throne was that he was a great-grandson of James I. His relationship was therefore, very remote; but he was a Protestant, and therefore was preferred to the Catholic son of James II. He was, in spite, of his great-grandfather, practically a pure German, and to the day of his death he never learnt to speak English.

Being hardly able to say even 'Good morning' to one of his subjects, George I. naturally could take very little part in the government. Therefore, being also an old and rather lazy man, he was content to take the easiest course, and hand the entire control of affairs over to his ministers. These ministers were chosen from among the members of Parliament, and thus they came to be responsible to Parliament itself rather than

to the King. We see an exactly similar arrangement in the State Council of Ceylon, where the ministers are elected by—and are responsible to—their fellow councillors, and through them to the people.

THE PARTY SYSTEM

We hear much talk nowadays of the 'party system' in government, and this is a convenient time to see exactly what that system is and how it grew up.

In Parliament, as in all large gatherings of men, there were many differences of opinion. Every man, of course, had his own private views, but on the whole, and on all important questions of policy, the members were divided into two main groups, called, in the eighteenth century, Tories and Whigs, and later on, Conservatives and Liberals. The general difference between these two groups or 'parties' was that the Conservatives, as their name suggests, wished to keep things as they were, while the Liberals wished to make rapid changes.

Early in the eighteenth century, it became the practice for the King to appoint all his ministers from whichever of these two parties was the stronger at the moment. The relative strength of the parties depended, of course, on the results of the last election.

As this party system is very often discussed nowadays, it will be useful to note one or two of the arguments which are often used when it is discussed.

The advantages of the system are two:

(1) It gives the people a very quick and easy way of ensuring that they are governed properly. If the party which is in power does not prove satisfactory, the electors, at

the next election, can vote for the members of the other party, and so turn it out. The system, therefore, compels the government to rule in accordance with the wishes of the people.

(2) The party which is out of power, called the 'opposition,' acts as a very useful check on the party which is in power. The members of the opposition are quick to point out any mistakes of the ruling party, and to stand in its way if it should attempt any unwise or unpopular measures.

Though these two advantages are very great, and have led the English people to keep to the system, it has also several faults:

(1) This system means that only about one-half of the men fit to be ministers are available at any one time, the other half being in opposition. It may happen, for example, that the man in the country best fitted to be Minister of Health is a Liberal. When the Conservative party is in power, his great abilities are lost to the country, except in so far as he may employ them in criticising the Conservative Minister of Health.

(2) Each party must have a clear and definite 'policy,' or set of political ideas. It may often happen, therefore, as each member has to join one party, that he has to accept many ideas which he disapproves of.

Take, for example, the case of a man who thinks that agriculture is the most important thing. He comes to the conclusion that, say, the Conservative party is

more likely to help agriculture. He is compelled, therefore, to become a Conservative, although he may disagree strongly with the Conservative party's views on education, public health, taxation, and every other matter. Having once joined the party, however, he must accept its whole policy; he cannot be a Conservative in agricultural matters, and a Liberal in educational.

We shall study the English system of government in more detail in Book III. It is enough for the moment to remember that during the eighteenth century the full control of the government by ministers chosen from among the elected members of Parliament became firmly established.

THE STRUGGLE BETWEEN ENGLAND AND FRANCE

Louis XIV. of France died in 1715. Both France and England were exhausted by the long wars which his ambition had caused, and were eager to remain at peace with one another, and to spend their energies restoring prosperity.

England enjoyed a period of peace and prosperity lasting over twenty years. During this time, while the German George I. was on the throne, the country was ruled in reality by his chief minister, Walpole. Walpole was a sensible, business-like man, who preferred quiet and profitable trade to expensive conquests. Under his guidance, England grew slowly but steadily in prosperity. His long period of power firmly settled in peoples' minds the idea that the real ruler of the country was less the King than his Prime (chief) Minister.

France, though equally eager for peace and prosperity, was less successful in obtaining them. In the early part of his reign, Louis, with the wise assistance of Colbert, had done much to improve the government

and trade of the country, but during his later years all that good had been undone by the ruinous expense of his foreign wars. The government had become little more than a machine for collecting the vast and ever-increasing taxes which were required to pay for the splendour of the court and for the huge armies. Besides her financial difficulties, France was divided by a fierce religious quarrel between the Jesuits and a rival Catholic party called the Jansenists.

THE SOUTH SEA BUBBLE

The year 1720 was marked by a sudden and amazing outburst of 'speculation,' as the attempt to get rich quickly without work is now called.

In 1711 the 'South Sea Company' had been formed to trade with Spanish South America. This company had been very successful; and, as if seized by a sudden madness, every one suddenly wished to invest money in it. The result was that its shares jumped up to ten times their proper value, and the company, inflated with pride, undertook to manage the government's financial affairs for it. Great and profitable as the company's trade was, it could not carry such burdens as these. The first hint of trouble naturally burst the 'bubble,' the shares dropped to their normal value, and those who had bought them at ten times their price were ruined. This company, from its sudden inflation and equally sudden collapse, was called the 'South Sea Bubble.'

By a curious chance, almost exactly the same thing happened in France at the same time. A Scotchman named John Law, a man full of ingenious but misguided schemes, had raised himself to be what we should now call 'financial expert' to the French government. His

idea was to bring all the French trade in all parts of the world under the control of one great company, which he called the Mississippi Company. This Mississippi Company met with the same fate as the English South Sea Company. A brief rush of success made its shares soar up to fabulous prices, and, in the flush of triumph, it took over the financial affairs of the government, including the management of the mint and the collection of taxes. These tasks were, as in England, too great for any private company to manage; at the first hint of difficulties the shareholders took fright, and the French Company collapsed as rapidly as the English Company had done.

The history of these two companies is interesting because it shows how, both in France and in England, people were taking a keen interest in foreign and colonial trade. They had begun to realise that the world is larger than Europe, and that there was plenty of scope for European enterprise in both Asia and America.

England and France were too close rivals, both in Europe and abroad, for the peace between them to last. In 1739, England went to war with Spain, on the ground that Englishmen were not allowed to trade freely in South America. In 1743, France joined in on the side of Spain.

The curious feature of this war, and of the wars that followed it, was that, so far as England and France were concerned, most of the fighting took place, not in Europe, but in India and America.

While England and France carried on this long colonial struggle, which we shall study presently, a new and powerful nation was suddenly coming forward as a rival to both.

The English had already established the first principles of democracy, or popular government, but most of the rest of Europe was still ruled by 'despots,' or all-powerful Kings. We have already studied some of these despots; Louis XIV. of France, for example, and Peter the Great of Russia. During the eighteenth century another King, as great as these, contrived in a very few years to change a small, backward, and unimportant kingdom into one of the chief powers of Europe.

THE BEGINNINGS OF MODERN GERMANY

If you look at a map of the country which we now call Germany, you will see that it consists really of a number of small states, Prussia, Bavaria, Hanover, Saxony, Silesia, etc., banded together into a federation or union, something like the United States of America.

Though these states are, in many ways, very different from one another, their people have many bonds of sympathy. They are all 'Germans,' they all speak the German language, they have the same manners and customs and ideals. The unity of Germany is, therefore, a natural one. It is only natural that peoples so closely related to one another should form a union, but in the course of history that union has taken several different forms.

In the Middle Ages, religion supplied the link, and all the various German states were united in the Holy Roman Empire. The Reformation, as we have seen, broke the Empire into pieces, and Germany was divided into Protestant states and Catholic states, between which there were long and unhappy wars.

In the course of time, however, these states began to realize that their need for political unity, and their national sympathy with one another, were stronger

than their religious difference. Consequently they re-united into the modern German Empire. But this process of re-union needed a leader, and the part of leader was taken by the state of Prussia.

Prussia is one of the latest comers to Western civilization. We hear nothing of her during the Middle Ages; her people were still half barbarous, and were not even converted to Christianity, and so brought into line with their German neighbours, until the twelfth and thirteenth centuries.

For some time after Prussia was converted to Christianity her rulers owed allegiance to the Emperor, but they were among the first to follow the teachings of Luther, and so Prussia broke away from the Empire and became an independent Protestant state.

In 1700, the Duke Frederick, who ruled the state, suddenly decided, so far as one can judge merely from personal vanity, to call himself King of Prussia. The self-appointed 'King' soon found that his vanity caused his neighbours much amusement: some of them refused to address him by his new title, others only consented to do so in return for large presents, and others simply laughed at him.

The second King, Frederick William (1713-1740), was an able and energetic ruler, but in some ways he was plainly mad. His desire for economy was so strong that he ate himself, and compelled his family to eat, mouldy cabbages. The only thing on which he would spend money was his army. His greatest joy in life was to drill his soldiers, and he drilled them so strictly that they became machines rather than human beings. One of the chief of his mad fancies was to collect soldiers of unusual height. He had agents all over the world,

whose duty was to look for men of exceptional size, and to persuade or bribe them to enter the Prussian army. Other Germans, Frenchmen, Russians, Englishmen, even Negroes, Egyptians and Indians, were all welcome, provided they were well over six feet in height. His greatest treasure was an Irish soldier over seven feet tall, whom he persuaded to join his bodyguard by a present of a sum equal to more than twenty thousand rupees.

FREDERICK THE GREAT

Frederick II., or Frederick the Great, as he is generally called, was the son of Frederick William. He was by nature a quiet and studious boy, interested in art, music, and literature. With these tastes his father had no sympathy; he thought that his son's only interest should be in soldiers and drill. When he found him reading poetry, he threw the book at him; when he tried to play the flute, he broke the instrument over his head; a school-master who tried to teach the young prince Latin was kicked out of the palace by the King's own boot.

Frederick the Great came to the throne in 1740, when he was twenty-seven years old. His youthful tastes for art and literature led people to believe that he would prove a mild, peaceable, and enlightened ruler. They were very soon proved to be wrong.

The kingdom of Prussia was not only small and unfertile, but it was split into several pieces, separated from one another by other states. But the strange doings of his father had provided Frederick with two powerful weapons: his strict economy had resulted in a full treasury; and his love of drilling soldiers had resulted in the best trained and disciplined army in Europe.

Frederick looked round to see how he could best use these two weapons to enlarge and consolidate his small and scattered kingdom.

It happened that at this time Austria and its various dominions, Belgium, etc., were ruled by a young Queen, Maria Theresa. All the other nations of Europe, including Prussia had solemnly declared, by treaty, that they would recognize Maria Theresa as Queen of her ancestors' dominions, and protect her from invasion. But no questions of morality, no solemn promises, could stand in the way of Frederick's ambition. He wished to enlarge and unite his kingdom, and the easiest way to do so was to seize Silesia from Maria Theresa. He had hardly been six months on the throne before he was leading his father's huge and well drilled army into Silesia (December, 1740).

There can be no excuse for Frederick's action; it was a plain breach of faith. Not only had he no cause to go to war with Maria Theresa, but he had actually sworn that he would not do so.

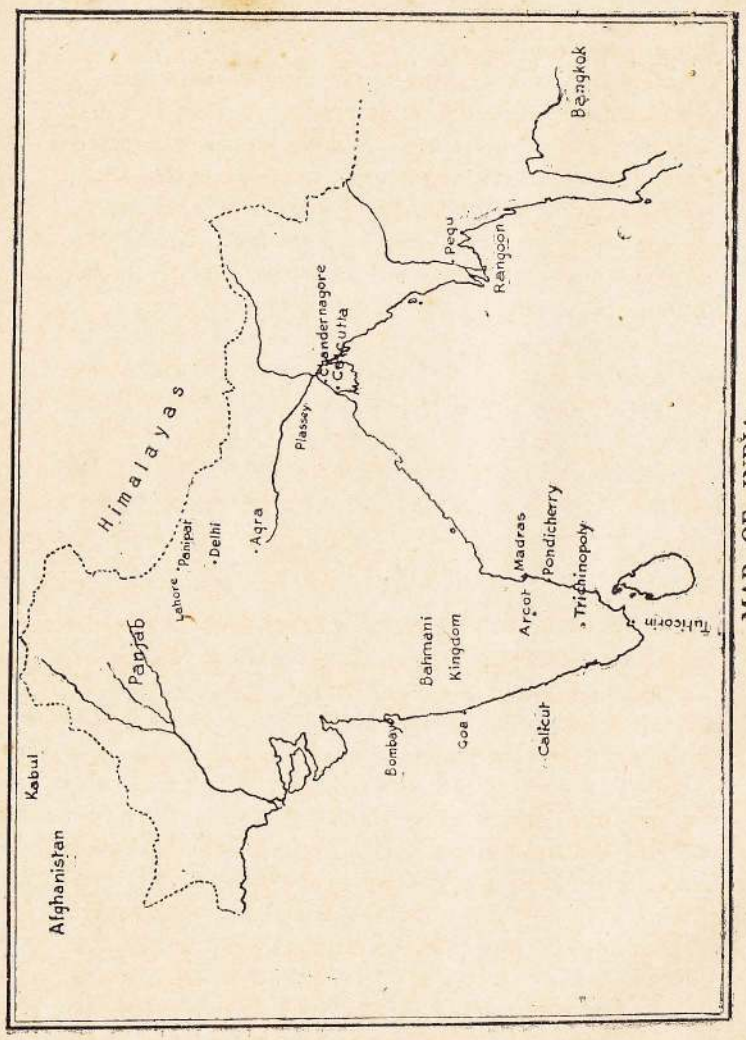
The Prussian army, which Frederick William had spent his life in drilling, moved like a machine across Silesia. In less than two months, Frederick was home again in Berlin, having added Silesia to his dominions. It was sometime before the Austrians could recover from this sudden and swift attack, and when, in 1741, they did send an army to recover their lost province, it was heavily defeated.

The proved efficiency of the Prussian army had a great effect on Europe, and it was generally thought that Maria Theresa would be wise to let Frederick keep Silesia, rather than risk another and worse defeat. This, however, her pride would not allow her to do.

It was not long before other nations, especially France, seeing how Frederick had prospered by his evil deed, thought that they might profitably follow his example. The result was the so-called 'War of the Austrian Succession' (1741-1748). We need not follow the details of that war, in which practically all the nations of Europe took part on one side or the other. Frederick took little real interest in it: he had got Silesia, and he meant to keep it.

The war of the Austrian Succession was followed by the Seven Years' War (1756-1763), and it was at this time that the true greatness of Frederick was shown. To regain Silesia had, by long brooding over the matter, become the single aim and passion of Maria Theresa's life, and she contrived to enlist the help of all the nations, of Europe, except England, in her cause. Russia, Poland, even France, for many centuries the jealous foe of Austria, were, one by one, persuaded to join in her great scheme to shatter the rising power of Frederick.

Most great soldiers, Alexander, Caesar, Napoleon, are considered great because of the victories they won: Frederick of Prussia alone is considered great because of his defeats. Time after time his armies were utterly shattered by this huge combination of foes, time after time his dominions were overrun by swarms of enemies, time after time he seemed to be beaten to the very dust, reduced to the last extremity of defeat and disaster. But every time, within a few weeks, he had somehow collected a fresh army, and was ready to face his enemies in some new quarter. Frederick won very few victories, but all history cannot show another example of such indomitable courage and such infinite resource in the face of defeat. He is best compared to one of those



MAP OF INDIA.

weighted toys which, as soon as you knock them over, jump straight up again.

One by one his enemies grew tired of defeating an enemy whom no defeat could crush. At last, in 1763, a general peace was made. Prussia was so exhausted that there was hardly a man of fighting age left alive, hardly a coin in the treasury, hardly a field where the crops had not been destroyed by war; but all the nations of Europe combined had not been able to wrest Silesia back from the iron grasp of Frederick.

England, though in sympathy with Frederick, as the King of England was also ruler of the neighbouring German state of Hanover (see 222), had not taken a very active part in the war in Europe. Her energies had, as we shall see, been spent chiefly in fighting the French in India and America.

Frederick, by his dogged and successful resistance, had proved that Prussia was the equal of Austria. The other Protestant states of Germany naturally came to look upon Frederick as their leader and champion. Frederick, a fellow-German and a fellow-Protestant, had been able to hold his own against the Catholic power of Austria, even when the latter was helped by all the might of Russia and France. The German Protestants, therefore, began to feel that they had a leader around whom they could group themselves as the German Catholics had grouped themselves round Austria, while even the German Catholics half sympathized with one who, though not of their religion, was born of their own race. We shall see in the next century how the struggle between Prussia and Austria, between the Protestant power and the Catholic, for the leadership of the other German states, was finally won by Prussia.

The last years of Frederick the Great's reign, which lasted till 1786, were spent in rebuilding and reforming his enlarged but exhausted kingdom. He showed in peace the same energy and determination as he had shown in war. In every department of life, in agriculture, building, education, and the administration of justice, he introduced sound and vigorous laws. He was so industrious that he rose every day at three o'clock in summer and at four in winter, and worked, with short intervals, until late at night. The fault of his system of government, which appeared plainly after his death, was that he kept the whole organization too closely under his own control. Every petty matter of local administration was decided by himself, every official paper had to be dealt with him in person. The result was that, as he decided everything himself, his highest ministers were little more than clerks, and when he died the whole system fell with a crash.

The character of Frederick the Great is sufficiently shown to us by his deeds. He was a man of the utmost courage, determination, and industry; but fierce, over-ambitious, and unrestrained by any consideration of moral or religious scruples.

The fruits of his work are to be seen in the united Germany of to-day. The various German states needed a leader, and Frederick so built up his kingdom of Prussia, in power, wealth, and prestige, that, when the opportunity arose, it was in a fit state to assume that leadership. When Frederick came to the throne, Prussia was a small and despised kingdom; when he died, it was respected as the equal of France, Russia, and England.

SECTION II: INDIA IN THE EIGHTEENTH CENTURY, BREAK UP OF THE MOGUL EMPIRE

The death of Aurangzeb, in 1707, was the end of the Mogul Empire in India.

The surprising thing about the Mogul Empire is not that it broke up so soon, but that it lasted as long as it did. It had every possible disadvantage: it was the rule of the few over the many, of the less civilized over the more civilized. Moreover, it was a rule based entirely on force: the Muslim rulers had no claim to the love or loyalty of their Hindu subjects, and the whole system of government seethed with racial and religious prejudice, with bribery, extravagance, and cruel oppression. The fact that this strange empire endured for two centuries can only be explained on the ground that three of its rulers, Akbar, Shahjahan, and Aurangzeb, were, in spite of many faults, men of the rarest strength, courage, and determination. The Empire was held together only by the personal abilities of these three. When the strong Aurangzeb died, and was succeeded by his feeble son, Bahadur Shah, it broke into pieces like a plate dropped on the floor.

There were two causes for this sudden crash. First, it was a large empire, and as the central government of a large empire grows weaker, the distant provinces of it grow stronger and more independent. One by one the provincial governors threw off the pretence of obedience to the Great Mogul, or Emperor, and set up as independent Kings or Rajahs. We have already seen the same thing happen when the Macedonian and the Roman Empires fell to pieces.

Secondly, there was a sudden revival of the Hindu power. For many centuries the Hindus had been

bitterly persecuted by their Muslim conquerors. Now they suddenly awoke, as though from a long sleep, and began to produce soldiers who could be as great a terror to the Muslims as the Muslims had, for so long, been to them.

This sudden revival of the Hindus was led by the Sikhs. At least those of you who live in Colombo must occasionally have seen Sikhs; tall, strongly built men, with turbans and large beards. It is difficult to explain exactly what 'Sikhs' are, for their organization is partly religious and partly military.

The original Sikhs were merely the peaceful followers of a prophet named Nanak (1469-1539), who preached a kind of reformed Hinduism. Their sixth leader, Hargobind, began to change them into a band of warriors, and their tenth leader, Govind Singh organized them into a real military power. The Sikhs are not a nation, because they are drawn from many races; they are not a military caste, like the Kshatriyas, because among them all caste-distinctions are abolished; they can hardly be called even a religious sect, because they differ so little in religion from other Hindus. They are best described, perhaps, as a Hindu military brotherhood, and they still supply the Indian army with many of its best soldiers. Their fierce rebellions, inflamed by religious zeal, did much to destroy the already shaky power of the Moguls.

The Marathas, a Hindu race living in the neighbourhood of the Western Ghats (see map), rivalled the Sikhs as the enemies of the Moguls. They came into prominence in the reign of Aurangzeb, under a great leader named Sivaji (p. 193), later on they captured the great provinces of Gujerat, Malwa, and Bundelkhand,

and in 1737 they surrounded (though they did not capture) the Imperial Capital of Delhi itself.

Weak in itself, attacked at its very centre by Sikhs and Marathas, the decaying Empire was an easy prey for foreigners. In 1739, Nadir Shah, the greatest of the Emperors of Persia, swept down from the north almost unhindered. Having captured vast treasures in the plains of North-west India, he spent two months plundering Delhi itself, and returned to Persia bearing with him the treasures which, for several centuries, the Emperors had taken so much trouble and spilt so much blood to collect.

This invasion of Nadir Shah was the last blow; it left the Mogul Empire a tottering ruin. We need not trouble to note even the names of the succession of feeble princes who still called themselves 'Emperors.'

RISE OF EUROPEAN POWER

The invasion of Nadir Shah had destroyed any power the Moguls still held, and it seemed for a moment as though the Marathas, possessing the only large and powerful army in the land, would soon become the supreme power in India. They did indeed make an attempt to achieve this position, but they were defeated, with terrible slaughter, by Ahmad Shah Durrani, the Afghan ruler of Upper India, at the Battle of Panipat (1761). Ahmad Shah, on the strength of this victory, hoped to conquer all India for himself, but was prevented, as Alexander the Great had been, by a mutiny of his soldiers.

While the Moguls were losing their Indian Empire, and the Marathas and the Afghans were exhausting one another fighting for the remains, a new power was slowly laying the foundations of a new united India.

The Portuguese and Dutch efforts to secure the Indian trade had soon died away, leaving the French and English in their places. The Portuguese still possessed Goa, a colony of little commercial importance, while the Dutch still held several small and unprosperous settlements in the south, such as Negapatam and Tuticorin. The French and English, however, had large and prosperous trading establishments, both in Bengal and in the south, and they soon found that their troops could play an important, even a decisive part, in the tangled politics of India. It must be understood, however, that the French and the English came to India at first as mere merchants, without any thoughts of political domination.

The chief French settlements in India were Chandernagore, in Bengal, and Pondicherry, south of Madras, both of which did considerable trade.

DUPLEIX

In 1742, Francois Dupleix, one of the ablest and most far-seeing Europeans who have ever come to the East, was appointed Governor of the French settlement of Pondicherry.

We have already seen how the ambitions of Frederick the Great of Prussia led France and England into war with one another, and how this war was fought in India and America rather than in Europe. In the course of this war, in 1746, Labourdonnais, the captain of a French privateer,* captured the British settlement of Madras, which he was compelled to hand over to Dupleix as the chief French authority in those parts.

*A 'privateer' is a privately-owned ship, especially licensed, in time of war, to act as a warship.

At that time the Europeans in India held their settlements by treaty with the local rulers. The Nawab, or Muslim King of the Carnatic, which included a good deal of South India, was naturally annoyed to see foreigners fighting for the possession of land which really belonged to him. He did not see what right Dupleix had calmly to annexe a settlement which he had granted to the English, and sent a large army to turn him out. This army was defeated, by a mere handful of French troops, at Mylapore.

In 1748 the war between England and France came to an end, and Madras was quietly handed back to the British. But his victory at Mylapore, though a small affair in itself, taught Dupleix two very important things. First, he had learnt that a very small European force, highly disciplined and armed with modern guns, could defeat without difficulty an Indian army a hundred times its size. Secondly, he had discovered that a Sepoy, that is an Indian soldier trained and drilled in the Western manner, was practically as useful as a European. If the Portuguese had discovered this simple fact, and trained their Lascorins as they trained their own 'soldados,' the history of Ceylon might have been very different.

Dupleix looked around him to see what use he could make of these discoveries. He saw that all the native rulers were perpetually making futile wars against one another, and fighting over vacant thrones. The success of his troops at Mylapore suggested to him that, if he were to lend his army to one of these petty Kings, that King would soon triumph over his rivals.

At this moment two of the most important rulers in South India, the Nawab of Arcot and the Carnatic, and the King of Tanjore, died. The usual scramble

for the thrones began, so Dupleix carefully chose one claimant to each throne, and lent him the help of his troops. The French troops soon settled the matter, and quelled all rivals; and two of the chief rulers of South India were little more than Dupleix's nominees, dependent on his help for their possession of their thrones. Dupleix's scheme was a very sound one: as each native throne fell vacant, he would offer the help of his troops to the meekest of the various candidates who claimed it. He would thus gradually fill the South of India with rulers, who, owing their thrones to his help, would be completely under his influence and obedient to his orders.

The marvellous success of Dupleix's policy filled the English at Madras with dismay. War had again broken out between England and France, and the English found themselves gradually surrounded on all sides by Dupleix and his Indian allies. It looked as though British interests in India were doomed for ever.

History often shows us that a great danger produces a great man to face it. At the moment when the case of the British in India seemed hopeless, when it seemed as though the best they could hope for was to be driven into the sea, one of the humblest clerks in a Madras office proved himself one of the ablest soldiers the world has seen.

ROBERT CLIVE

Robert Clive was born on September 29th, 1725, at the small town of Market Drayton, in Shropshire. His father was a country gentleman of very old family, but his estate was so small that he had to eke out his living by practising as a lawyer. Robert, as a boy, was distinguished by his fierce temper and his daring.

He terrified the people of the town by climbing like a monkey up the steep spire of the church, and shocked them by his wilfulness and love of fighting. He went from one school to another, but no schoolmaster was found who could persuade him either to learn anything or to behave himself. When he was eighteen his father, feeling that so stupid and ill-behaved a son could be nothing but a disgrace to him, sent him out to Madras as a clerk in the service of the East India Company.

The life of a clerk was so hateful to one of Clive's energetic and excitable nature that, during his first year or two at Madras, he twice tried to commit suicide; and twice, by amazing chance, the pistol which he pointed to his head went out of order and failed to fire.

Suddenly his chance came. When Labourdonnais captured Madras in 1746, Clive left his office desk and became a soldier. He escaped from the captured city, disguised as a wandering Muslim, and assisted in the defence of the other British settlements.

By the time war broke out again, Clive had risen to the rank of Captain. He saw plainly that the only thing that could save the British settlements in India was to crush the ever-rising influence of Dupleix.

The only friend the British had in India was Mohammed Ali, the ruler of Trichinopoly; but even he was now closely besieged by Chunda Sahib, whom Dupleix had made the Nawab of Arcot and the Carnatic. If Trichinopoly were captured, then the last friend and the last hope of the English would disappear. Clive suggested a plan as desperate as the emergency that called it forth. He would attack Arcot, and so force Chunda Sahib to leave Trichinopoly alone, and rush back to defend his own capital.

Clive left Madras with a force of two hundred English soldiers, three hundred Sepoys, and eight officers, four of whom were clerks like himself and had hardly seen a gun.

He arrived at Arcot in the middle of a terrible thunderstorm. The defenders could hardly believe their eyes when they saw him coming through such weather, and they fled in a panic. Clive occupied Arcot Fort without firing a gun.

It had been easy to capture Arcot, but it was not so easy to keep it. As soon as Chunda Sahib and Dupleix heard the news, they sent an army of ten thousand men, Indian and French, to win back the capital.

Clive's defence of Arcot is the most stirring story in the history of British India. Clive had every disadvantage: the fort was neither well placed nor strongly built; the supplies of food were very small, and his troops had been reduced by fighting, disease, and famine to one hundred and twenty Englishmen, two hundred Sepoys, and four officers. In spite of all this, in the course of a two months' close siege, all the thousands of Chunda Sahib and Dupleix failed to fight their way back into Arcot.

The most touching part of the story of the long siege of Arcot, is perhaps, the faithfulness and loyalty of Clive's Sepoys. When, at the end of the siege, the food supplies ran short, the Sepoys came to Clive and told him that, as they were used to the climate, they could live on less food than his English soldiers required. They suggested, therefore, of their own free will, that the Englishmen should have all the rice, while they lived only on the water in which it had been boiled. In

the whole history of humanity it would be hard to find a nobler act of unselfishness.

Clive's defence of Arcot had a great effect. The great power of the French rested less on what they had done than on what it was believed that they could do. The Indians had regarded the English as a set of tame merchants, able to sell cloth, but quite unable to fight. The bravery of Clive and his small band showed them that they were wrong, and aroused the admiration and sympathy of the more warlike races of South India. A chief named Morari Rao, the leader of a band of fierce Maratha cavalry, declared that, since the English had shown themselves such bold fighters, he would be glad to come and help them.

Chunda Sahib decided to make one last terrific attack before help could reach Clive from Morari Rao or from any other quarter (November, 1751). He collected his whole army for the effort. We have said before that the Indians have proved themselves quite unable to learn from experience. They made now the same mistake that they had made, nearly two thousand years before, against Alexander the Great, and against every foreign invader since that time. They still clung to the childish belief that foreigners would be frightened by the sight of elephants, and so placed a host of elephants in the front of their army. The elephant, as everybody who lives in Ceylon knows quite well, although very strong, is a very nervous animal. A few well-directed shots from Clive's guns threw the elephants into a panic; trumpetting and screaming with rage and fear, they turned round and trampled down their own soldiers. After several hours of terrible fighting, the hosts of Chunda Sahib were forced to withdraw, and when dawn broke the next day they had disappeared from sight.

All the forces of Dupleix and his Indian allies had failed to drive four hundred starving British troops out of their half-ruined fort.

This success was quickly followed up. Clive marched rapidly to Trichinopoly, where he relieved Mohammed Ali, and on the way destroyed completely Dupleix Fatihabad (City of the Victory of the Dupleix), which Dupleix had built as a monument to his own success.

Dupleix's great scheme for a French Empire of India fell with a crash. His great influence had rested entirely on the Indians' belief that French troops were invincible. That belief, Clive had utterly destroyed, and all the power which the French had held in South India passed at once into the hands of the victorious English. Dupleix was called home to France in disgrace, where, a year or two later, he died in extreme poverty.

CHARACTER OF DUPLEIX

Dupleix was a great and far-seeing man. He was the first to see how a great European Empire could be built up on the shattered ruins of the Mogul Empire. Unfortunately his whole scheme depended on the military success of his troops, and Dupleix himself was not a soldier. His superiors in France entirely failed to understand the greatness of his scheme, and refused to supply him with the necessary forces. Clive, though a man of the rarest genius and bravery, was not a trained and experienced soldier, and if the French government had sent one of its many able generals to help Dupleix, Clive could not have held Arcot for a week. As it was, Clive's successes immediately transferred Dupleix's growing empire into English hands.

We may note here that a few years later another Frenchman, the Count de Lally, tried to revive Dupleix's scheme in South India. But the English were too strongly established, and Lally was completely defeated by the British Commander, Sir Eyre Coote, at Wandewash (1760). After that, the only position the French held in South India was Pondicherry itself.

BENGAL

We have just seen how the English inherited the power and influence which Dupleix had won for himself in what is now the Madras Presidency. We must now study how the foundations of British rule were laid farther north, in the great province of Bengal.

The province of Bengal was ruled at this time (1756) by the Nawab Siraju-d daula, a young man of incredible foolishness and cruelty. He was deceived by absurd tales of the wealth of the English merchants at Fort William, as Calcutta was then called, and wished to seize it for himself. He collected an army of fifty thousand men, and marched on the tiny settlement.

The Governor of Fort William, seeing this terrible army approaching, lost his nerve and fled down the river with as many followers as the boats could hold. When Siraju-d daula arrived and entered the fort, only about one hundred and ninety English people were left there. The treatment of these few survivors would have shocked de Azavedo himself. Whether it was done by the direct orders of the Nawab himself can never be known ; but one hundred and forty-six English people, men and women, were forced into one small cellar, twenty feet square, and locked up for the night. When the

door was opened in the morning, only twenty-two men and one woman were left alive, the rest having been crushed to death or suffocated. Even these few survivors were subjected to further torments, until the ladies of the Nawab's family nobly intervened to protect them. It would be fair to mention also that a few English merchants, including Warren Hastings, who were captured in outstations, were protected by the Dutch merchants, who had a small factory in Bengal.

Siraju-d daula little realised the consequences of his action. It happened that Clive, who had been home on leave, was on his way back to India. As soon as he landed he was sent, with all the troops that could be spared from Madras, to punish the Nawab. The idea was not, originally, to conquer Bengal; all the British hoped to do was to teach Siraju-d daula such a lesson that he would leave them to trade in peace.

Clive easily recaptured Fort William (Calcutta), and destroyed the French settlement at Chandernagore. Clive's plan, seeing the weakness and disorder of Bengal, was to defeat and depose the wicked Siraju-d daula, and replace him by a relation named Mir J'afar, who was friendly to the British. Clive, with an army of about three thousand men, met Siraju-d daula, with seventy thousand at Plassey, on June 23rd, 1757, and put him utterly to flight. Mir J'afar was installed as Nawab, but Clive was the real ruler of Bengal. Three years later he returned to England, where his services were rewarded by the title of Lord Clive.

The next few years were unhappy years for Bengal. The Nawab Mir J'afar was the titular ruler, but he had been raised to that post by the English, and he could maintain it only by their help; consequently he was

their servant, almost their slave. The English, who now really controlled the country, were not however, statesmen or administrators in any sense. A year or two before, they had been humble traders and clerks: now, as a result of Clive's victory, they suddenly found themselves sole masters of a huge and wealthy province. If they had been men of the highest education and the most upright characters, it would have been impossible for them to set up a complete system of government at a moment's notice. As it was, they were a handful of humble traders who, a few years before, had come out to make a little money.

It is not surprising that such men, in such a position, were unable to resist the temptation to accept the bribes which were daily offered to them. At last reports of the bad government, or rather of the lack of government, reached England. It was felt that Clive himself was the only man strong and experienced enough to set matters right. In 1765, he returned to India for the last time.

The task which now faced Clive, needed more real bravery even than the defence of Arcot, but he set to work with the same courage and determination which had distinguished him as a soldier. He issued strict orders that no English official should accept a bribe, or engage in private trade. The greedy merchants, who during his absence had collected lakhs, even millions of rupees by these practices, at once rose in revolt. At one moment all the officers of his army threatened to resign in a body if the orders were enforced. But they found Clive as immovable as Chunda Sahib had found him at Arcot. In a year and a half Clive had restored order, had mercilessly suppressed all bribery and corruption, and had established at least a workable

system of government. The evil of corruption he attacked in a very wise manner. He saw that the chief cause of it was the under-payment of the Company's officials. A senior merchant, who might be called upon to control a district almost as large as that now controlled by the Governor of Ceylon, received a salary hardly equal to that which the Ceylon Government now pays to a chief clerk or a senior station master, and therefore, like the Portuguese officials before him, he was compelled to pay himself as best as he could. Before he forbade these officials to accept presents, therefore, Clive very properly so increased their salaries that they could afford to live in reasonable comfort, and save enough to retire in old age, without the help of such practices.

Having restored order and purified the administration of Bengal, Clive left India for ever in 1765. News travelled slowly in those days, and when he reached home he found that reports of the evil and corrupt practices of the English merchants in Bengal had just begun to stir public indignation. People did not yet realise that Clive himself, with the greatest trouble and difficulty, had stamped out those faults, and he found himself blamed bitterly for the very evils which he had done his best to cure. This so preyed on his mind, which was naturally sensitive and gloomy, that he shot himself in 1774.

CLIVE'S CHARACTER

Before we discuss Clive's character, we must consider just what he did.

In the course of his first visit to India (1743-1753), Clive destroyed the power of the French in the south of the peninsula, and established the British power in

its place. In the course of his second visit (1757-1760), by defeating Siraju-d daula, he brought the large and important province of Bengal under British rule. So far, his work had been merely that of a soldier, and had been performed with amazing skill and success.

In the course of his third visit (1765-1767), he was faced with a new task. He was not required to win any more victories or to conquer any more provinces; he was required to establish order and government in the districts he held already. This task was, not unnaturally, beyond him; all his experience, all his natural genius, was as a soldier; he had no claim to be a lawyer, statesman or administrator. In this difficult position, he did what he could; he stamped out the worst abuses, the tyranny and corruption, which he saw around him. But the more subtle tasks of combining scattered conquests into a united Empire, and of introducing regular law and civil government into that Empire, were reserved for men of a very different type from Clive.

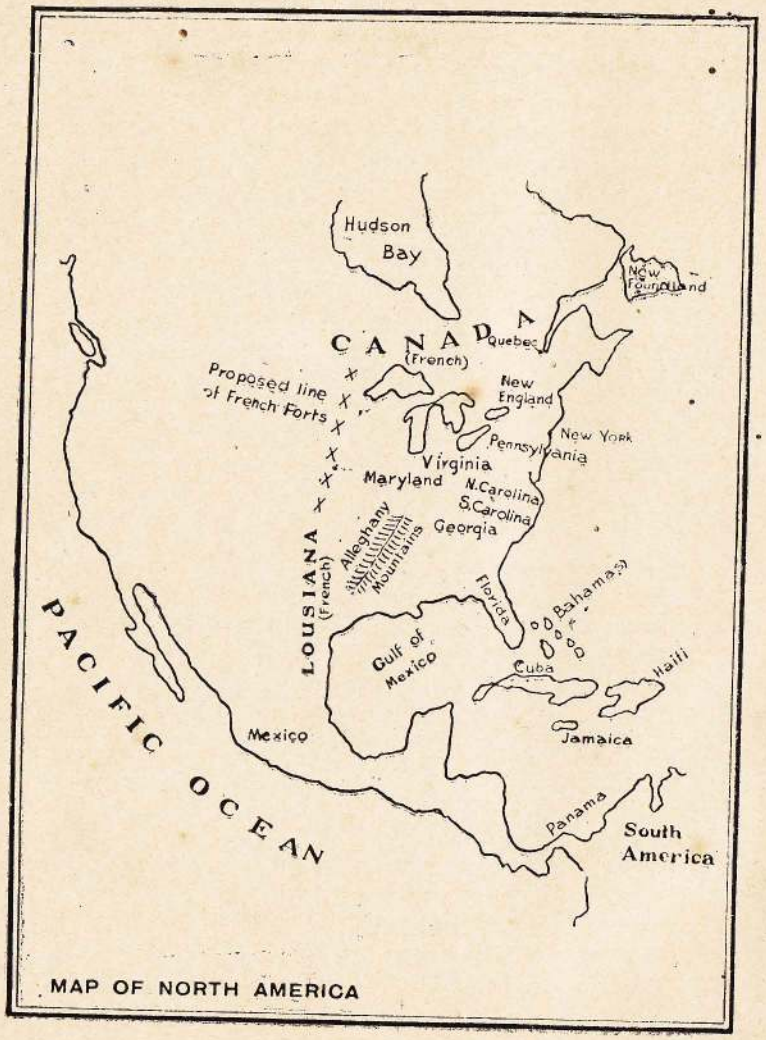
It was as a soldier that Clive won fame, and as a soldier we can have nothing but praise for him. In moments of danger and despair, when surrounded, outnumbered, and short of supplies, he was distinguished by energy, resourcefulness, and unquenchable courage: in moments of triumph and victory, he was distinguished by calmness, caution and moderation. The most admirable quality he possessed was his capacity for inspiring love and loyalty in the very mixed bands of soldiers, Englishmen, Hindus, and Muslims, who served under him. His success at Arcot was due less to military skill than to the devotion of his small band of Sepoys, and we cannot believe that such devotion would have

been given to a stranger and a foreigner unless there had been something very lovable and admirable in his character.

Unfortunately we must admit also that there are very dark spots on Clive's fame. After the victory of Plassey, when he raised Mir J'afar to Nawab, he accepted from him a present of many millions of rupees. Also, and about the same time, he entered into a number of very dishonourable intrigues with the enemies of Siraju-d daula, in one of which he stooped to forge a signature.

As regards the first of these offences, though such conduct would be considered very disgraceful today, some excuse can be found. The sum received from Mir J'afar was definitely a reward for past services and not a bribe to distort his judgment in the future ; also, Clive was not a government official, but the servant of a trading company, and so not under the same obligation. We should also remember that, later on, Clive saw the evil of this practice (then very common in the East) of receiving presents, and not only refrained from it himself, but stamped it out among his subordinates. His third visit to India, when he was Governor of Bengal, and could have obtained presents and bribes almost beyond imagination, actually left him a much poorer man than he was when he accepted the post. We may, therefore, at least balance his later virtues against his earlier faults.

For his second crime, no such excuses can be found. It is useless to plead, as some have done, that intrigues and forgeries were common practices in the decayed Mogul Empire, that he was obliged to trick those who tried to trick him, and so on. The fact that degenerate



MAP OF NORTH AMERICA

despots like Siraju-d daula lied and cheated was no reason why others should follow their example. Clive committed a very great crime, and we cannot doubt that this was among the bitter thoughts that led him, in shame and despair, to take his own life.

With all his faults, Clive was, on the whole, a very brave, just, and humane man. No atrocities, such as de Azavedo committed in Ceylon, stain his memory; and the strong reforms which he introduced during his last term as Governor mark the beginning of a new and purer period in the tangled history of India.

SECTION III: AMERICA IN THE EIGHTEENTH CENTURY

We have already studied the growth of British Colonies in North America during the 17th century. By about the middle of the 18th, they numbered thirteen. Massachusetts, Connecticut, New Hampshire, and Rhode Island, in the north, were occupied by the descendants of the Puritans whom religious persecution had driven from home. They were peaceful, hardworking people, who lived on the produce of the farms which they cultivated themselves. New York and New Jersey had been conquered from the Dutch in 1667. Close to these were Delaware, Maryland, and the great Quaker colony of Pennsylvania. In the south was the other group of colonies, of which Virginia was the chief, the others being Georgia, North Carolina, and South Carolina. Here, instead of small farms tilled by their owners, were large plantations of tobacco, etc., worked by the labour of African slaves.

These colonies were all growing and flourishing, and their populations increased in proportion. They were governed in different ways, some having their own

elected Councils; others, like Pennsylvania, being the private property of one man or one family.

During the 16th and 17th centuries, America had been a no-man's-land, where anyone might go and settle a colony of his own. These colonies, consequently, had grown up independently. They had little connection with each other, indeed they spent much of their time in jealous squabbles. They had still less connection with England, for they consisted chiefly of men who had been driven from England by religious persecution. The only thing that bound them to one another, and to England, was their common fear of their French neighbours.

The French colonies, of which the chief were Canada in the north and Louisiana in the south, were, as we have seen (Chapter ix), of enormous size, but thinly populated and badly governed. In the middle of the 18th century the French worked out a scheme in America as great as—and closely resembling—the scheme of Dupleix in India. They would build a chain of great forts connecting Louisiana and Canada, thus surrounding the English colonies completely on the western side. Having done that, the next step was to form alliances with the Red Indian tribes, and with their help to attack the English frontiers, gradually driving the English colonists eastwards towards the sea.

The French, as we saw in India, were very clever at forming vast plans and mighty schemes, but less clever at putting them into effect. In this case they failed to realise that, though their colonies were larger in size, they were less populous and less wealthy.

The actual fighting broke out soon after 1750. The French began to attack the western frontiers of the British settlements, and their savage Red Indian

allies committed many horrible atrocities, which at once stung the English to fury. The stray attacks soon developed into a regular war, and both French and English troops were hurried across from Europe.

At first the French prospered, for the foolish jealousies of the English colonies made them slow to combine against the common enemy. In 1754 a Virginian officer named George Washington, of whom we shall hear more later, made an unsuccessful attempt to capture the important French fort of Duquesne (the modern Pittsburg). In the next year a second attack also failed, while the French general, the Marquis of Montcalm, captured two of the chief English strongholds.

But these successes were fatal to the French; they gave the English colonies such a shock that they forgot their old quarrels, and united in a common effort to protect themselves.

England was ruled at this time by a prime minister named William Pitt, a man distinguished by eloquence, energy, and foresight. He saw, before most people, that England's supremacy was to lie, not in Europe, but in her distant colonies. Accordingly he gave his strongest support to Clive in India, and to the British colonies in America.

In 1758 Pitt worked out a great scheme to send three armies to attack Canada on three sides at once. The English colonists, at last united, were much stronger in men and supplies than the French Canadians, and, with the help sent from England, they soon put the plan into effect.

At first the British were dismayed by the death of their leader, a brilliant young soldier, Lord Howe, and were completely defeated by the skill and experience of

Montcalm. But in a few months their great numbers began to tell. One by one the outlying French forts fell into British hands. Montcalm concentrated his forces on defending his capital city of Quebec.

Quebec, the chief city of Canada, lies on the great River St. Lawrence. The side of it which lies near the river is protected by high rocky cliffs, and Montcalm thought that, as these cliffs were practically unclimbable, he hardly need defend them and arranged all his forces on the other side.

The English were now commanded by a young general named James Wolfe, a man of very weak health, but great skill and courage. Wolfe, tried first to attack Quebec on the landward side, but he found it defended by almost every able-bodied Frenchman in Canada. He retired, to think out a new plan.

Putting his soldiers into small boats, he slipped silently down the river, under cover of night. Then, one by one, in the thick darkness, his four thousand soldiers scrambled up the steep cliff. When day broke, Montcalm was amazed to find the English army facing him at the top of the cliff which he had believed impregnable. In the fighting which followed, both Montcalm and Wolfe were killed, but the English won an easy victory.

Montcalm was a brave and skilful soldier, and a generous and noble man, admired even by his enemies. Wolfe, who combined a feeble and diseased body with a bold and daring mind, was a worthy match for him. It is said that, as Wolfe slipped down the river, on the bold and dangerous enterprise which was to cost him his life, he quietly recited to himself Gray's famous 'Elegy,' and confessed that he would rather be the author of a poem like that than the conqueror of Quebec.

Wolfe's great victory at Quebec made the English masters of all the French colonies in America. By a treaty signed in 1763, Canada, Nova Scotia and Cape Breton were definitely handed over to England. Thus their great scheme for making themselves masters of all America not only failed, but caused the French to lose what they already held there. Many of the inhabitants of Canada, especially near Quebec, are of French descent and still speak the French language. They settled down happily under British rule, and distinguished themselves by their peaceful, industrious and simple way of life.

AUSTRALIA

In the eighteenth century, by which time the continent of America was tolerably well covered with settlers from Europe, the vast new continent of Australia was discovered.

CAPTAIN COOK

James Cook, the discoverer of Australia, was born in 1728. His father was a common labourer, and, while still a boy, James joined the Royal Navy as a common sailor. His skill and interest in his work soon raised him to the rank of an officer, and in 1760 he commanded one of the ships which carried Wolfe's soldiers to Quebec.

In 1768 Captain Cook commanded the ship *Endeavour*, which carried a number of scientists to the Pacific Ocean. The object of the voyage was to observe the planet Venus which, astronomers believed, would then be unusually clearly seen from the South Pacific. Having completed his astronomical observations, Cook decided to investigate thoroughly the new land which Dutch sailors had vaguely reported to lie in the South Pacific. He sailed southward, past the Society Islands,

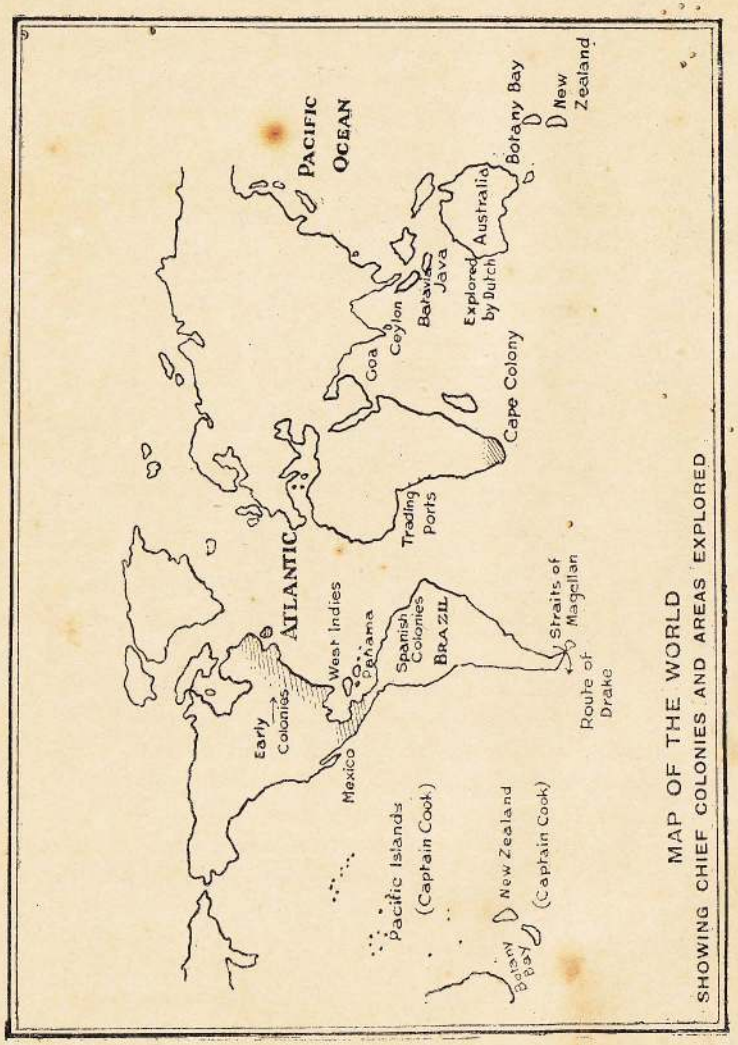
until he reached New Zealand. He sailed around it for six months, making careful maps of the coast, but the hostility of the Maori inhabitants checked him from exploring the interior.

He then sailed north again, and reached the south and east coasts of Australia, where no European had been before. The scenery reminded him so strongly of his home that he named his new discovery ' New South Wales.' He landed close to where the great city of Sydney now stands, and was so impressed by the profusion of rich flowers and trees he found there that he gave the place the name—which it still keeps—of ' Botany Bay.'

He returned home in 1770, and two years later set out again for the South Seas. The discovery of Australia and New Zealand had led people to expect that more vast continents might lie in the unknown southern hemisphere ; but, by a thorough exploration of the South Atlantic and the South Pacific, Cook disproved this belief.

His third and last voyage, begun in 1776, was an attempt to find a new way to India round the North of America. Columbus, you may remember, and many seamen after him, had set out to do this, but Cook was the first to discover exactly why it is impossible. There is indeed, a narrow sea passage through the Bering Strait, as you will see if you look at a map of the World, but it is so near to the North Pole that it is blocked with ice. On his return home, Cook landed at the Sandwich Islands (Hawai), where he was killed by the natives.

It is not strictly correct to call Cook the ' discoverer ' of Australia, because the Dutch seamen knew the north-western corner of it some years before. He was,



MAP OF THE WORLD
SHOWING CHIEF COLONIES AND AREAS EXPLORED

however, the first to form some true idea of its size and shape, and to pave the way to European settlement there, though it was a long time before Englishmen realised the value of his discoveries, and took advantage of its healthy and fertile climate. Its colonisation was naturally delayed by its great distance from Europe: there was no need for men to go to Australia in search of new homes when there was still so much free land nearer at hand in America.

Captain Cook's chief work undoubtedly was to make Austrialia and New Zealand better known in Europe, but he has other claims to our attention. He was one of the first men to realise the value and importance of accurate charts, or sea maps. The work of charting the ocean, marking accurately the position of islands, rocks, and sandbanks, and the direction of currents, which Cook began, has done much to make the oceans safe for travel. He made also another discovery, little less important than that of Australia: he found how to keep men healthy at sea. In those days of slow sailing ships, voyages to India, for example, often took nearly a year to complete, and during all that time the sailors lived entirely on salted meat and biscuits. The result was that many of them died from scurvy, a disease caused by lack of fresh food. Cook, however, proved that scurvy could be entirely avoided by carrying vegetables, which keep fresh longer than meat or fruit, and lime juice. Captain Cook, therefore, deserves to rank high among those who have given the world gifts of solid value.

SUMMARY

As this chapter deals with many different things, it will be convenient to refresh our memories with a short summary of the chief events.

In Europe, the most striking events were the struggle between England and France, and the rise of Prussia.

The struggle between England and France reached a fairly definite result. France took a greater part in the affairs of Europe, but lost the bulk of her colonial power. England took little part in European affairs, but established instead her supremacy in India and America.

In the fight for colonial supremacy, the French were distinguished by the greatness and boldness of their schemes. The English, though less ingenious in planning vast schemes, proved far more able and determined in carrying them out. The victories of Clive and Wolfe transferred to England the benefit of the Frenchmen's great ideas.

In America, we see the triumph of the English colonies over their French rivals. The great campaign which was to make the French masters of the continent had, in the end, exactly the opposite effect. The final results of that triumph, we shall see later.

In India, we see first the final collapse of the Mogul Empire. That break-up was due, not to attacks from outside, but to weaknesses within the Empire itself.

When the Mogul Empire broke up, the only people in India with any real power were the few Europeans. The French were the first to recognise this fact, and to take advantage of it. Their plan for building up a new Empire, under French influence, naturally brought them into conflict with their English neighbours at Madras. Forced to fight to defend themselves, the English, through the genius of Clive, defeated the French, and so took over their uncompleted task.

We must note, however, that though, in the days of Clive, the English established themselves in power in some parts of India, they had not yet begun to organise those scattered conquests into an Empire.

BOOKS FOR THE TEACHER.

As in earlier chapters of English, European, and Indian History.

QUESTIONS.

1. Explain carefully what we mean by 'Democracy' and the 'Party System.'
2. Describe how, in both India and America, the great schemes of the French colonists turned out to help only their English rivals.
3. Write short accounts of the lives of Clive, Frederick the Great, and Captain Cook.

CHAPTER XII.

THE END OF THE DUTCH RULE

SRI VIJAYA RAJA SINHA AND THE MADURA DYNASTY—QUARRELS WITH THE DUTCH—KIRTI SRI RAJASINHA—BUDDHIST REVIVAL—THE GREAT REVOLT—INVASION OF KANDY—TREATY OF HANGURANKETA—RAJADHIRAJASINHA.

Narendra Sinha, who died in 1739, was the last truly Sinhalese King of Kandy.

It had been the custom of the Sinhalese Kings, ever since the time of the first Vijaya, to procure their wives from Madura, as no ladies of royal family could be found nearer. As a result, the Tamils of South India had always had great influence in the Kandyan Court, but now they came to rule it entirely. When Narendra Sinha died, leaving no son behind him, he left the throne to the brother of his Tamil wife, who took the name of Sri Vijaya Rajasinha.

The immediate result of this change was more trouble with the Dutch. The family of the Nayakkers of Madura, from which Sri Vijaya Rajasinha was descended, had always been very hostile to the Dutch merchants in India, and had dealt very harshly with them.

The new King introduced a series of religious persecutions. The Sinhalese Kings had been very broad-minded in religious matters; even the fierce Rajasinha had allowed the Christians and the Moors to have their own places of worship in Kandy. But Sri Vijaya Raja-

sinha brought over from India a new spirit of fierce and bitter intolerance, which the Sinhalese Kings, with a long tradition of peaceful and generous Buddhism behind them, had never shown.

Governor van Imhoff, who had shown both more courage and more sense than most Dutch Governors of Ceylon, retired from office as soon as he had restored order in the island (1739, and was succeeded by Willem Bruyninck (1739-1742), a man of no importance. He was at once made to feel the new spirit of bitter hatred that the King had introduced among the Kandyans. In the first year of his governorship (1740), all collection of cinnamon was stopped, although he had tried to win the new King's favour by granting the loan of a ship to fetch Buddhist monks from Siam and Pegu. The King's insistent demand was for freedom to trade in all ports, and until that was granted, he would not even listen to the Dutch proposals.

The new King's hostility soon passed the stage of merely refusing to make treaties. In 1741 several raids were made into Dutch territory. Kandyan troops raided the borders even of the Colombo Disavany, took possession of a large part of the Siyane Korale, behind Colombo (1743), and prevented the building of a Christian church in the Hapitigam Korale. At the same time, with the help of the Moormen, old enemies of the Dutch, the King began a large smuggling trade on the coast between Negombo and Puttalam.

The Dutch, still thinking only of cinnamon, kept to their old and useless method of peaceful negotiation. The King, however, had no interest in any negotiations unless they offered him free trade, and the Dutch protests had very little effect upon him. He was very

ready, however, to take advantage of the Dutch. In 1742 he persuaded them to take messages for him to Siam, though in the very next year, as we have seen, he renewed his attacks on their territory.

Things continued in this state throughout the reign of Sri Vijaya Rajasinha, the King putting every possible obstacle in the way of the Dutch, and the Dutch trying every possible method of winning the King's favour. The King's father-in-law, Narendappa Nayakker of Madura, who had quarrelled with the Dutch on his own account, arrested their officials and hindered their trade; the cinnamon peelers were encouraged to go on strike again; the Company's property was destroyed near Trincomalee; and the Wanniyas were urged on to raid the Dutch possessions in their neighbourhood.

The Dutch at last reached the end of their patience, and in 1745 refused to supply a ship to carry ambassadors to Pegu. The King thereupon sent troops to occupy another large part of the Siyane Korale. By the next year, 1746, the hostility had died down slightly, and Governor van Gollenesse, who had come to the Island in 1743, granted a request that he should send a ship to fetch priests from Siam. Before this embassy returned, Sri Vijaya Rajasinha died, August 11th, 1747. His reign had been one of continuous and bitter struggle, unprofitable to both sides.

KIRTI SRI RAJASINHA

Sri Vijaya Rajasinha was succeeded by his brother-in-law, the son of Narendappa Nayakker, who took the title of Kirti Sri Rajasinha. Kirti Sri was only sixteen years old when he came to the throne, and his kingdom was really governed by his ministers until 1751. Kirti

Sri was, in his youth, remarkable for his good looks, and he enjoyed a long reign (1747-1782).

The early part of Kirti Sri's reign was distinguished chiefly by a great revival of Buddhism. His predecessors had made many spasmodic attempts at such a revival, but they had been too small and at too long intervals. Kirti Sri, a zealous Buddhist himself, although an Indian by birth, now took the work firmly in hand, and with the help of Weliwita Saranankara, a very famous priest and scholar, he succeeded.

Sri Vijaya Rajasinha had died before the embassy he sent to Siam in 1746 could bear fruit. Kirti Sri carried on his work by sending another embassy in 1750. This embassy returned to Ceylon in 1753, bringing a number of Siamese monks who established what is still called the Siamese Sect. This Siamese Sect was given many of the old viharas and temple lands, and it still flourishes as one of the mainstays of Ceylon Buddhism. The learned and pious Saranankara was appointed head of the priesthood, and he further assisted the revival by writing several well-known religious books, and by translating other works from the Pali.

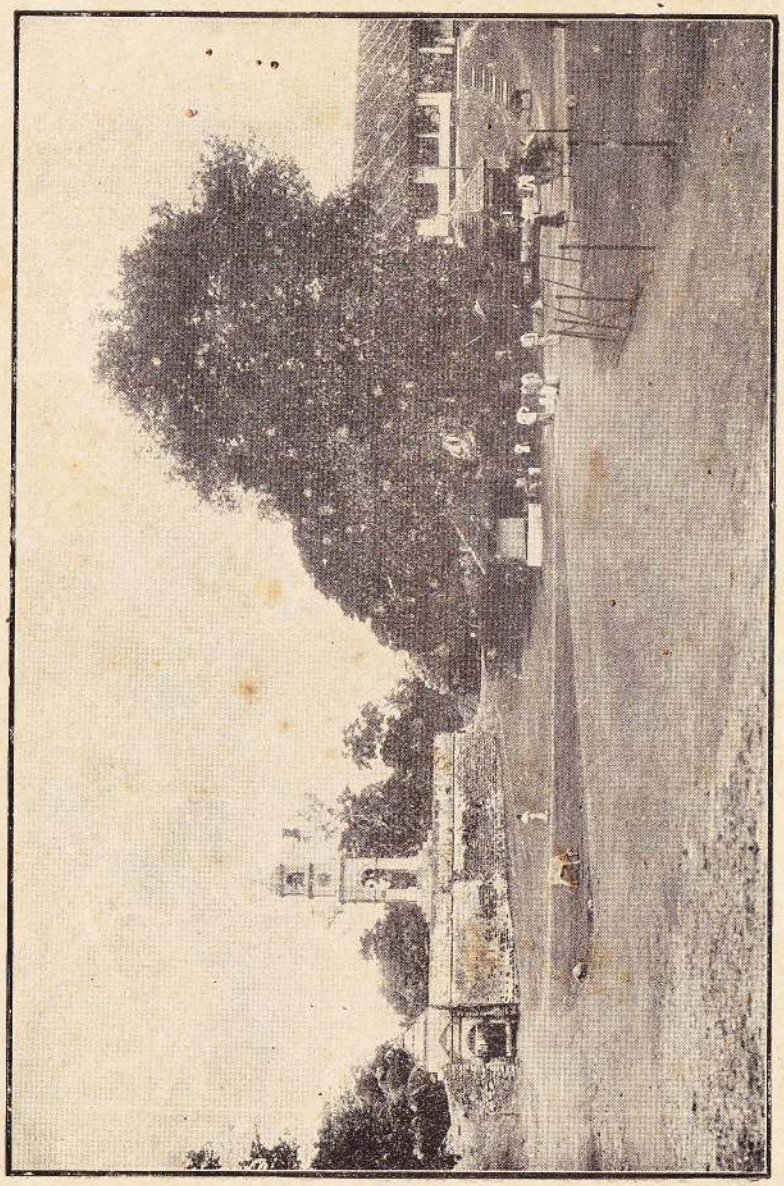
The enthusiasm of the King and the piety and eloquence of Saranankara naturally had a great influence on the whole nation, and many new temples were built and many old ones repaired. Kirti Sri himself built the inner part of the Temple of the Tooth, and had the Mahavamsa continued down to his own time.

This revival of Buddhism was accompanied, unfortunately, by a persecution of other religions such as was quite unknown to the noble traditions of ancient Buddhism. As a result of the Portuguese occupation, there were many Roman Catholics in the

island, and when the Protestant Dutch took over the Low Country, many of them had found refuge in Kandy. Sri Vijaya Rajasinha had begun the persecution of these unfortunate people by closing their churches in 1743, when he also destroyed the Dutch Church at Hapitigam, and Kirti Sri carried it on even more vigorously. This persecution of Christians, however, was due less to the misguided enthusiasm of the Sinhalese themselves than to the bitter spirit of their Madura Kings.

Kirti Sri's enthusiasm for Buddhism did not make him forget his hostility to the Dutch. The Dutch were now governed by Johan Gideon Loten (1752-1757), a learned and well meaning, but singularly unfortunate man. During his term of office, everything seemed to go wrong. First there was a serious outbreak of plague in the Dutch territories, then a cyclone which ruined the plantations. At the same time there was much discontent among the Sinhalese subjects of the Company, and also trouble among the Dutch officials, one of the chief of whom, the Controller of Trade, had to be removed from his post. To crown all, in 1753, Kirti Sri sent a strong demand that he should be allowed to share in the Company's elephant trade, which was followed by another demand that he should be allowed to trade freely in the port of Puttalam. Bewildered by his many difficulties, Loten referred these demands to the higher authorities at Batavia, and by the time their refusal came a new Governor, Jan Schreuder, had arrived in the island (1757).

Jan Schreuder was a German by birth. He had entered the service of the Dutch East India Company many years before as a common soldier, and had fought his way up to the Governorship of Ceylon by sheer



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OLD DUTCH FORT, NEGOMBO.

ability and hard work. He must, therefore, have been an able, energetic, and courageous man, but he was more unfortunate even than his predecessor, Loten. He had to suffer the consequences not of his own folly, but of the folly of those before him.

One of Schreuder's first duties when he arrived in the island was to inform Kirti Sri that the authorities at Batavia refused to grant his two requests. The King replied to this refusal in the usual way ; he hindered the collection of cinnamon as much as he possibly could, put all kinds of difficulties in the way of the Company's elephant, arecanut and other trades, and encouraged deserters to take refuge in his kingdom. Schreuder was a sensible man, but he had little power. He saw plainly that it would be much better for the Company, instead of trying each year to flatter and bribe the King into granting permission to collect cinnamon, to buy it from him at a reasonable rate. Though openly scornful of the Company's humble requests and heavy bribes, the Kandyans were always ready to do ordinary profitable trade with it. If they would buy their cinnamon instead of begging it from the King or forcing it from their own subjects, Schreuder argued, the whole thing would be peaceful and satisfactory to all concerned, while the cost would be little, if at all, greater. But the authorities at Batavia refused to listen to the advice of wisdom and experience.

Schreuder, therefore, had to carry on a system which he knew to be foolish, humiliating, and unprofitable. Every year he sent embassies to Kandy, which sometimes succeeded in begging a supply of cinnamon and sometimes failed. At the same time he made expensive and unsuccessful attempts to bribe Kandyan ministers to use their influence in his favour.

Schreuder's real troubles, however, did not come from the King ; they came from his own subjects in the Low Country.

THE REVOLT OF 1760

In 1760 the whole of the Company's Sinhalese subjects broke into desperate rebellion ; law courts, schools, and store-houses were set on fire, plantations were uprooted, and the whole of the year's supply of cinnamon was burnt to ashes.

What would have happened to the Dutch if things had gone on uninterrupted, it is hard to imagine, but at this critical moment another revolt broke out in the Kandyan kingdom. Many of the Sinhalese nobles had grown tired of being ruled by a Tamil King, with Tamil relations as his chief advisers, and a plot was made to kill Kirti Sri and place a representative of the old Sinhalese line on his throne. The Low Country rebels had counted largely on the King's help, and the King was, now too busy hunting down and punishing his own enemies to give them any help. The Dutch, therefore, enjoyed a breathing space.

By 1761 Kirti Sri had sternly suppressed his own rebellious subjects, and his troops were ready to take the field against the Dutch. The Dutch, whose policy for many years had been to avoid war at any cost, were caught unprepared, their soldiers being few and ill-trained. The fort of Matara was captured without much difficulty, Kalutara and Hanwella followed, and all the rebellious Korales were occupied by Kandyan troops, until Colombo was practically surrounded and besieged. Instead of pressing their advantage, however, the Sinhalese leaders retired to Kandy to report their successes to the King.

The Dutch, meanwhile, had hurriedly obtained fresh troops from South India. During the long peace they had, it seems, forgotten the wisdom taught by experience ; they revived the ever-foolish plan of invading the Kandyan country.

This invasion ended as all former invasions of Kandy, both Portuguese and Dutch, had ended. The Kandyans waited quietly until the Dutch troops, untrained, loaded with baggage, and without guides, lost their way in the hilly jungles. Then, with their knowledge of the country as their best weapon, they blocked their retreat, cut them off from their supplies, and made endless small, but effective attacks on the outskirts and fringes of the army. At last about half of the invaders, sadder and wiser men, found their way back to safety.

The Dutch, more convinced than ever of the futility of war, went back to their old policy of peace at any price. The authorities at Batavia fully agreed, and the Governor-General, Petrus van der Parra, himself sent a letter suggesting terms to Kirti Sri, which was received with great ceremony.

Kirti Sri, though as anxious for peace as the Dutch themselves, was, in consequence of his recent successes in war, in a strong position, and naturally would not surrender his advantages. He continued, therefore, to demand freedom to trade, use of the ports, etc.

Early in 1762 the unfortunate Schreuder was replaced by Jan van Eck. Van Eck was a soldier rather than a Governor or diplomatist ; he had therefore little interest in treaties, and began busily to collect as large an army as he could. Kirti Sri, seeing these war-like preparations, applied for military help first to the

Nawab of the Carnatic (see Chapter XI) and then to the British East India Company at Madras. The British Company sent an ambassador named Pybus to discuss terms, but no terms satisfactory to both parties could be agreed upon. Kirti Sri saw plainly that Pybus' real object was not to help the Kandyans, even for payment, but to replace the Dutch in the Low Country.

By this time van Eck had collected an army large enough to enable him to win back some of the Low Country territory which the King had occupied during the great rebellion. Chilaw and Puttalam were easily retaken, and then, in spite of the sad experience of Schreuder, he determined to invade Kandy.

It is hardly necessary to say what happened to van Eck's 'invasion.' As soon as his troops got up among the jungles and hills, the usual disasters overtook them, and the survivors were very glad to see the solid walls of the Colombo fort around them once more (1763).

But van Eck's professional pride as a soldier prevented him from learning the plain lesson. He set to work to collect a really large and efficient army with which to try once more, though the peace-loving authorities at Batavia were slow to approve of his policy. He collected all the troops he could from other colonies including a large number of Malays and a host of Lascorins from all parts. At last, in January, 1765, the expedition was ready to start.

Van Eck fought his way up the Galagedera Pass, and occupied Katugastote without much difficulty. Kirti Sri was naturally alarmed to find the enemy so close, and he offered van Eck very favourable terms indeed, on condition that he should leave Kandy, his royal capital, unharmed. But van Eck was too proud

of his success, and his political advisers were too greedy, to accept even these terms. Thinking that he had the Kandyans completely at his mercy, van Eck demanded terms so monstrous that Kirti Sri could not consider them even to save his capital. Besides paying an immense ransom, van Eck demanded that he should surrender his crown and receive it again *as* a *servant of the Company*.

Seeing that the Dutchman would not listen to reason, Kirti Sri prepared for the worst. He sent his treasures, including the Tooth Relic, and his family, to a safe hiding place, and withdrew himself and his troops to Hanguranketa. Van Eck, inflamed with success, did not know his danger. In spite of the advice of his experienced officers, who had seen before the Kandyan methods of jungle-fighting, he crossed the Mahaweli Ganga and occupied the deserted capital. The main body of his troops employed themselves in ransacking the royal treasures, while a small detachment was sent in a fruitless pursuit of the King.

Van Eck only began to realise his mistake when a few survivors of the force he had sent to chase the King staggered back into Kandy, more dead than alive. They had been surrounded in the jungle, and cut to pieces.

Van Eck received a rude shock; he had thought that the Sinhalese were utterly defeated and discouraged. Taking sudden alarm, he sent to the King acceptance of the terms offered before the sacking of Kandy. The acceptance came too late, however; Kirti Sri's turn had now come, and he sent the letter back unopened.

Van Eck now realised the full folly of his conduct, and the emptiness of his 'success.' Leaving a small garrison to hold Kandy, he hurried back to Colombo.

As soon as he began to retreat, he found himself attacked on all sides by small bands of Sinhalese foresters, and he got home only by the help of one of his faithful Sinhalese Mudaliyars, who knew a secret path through the jungles. Van Eck died very soon after his return to Colombo ; of a fever which followed on his Kandyan campaign (March 1765).

A few months later, in August 1765, a new Governor, Iman Willem Falck, arrived in the island. The immediate success of a wise Governor showed how foolish most of the other Dutch Governors were. Falck was born in Colombo and educated in Holland, and when he became Governor was still under thirty years of age.

Falck was a singularly able man. As soon as he arrived, he acted with wisdom and energy. He pacified the people of the Low Country, and at the same time sent troops to the Kandyan frontiers to impress upon Kirti Sri that he was not yet defeated.

Falck went to work very carefully. The Kandyans themselves were in danger of famine, for the war had disturbed their rice cultivation, and the display of Falck's troops on their frontiers caused them much uneasiness. Observing this, Falck increased the display. He sent small forces to occupy Matale and Bintenne, cut off the King's salt supply, and burned many of his outlying buildings and stores. Having thus impressed the Kandyans sufficiently with his strength, he changed his policy to friendliness and conciliation, returning some of the most valuable treasures which van Eck had taken from Kandy.

This combination of force and persuasion soon brought about the desired result. On February 14,

1766, a treaty of peace was signed at Hanguranketa. This treaty, as a result of Falck's exertions, was very favourable to the Dutch. Its main provisions were as follows :—

(1) The Dutch were still to hold all the Low Country lands they had held before the war, and also the whole sea coast of the island for a distance of about four miles in land. The King was to hold all the rest of the country. This meant of course, that the King dropped his claim to any of the ports.

(2) There should be complete freedom of trade between the Dutch and the Kandyans. The Dutch should purchase for the King any goods which he might require from abroad. This meant that the King dropped his claim to foreign trade.

(3) All cinnamon growing in the Low Country should be collected freely by the Dutch ; all growing above Balane should be collected by the Kandyans and sold at a fixed price *to the Dutch Company only*. The Dutch also ensured a monopoly of the ivory, coffee, arecanut, pepper, and other trades.

(4) The Dutch undertook to protect the Kandyans from any foreign enemies, and each party undertook not to make any treaties with foreigners against the other.

The result of this treaty was that the Dutch gained all that they wanted ; their supply of cinnamon was assured, and the King could not compete with them in trade outside the island. But the success was not, perhaps, quite so great as it seemed. First, it had been

purchased at too heavy a price, at the cost of a long and expensive war, which had completely upset all trade for several years. Secondly, the treaty was too one-sided and unjust to last ; the Kandyans might be forced by temporary defeat and the fear of famine, to accept such terms at the moment, but they could hardly be expected to observe them loyally and with enthusiasm in the future.

Kirti Sri's reign continued till 1782, when he died of injuries caused by a fall from his horse, while Falck remained Governor until his death in 1785. While these two lived, things were quiet, for both had learnt very thoroughly the uselessness of fighting long wars against each other. Falck devoted himself to attempts to improve the trade, administration, and agriculture of his territories. Kirti Sri devoted his energies chiefly to encouraging the Buddhist revival, which was the chief feature of his reign. He sent an embassy to Batavia to obtain a revision of the harsh treaty of 1766, but though his messengers received a very honourable and ceremonious welcome, they received nothing more. The King, however, did not give up hope. In 1772 he demanded, in vain, a share in the pearl fisheries, which during Falck's term of office were very prosperous, and in 1776 he hopefully renewed his claims to parts of the coast.

Kirti Sri was succeeded by his brother, Rajadhirajasinha, who ruled from 1782 to 1798, by which time the Dutch had been replaced by the British.

Rajadhirajasinha did not get on well with the new Governor, van de Graffe, who succeeded Falck in 1785. He did not feel bound by the unjust treaty which had been forced upon his brother, and in 1791 he collected

his troops threateningly on the frontier, demanding the restoration of the coast. The Kandyan and the Dutch troops faced one another on the frontier for a time, but the incident passed off, and both sides withdrew without fighting.

Shortly after, Rajadhirajasinha again defied the treaty of 1766 by trying, unsuccessfully, to ally with the French in India, and demanding that the Dutch should send a humble embassy to ask his permission to collect cinnamon as they had done in the earlier days, but a small display of Dutch force soon settled this matter, and thereafter things were quiet.

But, while the Dutch flattered themselves that their long struggle with the Kandyans was over, a new danger, which was fated in a few years' time to bring their rule in Ceylon to an end, was threatening them abroad.

BOOKS FOR THE TEACHER.

As in earlier chapters of Ceylon History.

QUESTIONS.

1. Explain the differences made by the coming of the Madura Kings to the Kandyan throne.
2. What were the chief faults of the Dutch administration of Ceylon, and the causes of the revolt of 1760.
3. Make up an imaginary conversation between Kirti Sri and Saranankara on the reform of Buddhism.