THE CEYLON NATIONAL REVIEW

Edited for the Ceylon Social Reform Society, by

ANANDA K. COOMARASWAMY,

F. L. WOODWARD.

and

W. A. de SILVA.

Vol. II. No. 4.— JULY, 1907.

CONTENTS.

Price Rs. 1·25;
2/6 in England.
English Agents: Luzac & Co., 46, Great Russell St.,
LONDON, W.C.

PRINTED FOR THE CEYLON SOCIAL REFORM SOCIETY BY,
AND OBTAINABLE FROM,
THE COLOMBO APOTHECARIES CO., LTD.,
COLOMBO.

[ISSUED AUGUST 22ND, 1907.]

Obtainable from the Secretary, Ceylon Social Reform Society, Musæus School, Colombo, and from all Book-sellers.

THE CEYLON NATIONAL REVIEW.

No. 4 JULY, 1907.

CONTENTS.

Articles, Reviews and Books for Review should be sent to W. A. de Silva, Darley Gardens, Colombo, or to A. K. Coomaraswamy, Broad Campden, England, or to F. L. Woodward, Galle. Review copies of books in Sinhalese and Tamil, as well as works published in Europe are desired.

THE Ceylon National Review will be published for the Ceylon Social Reform Society, at intervals of about six months. It will contain essays of an historical or antiquarian character, and articles devoted to the consideration of present day problems, especially those referred to in the Society's manifesto and it is hoped that these may have some effect towards the building up of public opinion on national lines, and uniting the Eastern Races of Ceylon on many points of mutual importance.

The Review will also be made use of as the organ of the Society, and will contain the annual reports and similar matter. The committee of the Society desire to enlist the support of all who are in sympathy with its aims, as without this it will be impossible to carry on the work of the Society or to continue the magazine. Contributions of suitable articles are also asked for; in all cases stamps for return should be enclosed; every care will be taken of MSS. for the return of which however the Society cannot be held responsible. The price of the magazine [for which paper and type have been specially obtained from England] will be Rs. 1·25, or to members cents 60 locally, and 2/- in England postage extra. All publications of the Society will however be sent free to members paying an annual subscription of not less than Rs. 5.

Articles of a religious character will not necessarily be excluded, but must not be of a controversial character.

The magazine will for the present be conducted in English, but arrangements can be made for occasional articles in Sinhalese or Tamil if suitable contributions are available.

Authors alone are responsible for the views expressed in their respective contributions.

THE

CEYLON NATIONAL REVIEW.

Organ of the Ceylon Social Reform Society.

No. 4. JULY, 1907. Vol. II.

NOTES ON SIAMESE ARTS AND CRAFTS,

WITH SPECIAL REFERENCE TO PAINTING AND DESIGN.*

IT is with great reluctance, and because my friend Dr. Ananda Coomāraswāmy is so earnest in his study of Oriental arts and crafts that I could not refuse him, that I have consented to put together some notes and sketches descriptive of Siamese art. I am indebted to him for some assistance in the arrangement of these notes to form a connected article. My reluctance will be readily understood, for I as a Buddhist monk, have no excuse for associating myself with such a thing as a study of arts and crafts. At any rate I wish it to be understood that I lay no claim to be an artist nor should I like to be regarded as an author. What I have written must be regarded as a mere recollection of what I have seen and known in my boyhood and does not claim to be authoritative. It is more than 15 years since I left my country, so that what I have said about Siam and its arts and crafts is not likely to be a correct representation of the present state of affairs, especially as I understand that my country has lately made such vast progress and undergone such a thorough reformation both socially and politically, that I should hardly recognize it were I to return. Hence these notes must be regarded as incomplete, and I apologise for all shortcomings.

With these remarks I now submit my notes, well-cooked and served up by my esteemed friend Dr. Coomāraswāmy, to whom all credit and thanks are due for the artistic and literary form he has given to them.

INDIAN ELEMENT IN SIAMESE ART.

The following considerations will explain the extent of the Hindu element in Siamese art.

* Diacritics, except those indicating long vowels, are not employed in this article.

1. Hinduism in its widest sense seems to influence the lives of the Siamese to an almost incredible extent.

2. The Siamese are certainly a mixed race of comparatively recent origin. The Shāns have the greatest claim to be regarded as the ancestors of the Siamese; but there is also Malay, Cochin-chinese, Cambodian, and Chinese blood in their veins; amongst these the Malay and Chinese elements appear to predominate.

3. In Siamese literature we meet with Cambodian, Malay and Shān words, the Shān predominating in the older and the Malay in the later works.

4. In official usage, names and titles are almost universally corrupt Sanskrit or Pali; but when titles are long and descriptive, Siamese words are introduced.

5. Hindu ceremonies and etiquette seem to permeate the very lives of the people from the king downwards; these ceremonies are not of a very elevated character, but are more or less superstitious and performed with a view to securing blessings in the present life, averting misfortune etc. There is generally an admixture of elements proper to Buddhist religious ceremonies.

6. The king's *charītam* is derived from the Hindu *Nīti Pakaranam*, which is translated into Siamese, and may be considered classical literature.

7. The king takes part, generally in person, in a monthly Hindu ceremony of a modified (refined) character. Each month has appropriate ceremonies of its own called *bidhī*, and Hindu official priests known as *Brahmanas* and astrologers known as *Horas* who officiate with conch, double swing drums and other Indian instruments and in some ceremonies recite and sometimes chant songs, with mystic (Sanskrit) words, though Siamese stanzas are more usual. They give sacred and pirit water to the king and at bathing ceremonies pour water on his hands. Accordingly it is not surprising to find that the methods, tools, materials of Siamese artists and even the style of their art are distinctly Hindu in character, and that the chief branches of art correspond to those which exist in India.

The following list of the ten groups of artists and craftsmen *(jāng sipmū)* constituted under one Department of State called *krama jāng sipmū* is copied from the Post Office Directory for 1884.

1. *Jāng mai sūng* (high wooden construction).
2. *Jāng salak* (wood carving; coarse carving on wood only).
3. *Jāng kẹk* (engraving; and fine carving on small ornamental articles).
4. *Jāng khian* (drawing, oil and water colour painting and fresco work).

5. *Jāng pan* (plastic modelling).
6. *Jāng rak* (gilding on lac).
7. *Jāng pūn* (ornamental plastering and modelling in plaster).
8. *Jāng kliong* (turning).
9. *Jāng bu* (hammered metal work).
10. *Jāng thong* (goldsmith's work).

The word *jāng* means 'expert in.' The ten divisions of craftsmen are those who work directly for the king.

The following divisions are separately constituted under chiefs or under some other department as the king may direct.

1. *Jāng law* (founding).
2. *Jāng hun* (puppet making and framed figure work).
3. *Jāng angkrit kradād dogmai* (tinsel and paper ornamental and artificial flower making).
4. *Jāng mai* (carpentry and joinery).
5. *Jāng riā* (boat making or naval construction).
6. *Jāng hvẹn* (ring making).
7. *Jāng rūp* (figure making).
8. *Jāng lāi thang* (carved fret work).
9. *Jāng phūk* (ornamental work in which materials are bent and bound together by thread or wire).
10. *Jāng rājāwadī* (enamelling).
11. *Jāng bloy* (imitation gem making).
12. *Jāng kalai* (gilding metal).
13. *Mahādlek jāng* (royal pages apprenticed to various crafts).
14. *Jāng sana thai* (Siamese tailoring).
15. *Jāng sana chīn* (Chinese tailoring).
16. *Jāng lek thān rāngpīun* (gunstock and carriage making).
17. *Jāng lek* (blacksmiths).
18. *Jāng law* (gun casting).
19. *Jāng dībuk* (tin and lead work).
20. *Jāng silā* (stone work).
21. *Jāng pradap krachok* (decoration with coloured glass).
22. *Jāng hyok* (jade work).
23. *Jāng jāt sīsuk* (red lac work).
24. *Jāng hnang fauk* (tanning).
25. *Jāng muk* (mother of pearl inlaying).
26. *Jāng bāt* (making iron begging bowls).
27. *Jāng yā rājāvadī* (laboratory for making the special enamel called *rājāvadī*).
28. *Jāng gliāb* (glazed pottery and tiles).

In some cases the same craft belongs to two or more departments. Different departments are separately organized for varying purposes;

thus there are foundries belonging to No. 1 in the 2nd list, wherein cast images only are made, while cannon and other weapons are cast in department No. 18. Sometimes two divisions of a craft are distinguished by the origin of the men of that craft, as in the case of Siamese and Anamese carpenters who are organized in separate departments, and further distinguished by different civil, military and even naval services.

To understand the organization of these crafts it is necessary to understand the constitution of the country, social and political. Every able-bodied Siamese is bound to devote one third (the longest term) of the year to the service of the king, or pay a commutation tax of varying amount according to the men's origin; Chinamen pay a poll tax if they are not enrolled on the king's service. The people are enrolled to serve the king under different departments of the State; in time of war even a Buddhist monk may be required to disrobe and serve in the army.

The origins of the more important sections of the population are as follows:—

1. The *Thai*, 'the free' or Siamese proper. 2. *Laos* or *Lavo*, various clans of the Shāns. 3. *Khamer*, of Cambodian-Hindu descent, 4. Burmese. 5. *Maun*, *Rāmanna* or Pequans. 6. Malays. 7. Cochin-chinese, Anamese. 8. *Kariang*, *Kareyya*, northern aborigines. 9. *Khā* southern aborigines, who live by hunting and use bow and arrow like the Veddas of Ceylon. Of these the *Thai* pay the lightest tax and are enrolled in the king's service proper as *Phrai Hluang* or 'slaves of the king,' enjoying higher social status.

The foreigners are of two classes, 1. the immigrants, 2. the prisoners of war. The former are usually enrolled in the standing army, the latter in the different departments, or they are given to serve in the houses of princes and nobles as a reward for services. All however have to serve the king for from one to four months.

Those who live in or near the capital often pay others to do the work required from them. Then there are the majority who are really workers and well trained, viz. slave debtors who are bought and sold like cattle; this slavery is unlike that of the West Indies, as the people are fed, clothed and kindly treated and may if they wish, pay interest instead of working or save up money to pay off their debt and free themselves. Their master must pay taxes or find substitutes for the king's service. A new law has been passed providing for the gradual extinction of slaves, prohibiting the sale of slaves (born after the accession of the present king) by parents or masters; and the class is dying out. The trained men are a source of revenue to their masters, who take the tax and put them as substitutes to work in the different departments. The skilled and intelligent receive titles of various grades as master crafts-men, officials of the departments, foremen, secretaries, etc., and are able

to hold slaves of their own, *i.e.* they take the taxes and are obliged to keep up the number of trained men.

Drawing and Painting.

No treatise or any sort of book on drawing or painting exists in Siam. There are however examples of illuminated or plain drawings in books of instruction without any writing beyond the names of the objects pictured. Of other illustrated books there are some treating of astronomy, medicine, the art of war, etc., but the drawings are merely diagrams illustrating the subject of the book itself. Beautiful illuminated pictures of favourite jātaka stories are sometimes found in Abhidharmma books used for recitation at a lying-in-state or funeral of well-to-do people.

Just as in mediæval Europe the art of decorative painting was taught in the ecclesiastical buildings, so here drawing and painting are taught in Buddhist temples; some branches are also taught in palaces.

There is no such thing as a regular course of lessons or organized training among the different crafts. Examples are given by the master for the pupil to 'look at' and 'copy'. The master seems to criticise the pupil's work rather than direct him, and the pupil's endeavour is to imitate the master; this is the nature of the training. Apprentices are generally the master's own children or those of relatives or even neighbours; the pupils crowd round the work on which the master is engaged and are told to 'watch' and to 'try to do the same', and are employed in grinding and mixing colours and paints, and also help in handling the work and in any other labour connected with it. In this way I have learnt to do many things from my childhood.

The only real *school* of arts and crafts is the residence of the head of the Department of Ten Crafts where all kinds of work are almost always going on, and, in cases of working against time, by night as well as by day. Of course only such kinds of work as are portable are done here, or work which can be done in sections and afterwards put together *in situ*, such as a bedstead.

When any of the apprentices show aptitude for any particular craft, he is set to do the simplest work first, such as painting the ground, filling up spaces, washing in the sky and water and finally tracing the outline of figures and other objects in the picture; illumination and shading are the last stage.

The painting in buildings is either on wood (pillars, beams, doors, windows, ceilings, etc.) or on plastered surfaces such as those of walls, pillars, etc. If on wood, the colours used are oil paints, and if on plaster, water-colour.

Oil painting is generally applied to plain surfaces such as ground, to be further decorated by patterns in gold. The colours used are various, and where carved or chiselled work is found, colours appropriate to each part are used. All colours come in packages from China, with the exception of the gamboge from Cambodia. Vegetable and mineral materials needful for the preparation of colours exist in Siam, but the people are too lazy to prepare them themselves, and the imported colour powder from China are too cheap to tempt anyone to take up colour making.

The colours are ground with a wooden pestle in a cheap china bowl, or more often a coconut shell. Each shell with the colour therein, whether water or oil, has its own pestle which the painter himself keeps on grinding as he works. An artist always dislikes newly mixed colours, and no wonder. When large quantities of colour are required a bigger home-made clay basin is used.

The first coating of pigment for painting on wood is a kind of size made of mixed pig's blood and lime or chalk, used to stop up all irregularities, and smoothed by rubbing with leaves of the 'tiger's tongue' plant. The first coat of white paint is next applied, and finally other colours and lastly gold if required.

The brushes used in laying oil colour on wood are made of boar or hog's hair rarely made by the artist himself; they come from China and consist of hog's hair mounted in a flat case of thin wood which can be cut away at one end like a lead pencil, exposing the hair within, which may be trimmed as required. For rougher work brushes of bark or coconut husk or rag are used.

When gilded work is to be done, a size called *rak* is used; this is the gum of a tree much used in Burma and the Shān States, for lacquer work on a basket work basis. Although this gum used in Siam comes from her own Southern Province in the Malay Peninsular, it does not appear that the natives of that Province, (*Jayā*) make any use of it themselves, beyond collecting it in the jungle and sending the same as tax to Government. Even for ground-work it is sometimes used mixed with red lead or vermilion on account of its durability; it takes gold leaf without any further sizing. Verdigris is also mixed with it to give a muddy dark-green colour, though this is rarely seen in modern work as the colour so mixed is not fresh.

Gilded designs are applied to plain wooden surfaces such as beams, pillars, doors, and window-leaves and sills, or on carved woodwork. The surface is covered over with several coats of black or red lacquer or size and when nearly dry a paper stencil is prepared as described below, and the pattern dusted on. The traces are then lined in with gamboge, the artist using his ruler as a mahl-stick to rest his hand on,

as he must not touch the varnished surface. When the pattern is completely outlined, the artist or his pupils fill in the ground with the same colour, leaving the pattern uncovered. He then spreads gold leaf over the whole surface and then removes the superfluous gold which does not adhere to the painted part. This superfluous gold is the artist's perquisite. The next thing is to wipe off the colour with a wet soft rag. The pattern is then left in gold (sometimes silver) on the original lacquered surface. The result is rich and beautiful if the work is carefully done. This process is called *lāi-rodnām*, or water-washed pattern.

In the case of water colour painting on a plaster surface, the surface is first sized with a decoction of tamarind seeds and leaves in two or three coats; the object of this is to neutralize the alkali and to make the surface firm and non-absorbent.

The subject being decided upon (generally a jātaka, or the Rāmāyana or some other popular legend), the master painter takes a selected piece of bamboo charcoal (or even a rough piece of charred wood) and proceeds to mark out by zigzag lines the divisions between successive scenes. Within the spaces thus marked out he next makes a rough sketch of the subject and gradually developes it into a detailed drawing. Then he or his best pupils outline the figures or design in some dark colour, often the sediment of the water in which brushes are washed with a lining-in brush, inserting all detail. The figures are then filled in with white paint and the ground painted in with appropriate colours representing earth, sky or water. The figures are then finished in colour and detail added in red or black or gold, a gum size being required for the latter, as gold leaves only are used in gilding and illumination, though on wearing cloths, powdered gold mixed with gum is used instead of gold leaf. The painter's tools consist merely of some half a dozen brushes made of the hair of cows' ears bound in a crow or goose quill, two or three flat brushes made of bark, and a 'foot-rule' generally one cubit long and sometimes divided into inches by mere saw-cuts.

If the painting be of the nature of a regular pattern or consist of repeated figures, the artist resorts to perforated paper patterns. A thick native-made black paper is used, pieces being joined together if one is not large enough. The designer roughly sketches the pattern on it with a soft limestone pencil (greyish-white or light-yellow) cut to the required size and pointed at both ends. If it is necessary to rub out any lines, the artist uses his finger moistened in the mouth, but if a large area is to be erased, a piece of the same paper dipped in water is used. When the design is thus completed, it is lined in in white with a fine brush; corrections can be made in black.

The paper itself is made from the bark of a certain tree, blackened by rubbing in lamp black and rice size and smoothed by rubbing with the shiny seeds of a certain creeper. The same paper is used for books, both black and white.

The stencil thus made is placed on a cushion and closely pierced or pricked along the design with a needle. It is then ready for use. It is laid on the surface to be decorated, and which has been prepared, and powdered chalk (in a cloth bag of loose texture) is rubbed or dusted over it so that the pattern appears on the prepared surface as a series of faint dotted lines.

Beside these appliances the designer has a small knife and a ruler, 9″ to 16″ long (sometimes of ivory) with a scale cut on one side and a larger wooden ruler and a pair of iron compasses.

If pictures are to be drawn on the paper itself (as in the case of a book), it is specially prepared by rubbing in a mixture of fine chalk and rice size, serving as a first coat over the whole surface. It is then rubbed smooth with the above-mentioned dry leaves. A second and sometimes a third coat of Chinese white is also washed over. The paper is then ready for sketching and painting as in the case of walls. Such paintings are only seen on folding screens and in illustrated books. They are often highly finished and very beautiful.

White cloth is sometimes used for backing a picture; and for a hanging picture, cloth is used for painting on, and is suspended from the ceiling like a banner by wooden rods.

There is no such thing as perspective in the old paintings; it is sometimes attempted nowadays, the result, however, rather paining the eye by bad proportion and wrong drawing than giving the effect of distance or solidity. The old attempt at perspective is represented in the case of such objects as buildings, by showing three sides at once in a panoramic fashion. A kind of isometrical perspective view is to be seen in all subject paintings, objects at a distance being of the same size or nearly the same size as those in the foreground.

Light and shade is very little attempted, except in some illuminated pictures, to show roundness or a long surface, such as a wall extending into the distance. All outlines or limits are indicated by black or red boundary lines, no matter what the colour of the object represented may be. All details and designs on any object are also traced out and bounded by such lines even in the case of shading. Thus corrugated iron would be represented by a series of equidistant lines, with shading on each side of each line. No figures of men or animals or trees are shaded in old paintings. Mountains and clouds are shaded, but the trees and natural features are indicated by distinct lines somewhat as in China, from whence indeed a great deal has been learnt.

Some description of the elements of Siamese design must now be given. The perfection of art proper (design) is the knowledge of making illuminated paintings of the four subjects.

A. *Kanaka*, or scroll of the form shown in Fig. 1, A, which is developed into that shown in Fig. 1, B and C, and so on, subdividing the simple leaves into a compound of many, but keeping the outline of the form unchanged.

B. *Nārī*, ideal woman as human being or *devī*.

C. *Kabī* (*Kabila*), mythological monkey, a conventional decorative type as regards features, dress and jewellery.

D. *Gaja*, ideal elephant; including the mythological elephants of the ten quarters and the many-headed elephant, *Irāvana*, which in practice is limited to three heads.

In addition to these forms a knowledge of the painting of the 12 mythological animals called *sipsongnak* (nekata, nakkhatta?) *sat* (satva), is needful. These are the rhinoceros, elephant, sea-horse, sea-elephant, *rājasinha* (3 varieties of lion), *gaja-sinha* (lion with elephant's trunk and tusks, *garuddha*, *vājubhatki*, *hastina*, *kinarī and kinarā*, *makali-phala* (human fruit attached to a tree), *mayura gandhabba*, *hansa*, chinese lion, (*sinhto*), chinese *hansa* (*hong chin*). I am not quite certain which of the 15 forms referred to are the 12 types. The last three are likely to be modern additions. The elements of design are combined in decoration in particular ways of which types the following is a list:—

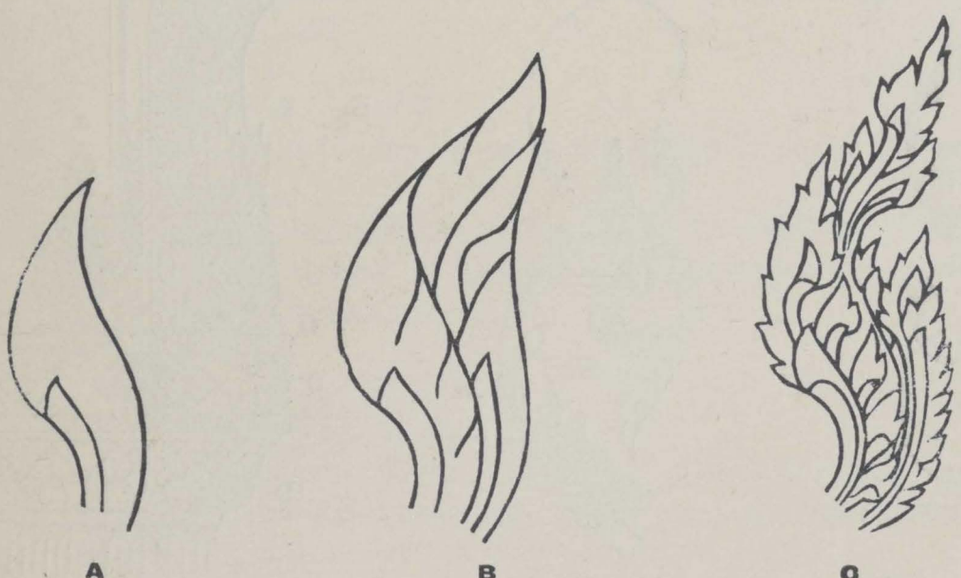

Fig. 1.

Fig. 2.

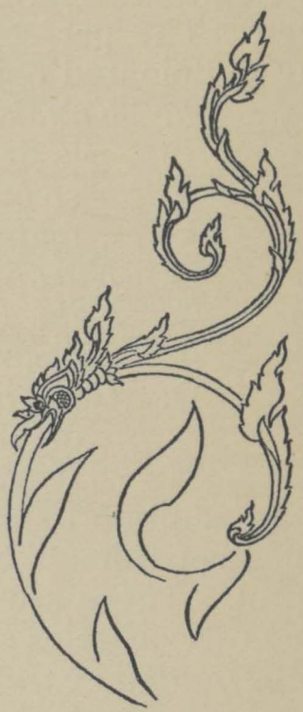

Fig. 3.

Fig. 4.

Fig. 5.

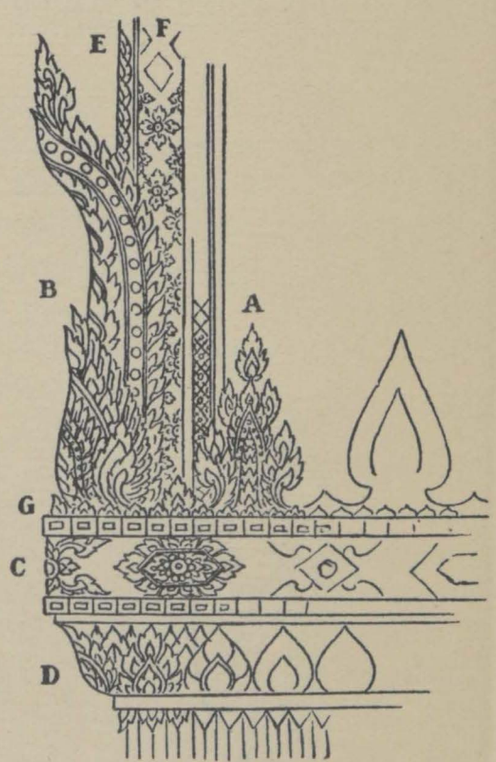

Fig. 6.

(LEGEND FOR FIGURES.)

Fig. 1. *Kanaka*, A simple form, B, C, elaboration of same.
Fig. 2. Double or 'flame' *kanaka*, preliminary and finished form.
Fig. 3. Curved stem with flame *kanaka* and *indriya* head. (*Indriya Sin. serapendiya*).
Fig. 4. Curved stem with Deva (like Sin. *nāri-latā-weḷa*).
Fig. 5. Curved stem with combination of *naga*, *rajasinha* (Sin. *kēsara sinha*) and *kanaka*.
Fig. 6. Sketch for architectural woodwork, showing application of elements of design. A, *kacam* (large); B, *kavya*; C, 'crab's claw'; D, lotus; E, 'sugarcane-bud' border; F, 'struggling for the flowers'; G, 'sugarcane-bud' *kacam*.

A. *Kanaka* (as above),
B. Double *kanaka* or flame *kanaka* (Fig. 2) which can be repeated and multiplied.
C. 'Star flower', called *dog-chandra*, and 'kanaka crab's claws.'
D. Lotus (whole flower or composition or petals, Fig. 7, D).
E. Alternating convolute or semicircle (G. Sin. *wellenranke*), 'curved stem' (Figs. 3, 4, 5).
F. 'Crab's claw' (Fig. 6, C.)
G. 'Struggling for the flowers', (Fig. 6, F.)
H. 'Wreath of *Rak* flowers.
I. *Mālī*, creeper.
J. Compound *kanaka*, combined on the curved stem of E. with flower, animal or other forms (Figs. 4, 5 and 6).
K. 'Hindu leaf'.
L. *Bai-priu*.
M. *Mandala* (finials).
N. Border patterns of several types (Fig. 6, between A and F, etc.).
O. Shell (composition of leaves with shell outline).
P. *Buddha raksā*, a favourite *mangalya* flower thought to act as a talisman.
Q. Bō-leaf.
R. *Kāvya* (Fig. 6, B).
S. *Kacam* (Fig. 6, A, G).

beside a number of other forms equally characteristic of Siamese art. Many of these forms correspond to those of Indian art and those of the other countries whose art is derived from India.

A special craft connected with painting is the art of making transparent pictures for what Europeans call though incorrectly, 'shadow

pantomime.' This is a show of moving transparent pictures over a screen illuminated by a strong bonfire behind. The scenes represent the favourite Indian drama of Rāmāyana, and are accompanied by music and intoned recitation and sometimes singing. The method of preparation of these pictures is very interesting. A cowhide is scraped to the required thinness (generally about 1/16 inch) evenly stretched and allowed to dry hard. It is then roughly shaped—oval for a group and long rectangular for a standing figure—the pieces measuring generally from 2½ to 5 feet in height or diameter. A design is drawn on native made black paper, perforated and transferred as already described, and then outlined in black upon the hide. Flame *kanaka* or other appropriate ornaments or flowers or trees are introduced to connect together the different figures or projecting parts of a figure, so that when the ground is cut away the hide is held together by these connections and will also hang evenly without buckling. Sky or other open space is represented by small even patterns of a very open character with inconspicuous connections.

The hide after cutting in this way is appropriately coloured with fast bright dies which penetrate the leather and are fixed by lime-juice or native vinegar which help also to brighten the colour.

The greatest difficulty is to estimate how much light will, as they say, 'eat up' the figure; for the appearance of the figure is altered by the light from behind, some colours being weakened and others intensified. If for instance, a human figure is drawn (generally dark) in good proportion with dress and ornament and the colour of hair and skin correctly represented, the picture will appear badly proportioned when lit up. The artist must be a man of great experience, and the worst of it is that he does not seem able to explain his art nor to set forth in black and white the proportion of this or that colour which will absorb or transmit the light most. It is amusing to see young artists' attempts at making these apparently simple transparent pictures, with thick white paper beautifully illuminated, but turning out a complete failure when exhibited. The pictures are held up before the screen by 4 pieces of split bamboo just strong enough for the purpose, and fastened to the picture, two in front and two behind, the lower ends serving as handles. The hide is flexible so that it can be rolled up round the two sticks. The performer must be himself a trained dramatic artist and dancer to music. He acts the scene, as he would on the stage, with every part of his body except the two arms, engaged in holding up the picture. He seems to live in the picture and is absorbed in the representation he is trying to produce. It is most amusing to see the artist's attitude and observe the very intense expression of his face as he performs and watches the motion of his picture. The same remarks apply to the puppet-show man described below.

The puppet-shows also deserve some mention. The construction of moving figures and puppets is carried to a considerable degree of perfection. Beautiful little figures, 6″ to 18″ high, representing the characters of the Indian drama of Rāmāyana are made for exhibition at royal entertainments. They are perfect pieces of mechanism; their very fingers can be moved and made to grasp an object, and they can be made to assume postures expressive of any action or emotion described in poetry; this is done by pulling strings which hang down within the clothing, or within a small tube attached to the lower part of the figure, with a ring or loop attached to the end of each, for inserting the fingers of the showman. The movements are perfectly timed to the music and recitation or singing.

One cannot help being charmed by these Lilliputs whose dresses are so gorgeous and jewelled with the minutest detail. Little embroidered jackets and other pieces of dress, representing the magnificent robes of a Deva or Yakkha, are complete in the smallest particulars. The miniature jewels are sometimes made of real gold and gems.

Such a thing as this I believe to be only possible when a man has almost unlimited means, both in time and money to devote to his hobby for months, (as was the case with the late and last so-called 'second king' whose puppet-show was the most famous ever called into existence) to complete the work.

In their artistic taste the Siamese seem to be guided by an instinctive appreciation of beauty, rather than a self-conscious striving after it. They understand form and especially curves and their combinations very well, and use them to advantage. They understand well the filling of space with appropriate ornament, so that odd or awkward spaces become restful and even or form a contrast to the more ornamental part of the work, making it stand out clearly, fulfilling the function of light and shade in modern work. Composition, or the proper disposition of spaces is carefully studied,—if the criticism one constantly hears passed upon this or the other work may be called study. The Siamese artists show accurate judgment of size and distance, light and level; men with such accurate judgment are called *tā jāng*, i.e. eye of an expert.

An excellent artist is referred to as *naklēng* (hobbyist, connoisseur, well trained) and even when the term is applied in the case of bad habits, as to a connoisseur of good wines or to a gourmet, it is a complimentary term. It is also applied to collectors in general. It is, however, understood to imply a morally weak man, one who gives way to passion, but decidedly a jolly good fellow. A rowdy or immoral man or one noted for quarrels is also called *naklēng*, in a bad sense.

Returning to the subject of proportion,—the only proportions rigidly laid down and not left to the judgment of the individual artist are those of the human figure and of images of Buddha and the proportions of certain monumental buildings such as Dāgoba, Prāsāda, Vimāna, etc., which are laid down in books generally kept secret—the curse of oriental learning.

The form (outline) of an object is judged by the standard of *drong* (proper forms in proper proportions) in accordance with *bāab* or example—referring to teachings of *āchāriya parampará.* These examples are of certain well-known geometrical forms, square, triangular, rhomboid, circular, curved or consisting of combinations of curves, or representing natural objects of pleasing form; also symbols connected with religious ideas, legends or traditions. The influence of these traditional forms may be traced in all Siamese design. The most noticeable element in Siamese decorative art is symmetry. 'Symmetrical beauty' seems to be the aim and characteristic of their design in a complete piece of work, or in laying out a plan for buildings such as temples, palaces or even a city. Their idea is that the plan or design must be *well balanced.*

P. C. JINAVARAVANSA.

INDIA AND CEYLON.

THE subject of the following address* is the relation between India and Ceylon, *i. e.* not so much the economic and political relations, which are at present beyond our control, but rather the mental and spiritual relation. Is Ceylon in the future to belong in these respects to India or to Europe? Is India to be our motherland still or shall we prosper more as orphans? That is the question which is urgent to-day in Ceylon, and upon the answer to it depends every aspect of the future worth considering.

It is not a question of whether or not to accept this or the other mechanical aid to comfortable living produced amongst other nations, not a question of whether to preserve or destroy the caste system or the purdah, not a question merely of diet or dress, but a question of mental attitude and bent of mind. That changes are absolutely necessary if the East is to regain efficiency under the altered conditions of to-day and to-morrow, is certain. Evidently past greatness is no guarantee even of future mediocrity. Our social institutions have decayed; neither wealth nor power remains in the hands of those who once possessed them; arts, industries and science are at the lowest level. We are no longer producers either commercially or mentally, but mere consumers: it is evident that such a position cannot be indefinitely maintained, and is, at the best, an unworthy one. Change, and fundamental change, is needed; some change has already taken place: if the result has hitherto been disappointing, is it because we have not yet learnt the real lessons which the foreigner has to teach us? or is it because we have surrendered ourselves too unreservedly and have run too much after some new thing? There is truth in both points of view. So far as we have retained the past, with its mixture of good and bad, it has been prejudice that has led us to do so; so far as we have accepted the new, with *its* mixture of good and bad, it has been partly hypnotism, partly, I fear, snobbishness that has been at work. Evidently such ruling ideas are not likely to contribute to a preservation of what is best in the old life or an acceptance of what is best in the new. We return to the position that the question is not one of detail, but of mental attitude.

* Presidential address to the Ceylon Social Reform Society—April, 1907.

Do we really believe that we have the elements of greatness in us and can do in the future work as good as we have done in the past? Whatever we believe of ourselves, we already are potentially; if we really believe that we have just emerged from centuries of barbarism and darkness into civilization and light, we shall occupy the position which belongs only to races that have actually no past, and which, in so far as they do not accept modern conditions, are doomed to physical extinction or mental insignificance. But if we realize that India in the past has been the chief factor in the growth of civilization and culture, and that in that work even Ceylon has played no insignificant part, we shall also realise that the East contains within itself all the elements of self-recovery. There has been no aspect of life or culture in which India has not at one time or another excelled, and in many directions she has established positions which must remain for over unshakeable. There is no reform needed to-day that has not been realised to a greater or less extent in some part of India or at some period in her history, or which has not been preached by Indians before even the modern West was known to her. Even from the varied elements composing the life of India to-day could be built up the structure of an ideal life. Bengal, the Punjab, and the South have each its peculiar virtue: the Sikh, the Mohammedan and the orthodox Hindu have lessons for us. There are parts of India where there is no purdah, races whose children do not marry in early childhood, places where indigenous manufactures still flourish, where great architecture is still understood, where real music can still be heard; there are still seats of oriental learning and literary activity; there are conservative people who preserve old customs, and bold experimenters who have made radical changes and adopted many new customs; there are practical business men and others whose only concern is with metaphysical speculation—India even to-day is an open book for us to study. And the reason why we should study it even more closely than the open book of Europe is this, that our very own difficulties and doubts exist for India as they do for us, and they will be solved ultimately in the Indian way; for whatever we do, we may be sure that India herself will not permanently be beguiled, but will strike out her own path afresh and fulfil her own destiny. India will be true to herself; but more than that, if we trust her, India will be true to us.

It may be true, probably is true, that the shock of Western influence was needed to waken India to herself, and that foreign rule is now for the second time helping the people of India to realise their geographical and historical unity. But these external impulses are but the touch upon the trigger, the reaction must come from India herself. Questions innumerable claim immediate solution; we must either solve them in

our own way, or they will be to all intents and purposes unsolved. The acceptance of ready-made solutions, adapted to other conditions as they are, spells mental slavery and commercial subjection. If the ideal of civilization is not the domination of one race by another, but the existence of independent nationalities, with in each case special functions and duties, we must justify our right to live by doing something more than wearing English clothes and reading Shakespeare and Milton. That is to say, we must preserve the Indian mental attitude and not endeavour to acquire the European. Now it is my chief aim herein to emphasize the fact that this is not merely a privilege, but a duty. India's contribution to civilization in the past does not and can never justify her in thinking that her work is done. There is yet work for her to do which, if not done by her, will remain for ever undone. In the organization of the whole art of life under changed conditions India must act and think for herself—and in so doing, for us, if we will but join hands with her now.

In social organization, in music, art and literature, it remains for India to express, with the added power of modern knowledge, all that her best and noblest have dreamed of in the past. No others can do this work for her; but it is work in which we have a right to share, for as we are but a part of India's past, so have we a right to be a part of India's future. And to take our share in this work is a binding duty which we cannot honourably evade. It is nothing to the point that the work of others seems to us more brilliant and more attractive; it is enough that it is not the work we are called upon to do—*śreyān swadharmmo vigunah paradharmmātswanushtitāt*—better is one's own duty, though insignificant, than even the well executed duty of another. The shame of hospitality refused is ours; many have come to our mother's house with reverence for her past, willing to learn from her now, but have been sent empty away. There is not in India to-day that which the world has a right to expect from a great people. The student of social economy finds a highly organized society in the process of disintegration, without any of the serious and consistent constructive effort required for reorganization under changed conditions; the student of architecture finds indeed a great past, but in the present merely the copy of the copy of a style that belonged to the people of a European state two thousand years ago, and, as far as domestic architecture is concerned, merely an echo of London villadom; the student of fine art finds no new interpretation of nature seen through other eyes, but only tasteless copies of the second-rate work of his own country; the decorative artist sees only the worst features of the early Victorian period of English art intensified and perpetuated; the musician is hardly aware that anything better than the gramophone and the harmonium

exists in the land; the religious man finds the chief shrines dedicated to the great god of 'getting on'; the lover of freedom sees a people who can be imprisoned for indefinite periods without trial; in short every man who seeks to widen his own outlook finds only his own face distorted in the mirror of modern India. The stranger has asked for bread, and we have given him a stone. Therefore I say we have failed in hospitality and duty.

I here digress to notice an objection sometimes made to the ideal of nationality, viz. that it involves an accentuation of the differences between men, and so hinders a realization of the brotherhood and unity of humanity. This objection is at once so subtle and so commonplace as to be hard of answering. The difficulty only arises when it is forgotten that nationalism implies internationalism. It is a case of 'live and let live.' Nationalism is essentially *altruistic*—it is a people's recognition of its own special function and place in the civilized world; internationalism is the recognition of the rights of others to *their* self-development, and of the incompleteness of the civilized world if *their* special culture-contribution is missing. A nationalism which does not recognize these rights and duties of others, but attempts to aggrandize itself at their expense, becomes no longer nationalism, but a disease, generally called Imperialism.

A further suggestion of the true answer to the objection may be given thus—Does a mother love a son less because he is less like herself than a daughter? Or does a man love a woman less because of her difference from himself? Of course not. The truth is that what we seek in others is not our own reflection in a mirror, but another, and to some extent complementary, range of qualities. So long as we *demand likeness* there is no room for *sympathy*. It is then a duty to offer to each other the fullest expression of ourselves, for in no other way can we fully give ourselves to others and earn their love.

At present it is difficult for a foreigner in India to respect a people whose modern representatives can contribute little to his mental outlook, and can extend but very slightly the range of his experience; and without respect, how can there be brotherhood? Therefore a realisation of the ideals of nationalism and internationalism is essential for India and Ceylon if it be *brotherhood* that we desire to promote. Some realisation of these facts is taking place in India to-day, a stirring of the dry bones is heard. Nor is this an isolated phenomenon: nationalities in other parts of the world are awakening to a sense both of rights and responsibilities. But the most remarkable and significant of these awakenings to national self-consciousness of modern times will have taken place when the peoples of India awake to a full recognition of the fundamental unity that binds them together more firmly than

any superficial diversities can ultimately separate them. To the student of history, literature, or art, this unity appears more clearly marked than that which binds together the different parts of Europe. The wars between European states have been the wars of one nation upon another; the wars of India have been either petty civil wars, or wars of invasion from without. Each successive wave of invasion, until the last, has broken in the north and spent itself as it passed onwards to the south. Each group of invaders has settled in the country and has become a part of India. All have become Indians. Only in the case of Mohammedans the process is hardly complete, and in the case of the English has not begun and will probably not take place. Each successive group of invaders has made some addition to the mental world of India, some contribution to her art or her philosophy, contributions fulfilling the completeness and versatility of the Indian outlook upon life. "Every province within the vast boundaries fulfils some necessary part in the completion of a nationality. No one place repeats the specialised functions of another." Especially does this apply to Ceylon. India without Ceylon is incomplete, Ceylon is unique as the home of Pali literature and Southern Buddhism, and as possessing a continuous chronicle invaluable as a check upon the uncertain data of Indian history. Ceylon is a more perfect window, through which to gaze on India's past, than can be found in India itself. Not only are its art and literature and religion free from Mohammedan influence, but they are merely influenced and not completely dominated by later Hindu conceptions, and actually preserve and reflect something of Hindu and Buddhist culture, as it existed in that period of mental activity when Asoka just grasped the idea of Indian unity and of fraternity amongst its component parts, by sending friendly missions far and wide throughout its borders. For very many centuries the relations between South India and Ceylon resembled those between England and France in the early middle ages—alternate warfare and close alliance. The nobler of the two great Indian epics unites India with Ceylon in the mind of every Indian, and Sita is known from the remotest north of India to the extreme south, and there in Ceylon her name is given to many places where she is thought to have rested in her exile. In later times the histories of Northern India and Ceylon were linked by Vijaya's emigration and then by Asoka's missions, and later still Padmavati became a Rajput bride, and perished by fire like many another Rajput lady when death or dishonour was the only choice; and to this day her name is on the lips of the peoples of Northern India as the very flower and crown of all beauty, even as Deirdre's is in Ireland still.

Not only, then, is Ceylon bound to India by every mental and spiritual tie, but there is no part of herself which India can so ill afford

to lose. Surely it is our duty to identify ourselves with the mental and spiritual development of the motherland in the future too.

So far I have laid emphasis on nationalism as a duty binding upon us in two ways—a duty to the world at large, and a duty to India. It is a duty to ourselves too. Intellectual considerations alone should suffice to determine our attitude towards the questions propounded at the beginning of this address. But a consideration from the merely economic point of view will lead to the same result. In the first place, it is difficult to see how a people, so rooted in the Indian past that there is scarcely an element in their life that is comprehensible without some understanding of India, can profitably cut themselves adrift from that mental atmosphere and progress under influences indifferent to or actively hostile to the past. As well expect the severed branches of the vine to bear fruit, or a water-loving plant to grow in sandy soil. So surely as an entirely foreign system of education and an alien culture are forced upon us, and as long as we keep up the present barrier between our present and our past, so long will more or less of mental sterilisation and loss of originality result. The only way of progress is to develope the people's intelligence through the medium of their own national culture. European culture, when it replaces, instead of supplementing Eastern culture, does not develope the people's intelligence but the very contrary.

All of these and other problems are urgent everywhere too in India, and if we are willing to put ourselves in closer touch with India to-day, we can learn much of how they are to be met. For instance in Calcutta, there exists the Bangiya-Sahitya-Parihad, or Bengal Academy of Literature, which publishes texts, collects MSS, is compiling a dictionary etc. [would that we had a body of literati who would combine to issue a Sinhalese dictionary !] As the result of, or at any rate following upon their representations, the Bengal Government in 1901 "condemned in very strong language the existing practice of using English as the medium of instruction for the subjects taught to the lower classes of English high schools, and directed that in all Government schools the medium of instruction in the lowest classes would henceforth be the vernacular and that this would be a condition of aid to the aided schools." (*vide Calcutta Gazette*, Jan. 2, 1901). Next came the Government of India with their sweeping condemnation of the existing practice. In their resolution, dated the 11th March, 1904, on Indian educational policy, occurs the following passage—'As a general rule, a child should not be allowed to learn English as a language until he has made some progress in the primary stages of instruction and has received a thorough grounding in his mother tongue. It is equally important that when the teaching of English has begun, it should not be prematurely employed as

the medium of instruction in other subjects.....The line of division between the use of the vernacular and of English as the mediums of instruction should, broadly speaking, be drawn at a minimum age of 13. No scholar in a secondary school should even then be allowed to abandon the study of his vernacular, which should be kept up until the end of the school course. Such are the views not merely of Indians, but of the Indian Government. Have we nothing to learn from India herein?

The University of Calcutta has not yet moved far in the direction of encouraging vernacular studies; but the Indian Universities Commission have spoken strongly on the subject. In their report occur the words 'We also think that vernacular composition should be made compulsory in every stage of the B.A. course.' This liberal attitude is certainly partly due to the existence of the Bengal Academy of Literature and of similar bodies. All over India there are such institutions and they are to some extent in touch with each other. How much it would quicken our intellectual life and strengthen our hands, if we kept ourselves abreast of Indian progress and in touch with Indian organizations of this character.

This brings us to the last part of this address, viz., the consideration of practical steps that may be taken to bring us into closer touch with India. There is, first, the study of Indian history and literature, essential, in any case, to the right appreciation of our own. Equal in importance to this education of the historical sense in us, is the need for the education of the geographical sense. In former times this was to some extent accomplished by means of religious pilgrimages. These are less often undertaken now and the easier means of conveyance available lessen the educational value also. Nevertheless, travelling in India is the very best method of putting oneself in touch with modern Indians. In the course of a tour in India recently, I have everywhere found a welcome for one from distant parts and have been much struck by the great strengthening of the feeling of brotherhood and unity in India, and strengthening of the Indian idea generally, which may result from more extended acquaintances amongst Indians from distant parts. Misapprehensions are removed and friendships made.* On this account, and on account of the educational value of such travel, no Indian or Ceylonese should deem his Indian education complete, if he has not, very much in the pilgrim spirit, visited some of the historic sites of

* On the occasion of a lecture which I delivered in Calcutta last February, Babu Surendremath Banerjea who occupied the chair remarked that "Ceylon was a part of India—it was one of our colonies. The people of India and Ceylon were linked together by many ties. He did not know what the political situation in Ceylon was or might be. But he desired to assure his friend that if, in the process towards national evolution, the people of Ceylon should ever need the sympathy and co-operation of the people of Bengal and India, that sympathy and co-operation would be ungrudgingly extended to them." This is a fair example of the feelings of Indians in different parts of India to a visitor from Ceylon.

India, and made the acquaintance of other Indian peoples. Such travel would be of far more value for instance, than a hasty visit to Europe.

There is another way in which we should put ourselves in touch with India, that is, by sending at least one representative to the Congress. It is true that the Congress is mainly a political organization, and we affect to be proud of our isolation from Indian politics. This is perhaps an unwise position, for we cannot but be helped by a consideration of the attempts of others to solve problems similar to our own. But the Congress is not merely political—there are Industrial and Social sections of great importance, where questions vital to ourselves also are debated. In such respects we have much to learn from the counsel of others; and perhaps could be of use too, for in the multitude of counsellors is wisdom.

Again we may take in Indian papers and magazines—this could easily be arranged on the lines of a small Reading Room in Colombo, by means of exchanges for our own Review.

Finally, we may send some of our young men to study at Indian Universities, and they will return to us with a firsthand knowledge of modern India and her needs and aspirations, such as we cannot acquire by reading or even by travel.

Such, briefly, are the obvious means of putting ourselves in touch with the Motherland. As to the need for doing so, that has been already spoken of. Of one thing I am sure, that is, that in so far as we endeavour to alienate ourselves from India and our Indian past, and blindly imitate the European present, so long shall we be failing in duty, and to the same degree shall we assure our own ultimate insignificance.

ANANDA K. COOMARASWAMY.

SOME RUINS IN THE RUHUNU-RATA.

CITTALA-PABBATA *alias* SITULPAU VIHARA.

THIS vihara, to which the village Gonnaviti would seem to have been given during the reign of king Dappuli A.D. 661, was, I find, built by king *Kakavanna* Tissa, *alias* Kavan Tissa, father of the renowned monarch Dutugemunu 200 years B.C. It is situate about fifteen miles to the north-east of the rest house, popularly known as *Raja Bangalawa*, at Tissa-Maharama, and about three miles from Katagamuwa, the nearest hamlet, which could boast of about eight houses, with a sprinkling of people who lived entirely upon products, indigenous to Ruhunu Rata. The ruins found scattered over the present sacred premises, (premises which contain a nucleus of about 500 acres of undulating ground, hills and dales, used exclusively for religious purposes, and which viewed from a distance were no other than dome-shaped heights, varying in altitude from 30 to 100 feet), consisted, during my visit to that part of the country, of several dāgobas of various sizes, three images, two accessible rock-caves, and a number of stone pillars bearing evident traces of there having been both a monastery and an image-house. In addition to the two caves, there were others of divers shapes and dimensions in grotesque confusion. But, at the time of our visit, almost all the caves were covered with jungle—thus rendering their enumeration difficult. As one enters the premises, his attention is directed to a cave on the left, sufficiently large for a dozen men to assemble in, but said to be the haunt of the bear. On approaching this cave, you find cliffs on your left, and a pond overgrown with lotus on your right. Turning to the south, there lies a large pond below a slanting stone slab, with an inscription noted by Dr. Müller.

Beyond this slab, there is a flight of steps leading to the site of a dāgoba—a brick work in ruins. A few fathoms below this site, on the east, there lies in a pit a stone-image bereft of its arms—an image which in its general features resembles that of a janitor. There lie also about this pit, and in several other places in the premises, numerous stone-pillars of different sizes. Further on to the left, there is another stone-image prone on the ground; it may be a representation of some king who reigned at Ruhuna. Down a ravine you come across, on your left, a large stone slab projecting like a roof. Under this stone canopy, there

lies in recumbent posture, a colossal but mutilated figure of Buddha in dolomite. At the entrance to this vihara there is a brick wall in ruins. Between the hill in which the several images and dāgobas are lying, and a still higher rocky hill, there is a deep sylvan valley, the descent to which is very precipitous. Besides two dāgobas in ruins, there are several miniature dāgobas dotting the surface of this rocky hill. Both these hills are of picturesque appearance. In the far distance can be seen the apparently inaccessible dāgoba known as *Akasa Chaitiya*, (a dāgoba in the sky) the ascent to which was facilitated by certain steps being placed from one rock to the other during the reign of Kavan Tissa, 2,100 years ago, by the decrepit, pious novice (Samanera). In the present premises, there lived according to the *Visuddhi Marga*, during the reign of Sada Tissa B.C. 137, in a cave known as Girikandulena, a monk called Chittagutta Thera. This monk was wedded so much to his religion that he would not leave his abode for any pleasure; he persistently refused the king's orders to appear before his majesty, on the plea that his devotions—the fervency of which might be gathered from the fact of his not having seen the pictures of nine different Buddhas frescoed on the (concave) face of the rock-roof overhead of the cave he was located in, for thirty long years, till they were pointed out to him by certain other monks who had occasion to inspect the cave—would be disturbed by such visits. Struck by the religious fervor of this monk, and excited by an ardent desire to see him, the king ordered the breasts of all women suckling their children to be bandaged, and the monk to be informed, that until he could appear before his majesty, the bandage which threatened the existence of all babes dependent on human milk, would not be removed. This fiat, as might have been expected, attracted the monk to the king's palace. As regards *Akasa Chaitiya*, *Visuddhi Marga* mentions a great religious festival at this Chaitiya, known to possess genuine relics of Buddha. The stream of light shooting forth from the myriad lamps lit at it, the music of pipes, shells, and drums, the enchanting scenery of the place, and above all the Buddha's relics said to be enshrined in the dāgoba, induced a family of husband, wife and daughter, to join the stream of pilgrims wending their way to it. But owing to the delicate state of health of the daughter, her parents left her behind much to her annoyance. Her thoughts, however, were drawn to the Chaitiya, and she with uplifted hands and in attitude of profound adoration, kept her eyes fixed at it. She was not long in this posture. A little time after, she found herself at this sacred edifice and was enabled to participate in the magnificent festival, before even her parents could ascend half way to it. This ærial flight is accounted for only by the unfeigned implicit faith she had in the religion.

VIHARA-YAYA.

In the East Giruwa Pattu, nearly half a mile from the temple *Jayasumana Rama*, at Gurapokuna, in the West Giruwa Pattu, there lies the base of an ancient dāgoba, which tradition asserts, was erected during the reign of king Kavan Tissa.

KAHANDAGALA CHAITIYA.

At Kahandawa, towards the south of Ranne rest-house, there stands on a rock on the sea side, within sight of the high road leading to Hambantotta, a dāgoba erected it is said during the time of king Kavan Tissa. This edifice, which had since fallen into ruin, was repaired during the reign of king Kirti Sri Raja Sinha, and was called "Kahandagala Chaitiya." Underneath this rock which appears like a mound of stone rising sheer from the plain, there is a chamber, which may have been originally a natural cavern, since enlarged by the chisel, and used as an image-house. This chamber, which had been found latterly choked up with dust, and other debris accumulated by the tardy abrasion of ages, was cleared nearly twenty years ago and a religious ceremony held by a number of Buddhist monks; it has been, since abandoned, and is now the haunt of the bear, thus preventing people from repairing thither even to offer flowers at the shrine; whose dome glistening as it does like an enamelled shell, and towering over the surrounding country, attracts the attention of the road-travellers and others in the village. Within the radius of half a mile from this stately Chaitiya there are no human habitations. A few fathoms from it on the east there exist traces of monastic dwellings. Nearly a mile off, on the north, there is a well endowed temple, the monks of which exercise a sort of lien over this Chaitiya. On the summit of the present Kahandagala there appear also two partly effaced inscriptions.

VIGAMUWA-VIHARA *alias* VILGAM VIHARA.

Between the Kahagal Vihara and the rest-house at Ranne in the West Giruwa Pattu, there lies on the summit of a gneiss rock within sight from the minor road at Vigamuwa, close upon two miles from the Ranne rest-house, a dāgoba known under the above title, and built during the time of king Dewanampiyatissa. This dāgoba does not appear to have been in any way disturbed, and hence the treasures embowelled

in it must be considered intact. On this rock there is besides an inscription hardly legible, a bo-tree (a branch it is believed of the Anuradhapura bo-tree) with a terrace all round it. There are also two ponds, one on the rock itself and the other on a side of it. The monastery here seems to have been built in later times, but it is in a dilapidated condition. The dāgoba is as permanent as structures elsewhere, while the bo-tree with the terrace which invests it on the rock, retains its pristine grandeur; the pilgrims passing and re-passing the road below make their offerings of flowers etc. here with the same fervor of devotion as at the Anuradhapura tree itself.

Kadiragoda Viharastane.

Nearly two miles from, and to the south of, Vilgam Vihara, is situate in the hamlet Kadiragoda the temple above-named. In this there is no image-house; but there lies prostrate at an old dāgoba, which does not appear to have suffered at the hands of the ruthless invader of such edifices, a mutilated stone-image of about three feet high. There is also an old monastery here without any resident monk. It is occupied only during the harvesting time, to garner the ground share of the crops raised on the paddy lands owned by the temple. There is nothing very attractive in this temple, nor is there any legend connected with it, beyond the popular belief gaining ground in the village, that no other than a native of the hamlet to which is assigned the name "Kadiragoda" can hold the Police Officership of the division, without encountering some mishap, owing to the exclusive right which god Skanda Kumaraya (Kataragama Deviyo) exercises over the said hamlet, and the protection extended by him to the people actually living in it. The security of the dāgoba too, is also ascribed to this circumstance.

Piyangala Vihara.

Under this name at Kotawaya in the West Giruwa Pattu, half a mile from Kotawaya Vihara, which skirts the communal road, Palagahawela, and which has *inter alia*, 12 stone pillars varying from six to ten feet high, there are 4 stone pillars of 3 feet high each, a dāgoba in ruins, also a heap of old bricks of various sizes, and a foundation apparently of the monastery, in which it is traditionally asserted the monk Kotasara Thera, who surreptitiously gave a golden brick for the use of the Ruwanwelisaya at Anuradhapura, resided.

Naigal Vihara.

So named because it is conjectured, there lived in the caverns of the rock, which forms the major part of the temple premises, a number of cobras, before the erection of the vihara. There is the figure of a cobra sculptured on the rock, which may lead one to suppose that the vihara is named after this figure. It is not certain, however, that this figure existed before the vihara. This vihara, to which is given, according to the Mahawansa, the village *Kevatta Gambira* and which tradition has it, was built by king Gotaba—father of king Kavan Tissa—has ten different pokunas or baths, the largest of which is sixty feet long, eighteen feet broad and fifty-four feet deep, with a flight of steps rarely, if at all, found in such baths, to fetch water; it is now overgrown with aquatic plants. There are also four dāgobas (3 of which are in ruins), the mark of a human foot engraved on the rock, several granite pillars and the remnants of a building evidently used for the reception of images. On the face of the rock near two of the stone-hewn pokunas there is an inscription. In another part of the rock there are other inscriptions which are partly defaced. Within the present sacred precincts there is a historical tree of nine feet in diameter, with wide, almost horizontal branches; its bark is greyish and leaves light-green above, ashy below and ovate, tapering at both base and apex. The name or species of this tree is not known. The legend, however, that a novice who lived in the vihara here, has on his death become a Devatā, and taken up his abode in this tree, imparts to it an importance which may be gathered from the nature of the terrace which invests it.

Kotuwegodawatta.

About two miles from the village tribunal building at Wiraketiya, there lies bordering the Wakumuluganoya, a land under the above name. In this there are five bo-trees. There are also traces of buildings, cloisters of monks—and on an elevated ground, there exists foundations of, it is supposed, a chapel attached to the neighbouring Naigal Vihara. Heaps of old bricks are also to be found in different places of the premises. The absolute occupation of this sacred land by Moormen strikes the visitor as strange. To the south of this land, and north of Naigal Vihara, there is a land called:—

Watuboda Kanatta

in which are to be found a number of stone bricks, and a dāgoba in ruins. The traditional account of this Kanatta is, that there existed a vihara in it, and that the dāgoba in ruins was put up in the reign of Gotaba nearly 2,000 years ago.

Attanayala Vihara.

Within 3 miles from the junction of roads at Wiraketiya, there is a dāgoba in the premises of the temple above-named, said by tradition to have been built by the devout monarch Srī Sanghabo, who abdicated the throne, and led the life of an ascetic, till he was perforce compelled in about the 2nd century to, with his own hand, sever from his body his head, for which his successor, Gothabayo, had offered a reward. This edifice is now in ruins, but the bell (relic-chamber) is yet in existence with a fragment of the square tower. In the monastery here, there is a very old fan with a beautifully carved ivory handle, said to have been given to the temple as an offering by king Kirti Srī A.D. 1747, and a very old silk robe, both in the possession of the monk Netolpitiya Ratanapala Thera. A mile off from this temple there stands a stone pillar with an inscription scarcely decipherable in a vast open manana land, most part of which is under paddy cultivation.

Bodhimalu Vihara.

This vihara, with which the dāgoba now partly in ruins, is situate at Kinchigune within three miles from the Gansabhawa building at Wiraketiya in the West Giruwa Pattu. The dāgoba is 72 feet in diameter, and 12 feet in height from the base to the square tower, over which there is no pinnacle or spire. In the vihara, which too has fallen into decay, and which is a square building 27 × 27 feet, are to be seen three worn-out images of Buddha—one in sitting and two in standing postures. There are also two very old bo-trees in the present premises. Tradition says that the temple is coeval with the reign of Dutugemunu. Although there is no inscription or any other record anent this vihara, the Bodhimalu Vihara appearing in the Nampota should be identical with it. The absence of any ruins or an old bo-tree in the temple land at Bodhimaluwa in Bentota, which has been hitherto regarded as the vihara under that denomination in the Nampota, supports this hypothesis.

Kunta—Pabhata—Rattagami *alias* Kondagala Vihara.

This vihara is within sight of, and about a mile distant from the ambalam at Wiraketiya junction of roads. It is a forest-capped hill, on which are to be found two dāgobas (both in ruins) standing half a mile apart. One of these dāgobas (towards the west of which lies a pokuna of 12 feet deep), is now being repaired. The other dāgoba is in the

recess of the forest, and covered with jungle, thus rendering its approach difficult. These two dāgobas could not have been built at one and the same time, nor could both contain the relics of one and the same person. It is said in "Rasa Vahini"—that a crow having reported to the king Kavan Tissa, that the saintly monk Māhanāga had poised himself in the air over a dāgoba here and departed this life, his majesty repaired to the place in state, took down the corpse of Māhanāga, cremated it with all the pomp and splendour befitting a monk like the deceased, who had attained the sanctification of Arahat, and erected a Thūpa (dāgoba) over his relic.

Silawati Paruwata.

From the minor road at Modarawana, in the West Giruwa Pattu, nearly two miles from the communal path leading towards the direction of Mulgirigala Vihara, there lies on your left, a rocky mountain, which was called Rilagalla (monkey rock) till ruins of two dāgobas and a small image-house in a cave were discovered in it, and the more dignified and appropriate designation Silawati Paruwata came in its place. The first object which attracts attention is a silvery perennial stream. Pacing a few steps the base of the mountain is reached, where your attention is directed to a cave embowered with forest trees on your left, sufficient for two or three persons to shelter themselves under, without being exposed to rain or sun. A few steps further on is found the cave utilized as the image-house above spoken of. A detour of a few fathoms past another cave as large as the other two, leads to a higher elevation from which one must pass through an avenue overlooking the lofty rock above, to a still higher plateau, from which it is necessary to climb up to get to the summit of the hill. The ascent is steep, and it is accomplished by means of a ladder made of bamboos. The surface of the hill, contains an area of about two acres, most part of which is rock. There is on this rock an oval-shaped pond, which I understood to be a bath used for ceremonial ablutions. There are also basements of two dāgobas. Another dāgoba in ruins, is being covered with a new structure. In one place of the rock there is an inscription.

Among the new structures now to be seen on this rock and on its sides, is a small thatched building in which a young monk hailing from Siam, was said to be seated all day and night given up to meditation, fixing his eyes steadfastly on the palms of his hands, which are placed one above the other cross-wise, and looking no where else, even if he were spoken to by any one. There stood another square thatched building which I understand, was used for preaching Bana, on Poya days, by a monk of the neighbouring Mulgirigala Vihara.

Sagata Vihara.

Within half-a-mile from the rest-house at Walasmulle, there lies the above-named vihara. This edifice, which is 24 feet high, and 30 feet in diameter, and to which reference is made in "Rasa Vahini," has a huge bo-tree on the square tower of it, and a smaller one on a side at the base of the bell. There are also off-shoots of the sacred tree, on the terrace all round the dāgoba. The brick-work of this edifice, is protected by the roots of the bo-tree which grows on the top of the edifice. Surrounded by vast green fields, far away from human habitations save a little solitary house occupied by a single monk, the garden on which the dāgoba stands wears an aspect of desolation and to one absorbed in meditation at the present sacred premises where not even the chirp or music of a bird is heard, the distant rustle of the leaves in the air above, of the lofty sacred tree stirred by the occasional gentle breeze in which is wafted the perfume of Ruk, Areca and other delicious flowers, awakens a sense of religious fervour, and a thrilling sensation of the nerves hardly describable. In the court yard, (*maluwa*) there are a few stone-pillars indicating the former existence of a vihara. Between the little monastery now in existence and the dāgoba, there stands a stone pillar, with an inscription on it, half defaced by atmospheric influences.

This dāgoba, which stands without a peer among similar edifices I have yet seen in Ceylon, is held in high veneration by the Buddhists because the circumstance of the sacred tree occupying the very summit of the sacred edifice, and throwing its roots over it so as to secure even the bricks which cover the structure from either falling off through the action of the vegetation thereon, or being removed by the ruthless treasure-seeker, has led them to believe that genuine relics of Buddha are enshrined in it.

Sittangala Vihara *alias* Sihalagam Lena.

Like Mulgirigala, which the late Mr. Thomas Steele, c.c.s., describes in the notes appended to his translation of the "Kusa Jataka," as one of the most flourishing and picturesque Buddhist monasteries in the Southern Province, the Sittangala vihara does not come within the scope of the heading of this paper, it being in the same good order as the other; it has however, two caves covered with dense thicket, one under the rock on which is to be found perched a monumental dāgoba. Both these caves are traditionally said to have been the abodes of hermits in times of Sinhalese kings. There are two other caves on elevations of about eighty feet and fifty feet respectively in the present premises, which however, are now converted into two temples—Palla vihara and Ihala vihara—each having one figure of Buddha in recumbent attitude, besides other images and paintings usually found in

viharas elsewhere. In the upper (Ihala) vihara there is a very old bo-tree, and at the entrance to the lower vihara there is a Sandapangala, two and half feet in diameter. That this vihara, which is situated about three and half miles from the Gansabhawa building at Kirama, is a very ancient one, admits of no doubt.

Warapitiya Kota.

About a quarter mile to the east of Sittangala Vihara there exists at Warapitiya, a dāgoba overgrown with jungle, which tradition asserts, was built during the reign of Dutugemunu 160 B.C. Through what was found an almost impervious jungle, I, in company with the incumbent of the above vihara, Sobitha Thera, got to where this edifice (kota) stands, by assuming a horizontal attitude (actually crawling most part) not having been previously warned of the difficult access to it without clearing the jungle. The kota, or dāgoba, was found bereft of its spire, and even of the square tower (hatharas kotuwa). On the bell (*garbhaya*) and on sides of the structure, there stand trees of about two feet girth, and but for the roots of these trees which have spread all over the dāgoba, the vegetation on it would have disintegrated the crumbling brick-work altogether. The Sobhita Thera, above-named, has in the vihara 63 bronze images, found he says, nearly fifty years ago, under the debris at the foot of the edifice. These images are supposed to have formed part of the articles deposited within the square tower, which had tumbled down. All round the dāgoba within about twenty fathoms from it, there is in a state of dilapidation, a stone fence in the form of a square, also covered with almost impenetrable thorny jungle.

Kehelwatta Bodiya.

Under the above appellation, there stands an old bo-tree at Kehelwatta, three miles from Katuwana, in the direction of Kirama. This bo-tree is enclosed with a brick wall four feet high. At the entrance to this enclosure, there lies a stone door-frame. The most interesting feature of the place here, is the existence all round the wall of stone pillars from 4 to 6 feet high. Though there is no inscription here, tradition says that this enclosure was built before the epoch of Dutugemunu. The probable age of the bo-tree may thus be guessed as over two thousand years.

Before I close this imperfect account of the ruins which I have been able to inspect in the Ruhunu-Rata, I may remark, that of the old *Stūpas*, Attanagala Sagata, Warapitiya, and Wilgama, none appear to have been in any way interfered with by treasure-seekers, or even by antiquarians, so that there may lie yet enshrined in them, objects of great interest, such as ancient books or inscribed-plates.

Arthur Jayawardana.

REFORM OF THE CEYLON LEGISLATIVE COUNCIL.

"In India, while firmly guarding the strength and unity of executive power unimpaired, I look forward to a steadfast effort to provide means of widening the base of peace, order and good government among the vast populations committed to my charge."—(From the King's speech at Opening of Parliament on Feb. 12, 1907.)

IF a case has been made out for India for providing the means of widening the base of good government, the claims of Ceylon are much stronger. At the outset it may be as well to state that we do not seek self-government, but advocate the following reforms:

(1) That unofficial Councillors should be chosen by the people, both native and European.

(2) That there should be more control by the people over finance.

The revenue of Ceylon has been increasing annually by millions, but is the condition of the people or their prospects any better? On the contrary, measures of far reaching importance are brought forward and rushed through Council without giving the public ample opportunity of gauging their value.

The Ceylon Legislative Council is composed of ten officials and eight nominated members; the latter are always three Europeans and five representatives of the races indigenous to Ceylon.

	Population.			
Europeans	9,000	have	3	representatives
Burghers	23,000	,,	1	,,
Mohammedans	236,000	,,	1	,,
Tamils	955,000	,,	1	,,
Sinhalese, Kandyan	872,000	,,	1	,,
Sinhalese, Low Country	1,458,000	,,	1	,,

The general European member in Council, Hon. Mr. John Ferguson, has repeatedly pleaded in Council and out of Council for more un-officials. But to no purpose. Yet, is not this system of racial representation—it little matters whether elected or nominated—not only primitive, but utterly unsuited for a loyal, prosperous, and progressive country like Ceylon? Even India, where one might expect to find such

a system prevailing, does not furnish a precedent. Then why tolerate so antiquated and vicious a system here? Moreover racial representation, whether elected or nominated, is not recognised in the Ceylon Municipalities, Local Boards etc.; and with the most beneficent results.

In the Colombo Municipal Council, nine out of eighteen are elected representatives; in Kandy five out of nine, and in Galle five out of ten. The franchise is very moderate.

(1) Occupier of house at rental of Rs. 15/- per month.
(2) Possession in his own or in his wife's right of house of not less than Rs. 180/- annual value.

Yet the representation is excellent. True the Colombo Municipality might show better results, if there was a permanent Mayor. It must be remembered however, that the revenue of the Colombo Municipality exceeds the total revenue of the Crown Colonies of Gambia or Antigua, Greneda, St. Lucia or St. Vincent — each possessing a Legislative Council similar to ours. What is more, the Colombo Municipal revenue exceeds the total revenue of Crown Colonies like British Honduras, Bermuda and Bahama Islands, which enjoy a more representative and advanced constitution than Ceylon.

Next Local Boards, where there are generally three officials to three elected representatives, have been established in no less than fifteen towns. The object of these boards is the maintenance of public health, general improvement and conservancy.

Again District Road Committees, where generally two are officials and three elected members, exist for 18 separate districts. Indeed, wherever the elective principle has been introduced, the people as well as Government have gained. In addition to these are the Gansabhawas or Village Councils, established at present in about 60 districts. A Gansabhawa consists of six members elected by every male inhabitant above the age of eighteen years. The Colonial Office List makes the following reference. "These have worked admirably, being thoroughly adapted to the genius of the people, and besides settling a considerable amount of litigation have provided a valuable machinery for carrying out local improvements. They are empowered to make rules, subject to the approval of the Executive Council, relating to their village economy and it is noticeable that in many instances they have not only provided school buildings and undertaken the cost of current expenses and repairs, but have made elementary education compulsory."

It is therefore abundantly manifest that the elective principle, wherever introduced in the Colony, has worked harmoniously and proved successful.

A comparison of Ceylon, the premier Crown Colony, with others is significant. I quote at random from the Colonial Office List.

MAURITIUS.

Population in 1901; 380,040 of whom Indians formed 70 % of the total population.

Revenue	1901—2	Rs. 9,140,754
„	1902—3	„ 9,221,600
„	1903—4	„ 9,473,112
„	1904—5	„ 10,168,033

Constitution:—Executive Council consists of Governor with five officials and two elected members.

Legislative Council consists of Governor and 27 members—8 ex-officio, 9 nominated and 10 elected members. One-third of nominated members must be persons not holding public office.

Members are allowed to speak in French or English.

Franchise:—Qualification of an elector is:

a. Ownership of immovable property worth Rs. 300/-
or *b.* „ „ movables „ „ 3,000/-
or *c.* Payment of rent of Rs. 25/- monthly.
or *d.* „ „ license duty of Rs. 200/- annually.
or *e.* Receipt of salary of Rs. 50/- monthly.

CYPRUS.

Population in 1901 was 237,022.

Revenue	1902—3	was	£160,112	or	Rs. 2,401,680
„	1903—4	„	£215,360	„	Rs. 3,230,400
„	1904—5	„	£218,884	„	Rs. 3,283,260

Constitution:—Executive Council consists of High Commissioner and three officials.

Legislative Council is composed of High Commissioner with 18 members—six official and twelve elected.

Franchise:—Island is divided into three electoral districts, each returning one Mohammedan and three Christian Members. Inhabitants (21% Mohammedans and rest mostly Christians) have been granted a political franchise. Every man paying any class of the taxes called Verghi can vote. British subjects and foreigners who have resided five years in Cyprus can exercise the franchise, and are eligible for election as well as Ottomon subjects.

Verghi taxes are:

a. tax of 4 per 1,000 on capital value of lands or houses occupied by the owner.
b. tax of 4 per cent. on the annual rents of lands or houses let.
c. tax of 3 per cent. on trade profits or salaries.

Cyprus belongs to Turkey, but was assigned by the Sultan on certain conditions "to be occupied and administered" by England. Hence the rights of the Mohammedan minority are specially protected.

JAMAICA.

Population in 1901 was estimated at 755,730.

Only 2 per cent. of the inhabitants are white; the remainder are chiefly of African descent, four fifths being pure negroes.

Revenue	1902—3	£996,252	or	Rs. 14,943,780
,,	1903—4	£1,055,058	or	Rs. 15,825,870

Constitution:—Executive Council called Privy Council is not to exceed 8 in number.

Legislative Council (30 members) consists of Governor (with only a casting vote) 5 members ex-officio, 10 nominated and 14 elected members.

Island is divided into 14 parishes or electoral districts, each returning an elected representative.

Franchise:—Qualification of an elector, who must be a British subject is:

(1) Occupier, as owner or tenant, of a dwelling house capable of being, during such occupation, rated in respect of poor rates and has during the said period paid taxes, not less than ten shillings,

or (2) Possession of property in respect of which he has paid not less than thirty shillings in taxes,

or (3) Receipt of an annual salary of £50 and upwards.

The franchise for the Parochial Boards and the Legislative Council, is identical.

MALTA.

Population in 1901 was 184,742.

Revenue	1902—3	£445,065	or	Rs. 6,675,975
,,	1903—4	£464,591	or	Rs. 6,968,565
,,	1904—5	£467,835	or	Rs. 7,017,525

Constitution:—Executive Council consists of 11 officials with Governor as President.

Legislative Council called Council of Government, (20 members) consists of 10 officials and 8 elected, besides the President and a Vice-President, but both have no original or casting vote.

Franchise:—Island is divided into 8 electoral districts, returning one member each.

Qualification of elector, who must be 21 years old and a British subject, is either:

a. Income from immovable property of £6 per annum,

or *b.* The payment of rent to the amount of £6 per annum,

or *c.* Qualification to serve as Common Juror.

CEYLON.

Population in 1901 was 3,576,990.

Revenue in	1901	Rs. 26,437,102
,,	1902	Rs. 28,435,157
,,	1903	Rs. 29,423,308
,,	1904	Rs. 30,472,325
,,	1905	Rs. 34,395,336

Constitution:—Executive Council consists of Governor and five members ex-officio.

Legislative Council is composed of 18 members—10 official and 8 nominated racial members.

The following summary is instructive:—

Population in 1901.		Revenue in 1904.	No. of Members in Legislative Council.	No. of Officials in Legislative Council.	No. of Elected Members in Legislative Council.	No. of Nominated Members in Legislative Council.
Cyprus	237,022	Rs. 3,283,260	19	7	12	Nil
Malta	184,742	Rs. 7,017,525	20	12	8	Nil
Mauritius	380,040	Rs. 10,168,033	28	9	10	9
Jamaica	755,730	Rs. 15,825,870	30	6	14	10
Ceylon	3,576,990	Rs. 30,846,694	18	10	Nil	8

The above table demonstrates at a glance that while Ceylon is far ahead of Cyprus, Malta, Mauritius and Jamaica in population and revenue, yet the former is quite out of date in regard to its constitution.

Let us examine the type of constitution in India, say in the Madras Presidency.

Constitution:—Executive Council consists of Governor and two officials. Legislative Council is not to exceed 24, of whom the first seven are indirectly elected, that is, are appointed on the recommendation of Madras Corporation 1, other Municipal Councils 2, District Boards 2, Chamber of Commerce 1, Madras University 1. Under Lord Ampthill there were nine native members, of whom one was an official.

Bombay Presidency, Bengal Presidency and the North-Western Provinces are governed similarly to Madras Presidency.

Now what are the Reforms suggested?

The main principle it is sought to contend for is the abolition of nominated racial representation and the substitution of:

(1) Provincial representatives, elected on a franchise ever so much higher than what obtains in the Colonies of Mauritius, Cyprus, Malta, Jamaica and others, so that the nine provinces will return nine provincial members.

(2) Indirectly elective representation as in Madras and other Legislative Councils of India.

The Municipalities and Local Boards continue to attract very good representatives and it is important that they should always do so. Further, the experience gained in these bodies is calculated to make such members useful representatives in the Legislative Council, hence a number of seats should be allotted to Municipal Councils and Local Boards; which means representation of all the important towns in the Island. The Chamber of Commerce may be given a member.

But are nominated members necessary? In Cyprus and Malta there are none, nor will Ceylon be any the worse. If the Legislative Council of Malta can consist of 20, Mauritius of 28, and Jamaica of 30, there can possibly be no objection to Ceylon having 25 members. Indeed, according to revenue, let alone population, we should have 60 compared to Jamaica, 84 compared to Mauritius, 87 compared to Malta and 190 compared to Cyprus!

For the Executive Council two can be chosen from the unofficial members of the Legislative Council, as in Mauritius. This, while strengthening the Council, will not in any way impair the executive power, owing to the preponderating official majority. The population of Ceylon is ten times and the revenue three times that of Mauritius. There is ample precedent, as British Honduras and British Guiana have three unofficials in the Executive Council, Bermuda and Bahama four, while Barbados has five.

Bermuda.

Population in 1901 were Whites 6,383, Negroes 11,152.

Revenue in 1902 £56,666 or Rs. 849,990

Executive Council consists of four officials and two unofficials.

Bahama.

Population in 1901 was 53,735 of whom the majority are of the Negroe race; about a quarter are of European descent.

Revenue in 1902—3 £72,442 or Rs. 1,036,630

Executive Council consists of nine members, partly official and partly unofficial.

British Honduras.

Population in 1902 was 38,315 of whom about 500 are of European descent.

Revenue in 1902 $251,775 or about Rs. 800,000

Executive Council consists of Governor, three ex-officio and three nominated members.

BARBADOS.

Population in 1901 estimated at 195,588.

Revenue in 1902—3 £248,585 or Rs. 3,728,775

The Executive part of the Government consists of the Governor, three members ex-officio and such others as may be nominated by the King and five members of the Legislature (of whom four are elected). This body is called the Executive Committee and introduces all money votes, prepares the estimates, and initiates all Government measures.

BRITISH GUIANA.

Population in 1902 estimated at 302,172.

Revenue in 1902—3 £557,357 or Rs. 8,360,265

Executive Council consists of Governor with six officials and three unofficial members.

Proposed Constitution for Ceylon:—Legislative Council to consist of the Governor with 24 members. Officials 10, elected provincial members 9, Colombo Municipality 1, other Municipalities 1, all the Local Boards 3, the Chamber of Commerce 1. The Executive Council to consist of Governor with five members ex-officio and two elected members. The latter to be chosen by the unofficial members of the Legislative Council.

Proposed Franchise:—It may be considered advisable to keep the qualification of an elector high. I venture to propose one, based on what obtains for a local juror. Thus every man who is liable to be called on to serve on the jury will possess a vote. That is to say, the list of voters will include those on the jury list, besides those exempted by the Ordinance like lawyers, doctors, etc. By this means the rights of influential minorities like the Europeans, who undoubtedly possess so large a stake in the country, will be adequately protected.

Qualification of elector who must be (a) male (b) 21 years, (c) British subject (d) resident within Colony, will be :

1. Possession in his own or in his wife's right of an income of not less than Rs. 1,000/- a year,

or 2. Possession in his own or in his wife's right of property movable or immovable not less than Rs. 10,000/- in value,

or 3. Enjoyment of a monthly salary of not less than Rs. 100/-,

or 4. Enjoyment of a Government pension of not less than Rs. 500/- a year.

Companies will vote through the Secretary.

F. J. DE MEL.

NATIONAL EDUCATION.*

NATIONAL Education was defined by a resolution of the last Indian National Congress as education conducted along national lines and under national control. This was the definition so far as I remember it that the Congress gave to National Education last December. I would amend this definition a little by adding one more clause towards the end of it. Education may be conducted along more or less national lines. Education may be more or less under national control and yet it may not be National Education. For instance, one practical injunction in regard to the conduct of education along national lines is that the medium of instruction shall be not a foreign language, but the vernaculars of the people themselves. Another feature of National Education must be along national lines, I mean it must be that it shall relate itself to the actualities of the physical and social life of the people. That is, the sciences that are taught shall be based upon observation and natural phenomena in the nature life of the nation itself. Geography and physiography shall be taught through the actual configuration and distribution of land and water in the territories of the people and upon the observations and physiographical facts in the atmosphere, the climate, the change of seasons, rainfall etc., of the nation itself. These are some features of education along national lines and these features may be found in a system of education and yet it will not be National Education. The officialised Universities in India may adopt this system of teaching science by the observation of actual facts in the physical life and surroundings of the people. Botany may be taught by the exploration of our own vegetable kingdom. Zoology may be taught by and through our own animal kingdom. Medicine may be taught through the observation of and experiment upon tropical drugs—all these things may be done by the present officialised Universities in India and yet I hold that it will not be National Education. Education may be in some sense under national control, that is, the finances of particular Educational institutions may be supplied by the people themselves and the management of their finances may be vested in chosen elected representatives of the people and yet the education that is thus placed under national control may not be National

* Being the report of a lecture delivered in Madras in May, 1907, and reproduced from *The Indian Patriot*.

Education. Why? Because the object of this education, though conducted to a certain extent along national lines and though worked practically under national control, may not aim at the realisation of the destiny of the nation; and an education that does not direct its efforts towards the realisation of the national destiny, even if it be conducted along national lines more or less, even if it be under national control apparently and to some extent, yet will not be National Education in the truest and fullest sense of the term.

No Educational Institution in this country, which does not absolutely sever its connection with the officialised Universities and the Education Department of the Government, can be regarded as a truly National Institution, in the light of the definition that I have given. National Education is education conducted along national lines; education controlled by the representatives of the nation, and education that is conducted and so controlled has for its object the realisation of the national destiny—the realisation of our destiny as a nation. What is a nation? A nation is not a collection of individuals. A ship's company is not a nation. The crowd that gathers to hear a lecture, or to witness the ascent of a balloon is not a nation. The Volunteer Association that works together for some definite purpose like The World's Temperance Union is not a nation. A nation is not a mere collection of individuals. A nation is an organism, a nation has an organic life and, like all organisms, a nation has an end unto itself, which is different from the end that regulates the activities of other similar organisms, other similar nations. What is the nationality that constitutes a nation? If you ask me, I shall say in reply, it is the individuality of the nation. But it perhaps does not mean much to many of you. What is this individuality of a nation? Nations are composed of individuals; what is this individuality of the nation itself? What is individuality in you? That is my first question. What constitutes your individuality? There are peculiarities of tone, of gait, of steps, of peculiarities that we call mannerisms. These peculiarities, inexplicable, but original,—these peculiarities that differentiate you on the physical plane from other men—these constitute physically your individuality. The vocal organ in me is constituted like the vocal organ in you. My muscles, and my anatomical system—these are practically the same as your muscles and your anatomy, and yet when through this vocal organ my voice comes out, it is my voice and not your voice; the leg is the same in you and in me, no medical man can find any organic difference between the construction of your leg and my leg, and yet when in a dark night I walk up the steps of my house, those who know me and those who love me understand from the sound of my feet that it is I who am coming up and not another. These are little tricks of nature, inexplicable, but

undeniable, and these little tricks of nature differentiate, as I said, on the physical and physiological plane, the individuality of one man or one woman from that of another man or woman. As there are these physical peculiarities that constitute our individualities, so there are also mental peculiarities, belonging to different men and women, which constitute the elements of differentiation in their mental life; and by this differentiation which constitutes their mental individualities, so to say, the same problem is approached by me, from my own particular standpoint, and the laws of universal logic work in me through these particularities of my mental life and they work in you through similar particularities in your mental life. And as there are these mental differences that constitute our individualities on the intellectual plane, there are similar differences in our ethical constitution. In the constitution of our artistic faculties, in the very making of our spiritual life, original and organic, inherited principles, not acquired, these peculiarities constitute together the individuality or personality of different men and women. These are facts which no man can deny. They are matters of universal experience, and as there are little tricks of nature inexplicably different in mental and spiritual and moral constitution between man and man and between woman and woman which constitute their individuality, so there are little tricks of nature that distinguish and differentiate different collections of men which we call different nationalities. These differences are universally admitted on the physical and physiological planes. There are differences in the physical structure of different races of men. The Negro differs in the very structure of his body from the Mongolian. The Mongolian differs similarly in his physical structure from the Aryan. The pigment of the skin, the angle of the nose, the formation of the eye, the structure of the cranium, these things which are observed and observable by psychometric measurements, these things constitute, on the physical plane, universally acknowledged differentiations between one race of man and another race, between the Negro, the Aryan and the Mongolians, for instance. As there are these physical differentiations, so there are also between different nations, differences, so to say, in their mental structure. In the constitution of their mental life, certain nations have viewed the world problem from a particular standpoint. Other nations have interviewed the same world problem from other standpoints, and we find these differences in the mental or thought structure of different nations, in the structure of the languages that they use, in the structure of their grammar. For instance there are sentences which can be formed and formed only in the Sanskrit and Sanskrit derived or Sanskrit allied languages, the construction of which is impossible in other languages. The sentence "I am" meaning simply existence, is indicative of being pure, being absolute, being

Asamasmi. Such a construction is not possible and is not known to all the languages of the world. It is possible in Sanskrit, in Latin, in Greek, in German, in what the Philologists call the Indo-European groups of languages, but it is not possible in other languages. And what does it mean? It means this: that the conception of existence as mere existence, the conception, that is, of the self as a self, is an original conception among the Aryan races. And it is absent from non-Aryan peoples; and the same idea, that is, mere existence, is to be expressed by those non-Aryan languages, not by the construction "I am" I exist—or anything similar to this, but by the expression "I stand, I sit, I eat, I walk, I sleep." What does it mean? It means that in these latter languages the emphasis is in *doing*, while in the Sanskrit and the Sanskrit allied languages, the emphasis is in *being*. In these other languages, the mind first sees and sees the action, and through the action it knows the actor or agent; in Sanskrit and its allied languages, the mind sees the actor, the agent, the subject, and through the agent, through the subject, through the self, it looks upon and understands the activities of the agent and the self. It means this, that the consciousness of the self, the consciousness of the spirit, a sense of the spiritual, a sense of the universal has been the original consciousness in all the Aryan races of the world; while in the other races it has been an acquired knowledge and not an original intuition, and this differentiates the thought structure of the Aryan from that of the non-Aryan races; and there are even differences between the different branches of the same Aryan family. The Greek views the spirit and the universal from a particular point of view different from the point of view of the Hindu. The Greeks realised the universal in and through the relation of the particulars. The Hindu realised the universal, obliterating, ignoring, the relation of the particulars. To the Hindu, to know the particular was to know the universal; to the Greek, to know the universal, the particulars had to be known in and through their varied relations. In the consciousness of the spiritual that dominated Hindu life, Hindu thought, Hindu religion, Hindu civilisation, the sense of the particulars was weak, the sense of the universal dominated, if not altogether destroyed, the sense of the particulars leading to Pantheism in India. On the other hand in Greece, the universal was realised through the relation of the particular, and therefore these relations had to be recognised, had to be accentuated, had to be developed for realisation of the universal; and they realised the universal by the development of the relation of the individual to the state, developing a peculiar, a glorious ideal of civil organisation, higher and more glorious than any which the world has yet known. The Greeks developed art also more than we are able to do, because,

in painting and sculpture, we have to reach universal beauty through the relation of limb to limb and part to part and between parts and parts to the whole. Art developed in Greece, conception of politics developed in Greece, sociology developed in Greece, ethics developed in Greece, personal rights developed in Greece, logic also and grammar had wonderful development in Greece. It was logic as based upon the relation of thought to thought and grammar upon the relation between one part of a sentence and another. All sciences and arts that are based upon the right perception of the relations of objects and personalities, all these had a wonderful development in Greece. There are differences on the intellectual plane between one nation and another and these constitute the intellectual individuality of nations. There are also differences between one nation and another in their social structure, in the organisation of their social life, in their social economy. There are nations where a type of social organisation is military, despotic, arbitrary, where the king is a despot and the military chief. There are other social organisations where the type is not military but civic, where the type of social or political Government has always been not despotic and absolute, but constitutional and limited.

In India the conception of kingdom has never been as it was in the Semitic countries. Our kingdom was never an absolute monarchy and they know not anything of Eastern or Indian culture which bring together under one general term of Oriental, every type of Asiatic culture, Asiatic civilisation. To the European student, filled with the conceit of a narrow culture of Asia, the Chinese social system and Chinese religion is similar to, if not identical with, the social system of the Arabs and the social system of the Hindus. These wise men from the West forget that in India there has developed, not really a Semitic or Mongolian, but an essentially Aryan civilisation, and the social structure of the Aryan people has always been a constitutional structure and a despotic and absolute structure. Our kings have been chosen by their peers, they are not, they never have been despotic authorities in India. Read the Vedas and you find the king is the chief of the head of the families. He is no more than that. In the earliest Vedas you find this. There is in the ancient organic structure of Indian and especially Hindu society this element of democracy and it differs from modern European democracy in this, that in ancient India the unit of democracy was not the individual, but the head of families. It is these heads which met together, which discussed public questions and which determined law and procedure and in course of time these customs of families and races handed down from generation to generation, organised themselves these customs and traditions into the Scriptures of the nation; and when the Scriptures were codified, the Scriptures imposed limitations upon both

the king and the Brahminical hierarchy, unknown to any part of the world. The king in India was not an irresponsible man, the king in India had not even the rights of the constitutional monarch in England. The constitutional monarch in England has the right to veto any law that may be passed by the House of Commons and the House of Lords. But the king in India had never the right of veto, but had to execute the law. He was not to make law. The difference between the executive and the legislative functions of the State had been worked out almost in prehistoric times in India. The king was not the legislator; he was the executor of the laws and as executor of the laws, he was himself subject to the laws which he executed and if he violated these laws, the injunction is there. You find it in the words of Dhritrashtra to Yudhistra, that if the king violates the law of the realm, like a mad dog he may be killed by the people combined. Where do you find the declaration of stronger constitutional principles than you find in the politics of ancient India. Even the Brahminical hierarchy, were not the makers of law. They, too, were not the legislators, but were the interpreters of law. The law according to the fiction of Indian polity, [and there are such fictions in every polity and according to the fiction of Indian polity,] the law was eternal, the law was supreme, divine, and the king obeyed this divine law and carried this law out and the Brahmins interpreted the meaning of this divine law, but they were not the makers of the divine law; and this establishes the original constitutional character of Hindu social organization and Hindu political ideal. It will not do, it is crass ignorance, however corrected, like all ignorance, it may be, to class together the Aryan and the Hindu, the Chinese and the Turks all together and call them oriental and give them one constitution. As there are peculiarities on the physiological plane that differentiate one nation from another, as there are peculiarities in the mental plane that differentiate one nation from another, so there are peculiarities in the original social structure of different nations that differentiate them from one another. These constitute nationalities and in national education we shall have to follow the leading guidance of our own specific characteristics as a nation. We shall have to follow in our mental education our original bent of the spiritual and the universal, we shall have to follow in the reconstruction of our social and political life our original caste of constitutionalism. The message of Indian history to those who have been able to read it aright, has been this. It has been a message of supremely spiritual ideals. Other nations have gone in for other things. But the Hindu has gone in for the life of the spirit. He has gone in for the life of the spirit from the beginning of his history, he has gone in for the life of the spirit from before the

birth of history; this hankering for the spiritual and the universal is ingrained in the very making of his mental, his ethical, his spiritual life, and as he has sought for this spiritual, so also he has sought it by constitutional methods. In social life, however much we may have lost on account of the super-imposition of foreign ideas and cultures, still there is in the very constitution of our social life, in spite of our caste, in spite of our differences in custom, in spite of what apparently makes not for freedom but for bondage, in spite of all these things, underlying all these things, there is this essential, constitutional structure of our social system, and in directing and controlling National Education these are the things that we shall have to keep always in mind.

The next question is the education that we have been receiving for the last fifty years and more, the education that has been established in this country by the present alien Government. Is that education conducted along national lines? No! Why not? Because those who control and direct this education are not competent to direct it along our national lines. Even if they desire it, they have not the adequate knowledge for doing it. They may translate our ancient scriptures and they may win the reputation of being superior orientalists by translating chapters of the Ramayana or one or two *sutras* of the Vedanta, but a study of Sanskrit grammar or translation of a few *sutras* of the Vedanta, or a few chapters of the *Nyaya*, do not entitle a foreigner to get into the spirit of the consciousness of our race, and as foreigners, having a different cast of mind, having different traditions, having had a different training, the foreign Government and those whom that foreign Government imports from its own country, are utterly unfit to guide and control education in India along national lines. No man knew India more intimately than did the late Professor Max Muller, and yet when an Indian reads the voluminous works of Max Muller what does he find? He finds there that at every step the great orientalist has translated the words, but has failed to convey the meaning. When I first read his translation of *Dharmapada*, the great Buddhist scripture, I read it comparing it with the original, and even without any intimate acquaintance with *Pali*, a man who knows a little of Sanskrit and Prakrati, as these Prakratis are found in Sanskrit terms, even this much knowledge of Sanskrit and Prakrati may enable a man with some little help to understand Pali scriptures. I was reading *Dharmapada* and I took Max Muller for help, and what did I find? On the very first page I found there one word in *Dharmapada* which is a significant word describing the discipline of Buddhism. There is used this word *Nirudha Veerya*. I needed no translation to understand what it means. Holding of the *Veerya Sutar Dharma, Brahma Charya*. These are all common things in

our country. *Nirudha Veerya.* I looked into Max Muller. What did I find? He says it means 'strong'; Sandow is a strong man, but can the qualification of *Nirudha Veerya* be applied to Sandow. Now, this is just the sort of insight into our literature, our thought, our life, our habits, our customs, our culture and our civilisation that we find in the oriental scholars. And if Max Muller could go no further in *Nirudha Veerya* than Sandow's strength, how can you expect a raw graduate, or for the matter of that a ripe graduate from Oxford or Cambridge, coming out to India and directing Indian education along Indian National lines. No, the present Government stands incapacitated, because it is a foreign Government, from directing the education of the people along National lines. And what is the sort of education that you have been receiving all these years? It has had precious little reference to your own life, to the actualities of your own national history nor had it even any reference to it. An attempt is being made now, only recently. It had very little reference to events in your physical surroundings. You would learn Botany by British specimens and not by Indian specimens. Indian Botany is of recent growth, if it has grown at all. Even now in your books you learn words, but the things that these words signify are more or less absent from your actual life and environment. In the days when I was a boy, I read many excellent things. 'The smell of hay is sweet.' And every Indian boy wonders why, of all things on earth, the smell of hay should be sweet. He does not know what hay is, and the teacher, at least my teacher, did not know it. He said it was straw, and when going through a straw field in December or January, I have tried to smell the roots of dried straw to see what sweetness there was in it. I read, as some of you must have read also, of the swallow, my fourteen generations upwards have never seen and I believe my fourteen generations never will see a swallow unless they go to England like me. And yet I have learnt, swallow, swallow, to swallow the whole without getting any idea whether it was a big thing or a small thing, whether it was white, brown or black, and what was its formation and what was its colour. Sometimes they give us pictures of swallow and other things, but what physiologist is there who teaches physiology to his students from physiological charts. They are helpful to a certain extent as mnemonics, with a view to revive the memory of things that have not been seen in their original actualities. The education that you have been receiving all these years has been shallow, and because of this fact, namely, that this education has been verbal education, it had no reference to things but words. It helped to develop our memory, but never helped our sense or our understanding as it ought to have done. And the result is not only that we have suffered in intellectual life, but we have suffered in our ethical, our artistic and our spiritual life as well. Our

character has grown in foreign tubs, our manhood has been hung up on the veranda; having roots in the actualities of our nation and our life in the past traditions of our race, we have grown like orchids—having like orchids grown on the veranda of European Government. That is what our education had been and the greatest pity of it is this, that it has divorced our minds, our heart, our spirit, our character, and our manhood from our national life. We have been taught to botanise the oak, to botanise the elm, to botanise the beech, to the neglect of our banyan, our mango groves, our champaka tree, to the neglect of the flora of our own country. We have been induced to investigate the habits and customs of foreign animals and birds, and this teaching has blinded our eyes to the beauties of the ornithological kingdom in India. Our birds, that sing in the morning in mango groves with their thousand notes, do not form any part of our intellectual life. The grass-covered fields, the paddy fields, the mango groves, the flowering champakas, asoka, the flowering vakula, all these things do not awaken in us any intellectual, do not create in us any intellectual quickening or emotional movement, because from our childhood onwards we have lived apart from these actualities of our life.

Open an English text book and what do you find there? Those text books are meant for you, they were made for European, English boys and they described the surroundings in the midst of which the English boy lives and grows; and therefore, from his infancy onwards, every English boy is placed in vital contact with his own surroundings, with his social surroundings, with his national life. Why on account of this outlandish education are you divorced from your actual surroundings and your actual national life? Patriotism has suffered in India in the past on account of this divorce between education and national life. There has been patriotism in India among the educated classes of a type I admit. In the days of my youth, we also dreamt divine dreams in regard to the glory of our country. We sang also then national songs, but this patriotism of twenty-five years ago was an airy, fairy something, absolutely unrelated to the reality of our life and surroundings and this starvation of the patriotic sentiment in India, this weakening of civic aspiration in the people, this dependence upon the alien bureaucracy for the attainment of personal ambition or national advancement—all this is due entirely to the outlandish, the rootless education that we have been receiving all these years; and since some time past open attempts have commenced to be made by the Government to impart a particular kind of education in this country, an education that creates hot-house loyalty among the people of the land. Lord Curzon started University and Educational Reform with a view to the cultivation of loyalty to the present Government in India. Bishop

Weldon, when the University reform was under discussion in India, writing to the London *Times* distinctly declared, [and Bishop Weldon ought to know what was in the mind of his old classmate, the Viceroy of India in those days] that educational reforms were needed for the cultivation of loyal sentiments among the people of the country. Lee Warner's bible has been made a text book, specifically for these purposes and the recent circulars indicate what is the trend and tendency of the officialised system of education among us. This education was introduced by the English Government more than fifty years ago specifically for their own benefit. English education was not introduced haphazard so far as Bengal is concerned. So far as Bengal is concerned we know that a great controversy raged between the supporters of English education and the advocates of Oriental learning before English Schools and Colleges were opened. Among those who advocated the introduction of English and Western education was Lord Macaulay. There were others opposed to him who wanted to introduce the old, to reintroduce the old, Oriental system of education. Their idea was to teach us Ghatatha and Patatha, as I said once, with a view to perpetuate our Dasathwa through Ghatathwa and Patathwa; and once you devote yourself to Ghatakasa and Patakasa the political Akasa would be free of all disturbances. The Orientalists wanted to confine our intellect and our mental activities to ancient logamatris. They wanted to keep the light of modern education and science away from this country and why? Because they were afraid lest the Indian people, educated in Western science, educated in Western literature, brought up on Western history, might gradually demand, to quote Lord Dufferin, "to ride in the chariot of the sun" might also demand those free political institutions that are the most glorious heritage of Western nations. And Macaulay in reply to these forces declared that it would be a glorious day for England, if the people of India, educated in Western science, brought up in Western history and literature, demanded those free political institutions for themselves in their country, which exist in the land of their rulers. And this declaration of Lord Macaulay was only an argument used against his opponent. It was not, as I read it, a declaration of original policy, 'should this thing happen, then we shall enjoy the supreme satisfaction of having raised a fallen nation to such and such an object of national glory, not that we desire it to happen, but if the contingency should happen as your Orientalists say, then this will be our consolation.' The consolation will be the uplifting of a fallen nation. That is what Lord Macaulay's words meant and the policy that guided Lord Macaulay was this. He saw that the British Government in India was a despotic Government and no despotic Government can exist in any country

unless it is able to secure the support of the people of that country. Even Russian despotism depends for its continuance upon the support that it has been receiving from the royal duties and from those who are dependent on the royal duties in Russia. The despotism of the unspeakable Turk, as he is called, the hidden Turk, of the Sultan of Turkey, that is also an unmitigated despotism. It is supported by the Pasha. The power of the priest and the power of the aristocracy stand as a bulwark around the throne of the Sultan of Turkey, protecting him from all insults from within and from without. Every student of political history knows that no despotism can exist anywhere unless it is able to create about itself a citadel of interest, popular interest, in the perpetuation of its own authority; and the English Government in India, having established itself as the supreme political authority in the country, looked about for the creation of such a citadel. It looked about and saw the native princes, but they were unthinkable as a support of British rule which is established to the loss of their own power. They looked upon the middle classes, the real aristocracy of the country, the Brahman and the other higher castes. They had been to some extent the greatest sufferers under the preceding administration. The British policy saw in this middle class the possibilities of a bulwark that might be raised round itself for its own protection and English education was imparted with a view to create this bulwark. It had to be imparted because the Government of such a large people could not be conducted by importing alien officers from their island home. Native agency had to be employed. It was essential that it should be employed and an agency had to be created, because the Government that these foreigners established in this country was their own Government and not the Government of the people themselves. The system was their own. English education had to be imparted, imparted with a view to raise up a class of men who would be able to serve the Government, that was one object. It had to be imparted, secondly, to create a class of men whose interests would be indissolubly bound up with the interests of the Government, who would receive their living from the hands of the Government as Government servants, who would receive honour and distinction from the Government, whose temporal interest would be bound up indissolubly with the Government; and more than that, if these people were trained in European history, in English literature, not only their temporal interests, but their intellectual, their moral, their ethical ideal, nay even their civic ideal might be bound up with the perpetuation of the foreign authority in this country. Policy demanded that you should be educated in Western science and English literature, and for a long time the Government of India looked upon you as its greatest help and support until very recently, a quarter

of a century ago I might say, the Government of India looked upon the educated classes as those who would interpret their wishes to the people and stand between the people and the Government, gaining the allegiance of the people for the Government, gaining the good offices of the Government of the people. That was the ideal even of British statesmen in India 25 years ago, the creation of an educated aristocracy. But gradually you refused to discharge the functions which they wanted you to discharge, you claimed more than they thought you would even claim from them. Lord Dufferin said that you wanted to ride in the chariot of the sun, and then gradually when you became restive, when you became discontented, when you began instead of helping to strengthen the authority of the Government, when you began to place yourself over the head of the people and set up a permanent opposition to that Government, the educational policy had to be changed, and it was changed. At first gradually, at first secretly, at first insidiously; and then as your opposition became violent and open, the policy of the Government also became violent and open, until in the last University Act, we find the culmination of that policy whose object is and has been, to curtail to some extent, in the name of depth of learning, an extensive cultivation of European literature and European art by our people. I have been told and I believe it is true, but I speak open to correction, that Burke was tabooed by the Calcutta University, the old book would be tabooed more and more, and in place of Burke you have Lee Warner's bible. The time therefore has come when in the interests of the intellectual life of the nation, nay, more than that, in the interests of the preservation of the nation itself, you and I should take up the charge of educating people in our own hands, so that we may direct the mind of the nation, the will of the nation, the heart of the nation, the energy of the nation with a view to the realisation of the destiny of the nation. In the system of education that we propose to start in this country, liberal and scientific culture will be combined with technical education. In the system of education that we have formulated already in the National Council of Education in Bengal, we have sought to combine scientific and liberal education with technical training. Whatever else might be done in other countries, in India it will be suicidal to set up technics wholly, independently or apart from liberal and scientific training. We are essentially an intellectual race and we cannot sacrifice the intellectual life for the earning of bread. Man liveth not by bread alone. No, as I said the other night, neither do nations live by bread alone, and National destiny cannot be realised by setting up soap factories or cotton mills. Indeed, even in the interest of the economic life of the nation, liberal and scientific education is essential because technical education is that education which helps

a man to produce marketable commodities by the application of trained intelligence to the knowledge of the material that he possesses, in the application of trained intelligence to knowledge of material for the production of marketable commodity. That is technical education, and the intelligence therefore must be trained for technical education, and intelligence can only be trained by a liberal training, by a liberal culture, and knowledge of material must be gained for the purpose of technical education, and knowledge of material can only be gained by scientific education, because it is the science which gives you a knowledge of material and technical education being the application of trained intelligence to knowledge of material for the production of marketable commodity. It is impossible to divorce this education from general, liberal and scientific culture. Therefore, in our system of National education, we have combined as compulsory branches in the lower school standards, liberal and scientific education with technical training. Up to twelve years of age, up to the class which an ordinary boy may get to by the time he is twelve years, we teach no technical arts. It is the period which is devoted to the cultivation of the natural intelligence of the boy, of the development of his powers of understanding, to the development of his eye and hand, the training of his senses and of the imparting of ordinary knowledge of material for the training of the senses. From the thirteenth to fourteenth year this trained intelligence develops this knowledge of material, and we teach him to apply this intelligence to the knowledge of material that gains during these two periods by a specific scientific culture for the production of some marketable commodity, and this goes on advancing from step to step. For instance, let us represent the degree of intelligence that a boy attains when he is 14 years old, let us represent it by a. Let us represent the knowledge of material that is gained by a boy of 14, an average boy of 14 in our college or school by b; a applied to b will produce the commodity c. In the next year as intelligence grows, let us indicate the growth of this intelligence by a raised to the power of 1. His knowledge of experience b as raised to the power of 1 and the commodity that he produces also c raised to the power of 1. In the next year it will be a raised to the power of 2, b raised to the power of 2, and a corresponding improvement in the commodity c raised to the power of 2 and in this way we go up to the end of our school career and if the school career is finished, when the young man goes to the National College, there are three branches: one is the general liberal branch wherein he is taught language, history, philosophy, arts: all these things are taught in one branch. There is a middle branch wherein pure science is taught. There is a third branch wherein higher technical studies are encouraged and held for the production of higher kinds of

materials and commodities. Those who have not to earn a living, sons of rich men, men with independence, may go in for pure literary or humanitarian studies. Those who, though not rich, desire to devote themselves to literary work may go in to that and devote themselves exclusively to the cultivation of the arts. In this department we shall train up others, historians, philosophers, poets, journalists, painters, sculptors, artists. Then in the middle branch of pure science our aim shall be to produce men of science who shall devote themselves to original scientific investigation, men of the type of Jagadees Bhose or Prabhulla Chandra Bhose; and in the third branch there will be men who will apply the principal of science as attained by the researches of the scientific students and savants for the production of ordinary commodities. This, briefly is the sketch of what we propose to impart in our national schools and colleges in Bengal. We have already a number of schools, one in Rungpur, one in Dinajpur, one in Dacca, two in the Mymensingh District, two in Comilla District, one in Jalpaigiri and a school and college in Calcutta. The income from the endowed funds of the National Council, of which I have the honour to be a member, is just now Rs. 60,000. It is not a large sum for a National University, but we hope in course of time, as we are able to prove by results the superiority of the education that we seek to impart to our youths, that funds will be forthcoming.

We have now from 2,500 to 3,000 students reading in our different colleges and schools. It is not a large number, and yet we are not disheartened because we are working against great odds: this present system of education, officialised education, has created a hankering in the people for the Government service and the so-called learned professions and the education that we offer can hold out no temptation on those lines. Our certificates of degrees will not help any one to get into the Government service. I shall be sorry if at any time it is regarded as a passport to Government service until the Government becomes our own and we may teach law: we have not started any legal faculty as yet, but our legal degrees will not entitle to plead before these foreign Law Courts. We are working against great odds, but still we are thankful for these 3,000 students. There were not as many when they first started English education in this country, and I believe that in proportion as the repressive measures of the present Government advance and persecution is started against the student population and an attempt is made to stifle their new-born love for the motherland; in proportion as this is done, in proportion as an alternative that the officialised institutions will place before the people, becomes this, either to serve the motherland or to attain a livelihood by following the service of the foreign Government; in proportion as this is done, in that

proportion, I believe, with the help of God, the enthusiasm for National education will increase and both guardians and boys, as they are doing in Bengal, will in every part of India consider it their sacred duty to bid farewell to the officialised educational institutions and the chances of earning a livelihood by serving under this Government and take to National education. And this much, I can assure you, my dear friends, that whoever will come to our schools and colleges will have a greater chance of earning a better livelihood than is offered by the present officialised University. How many of those, I say, who are sent to school by their parents with a view to pass their examinations, and passing their examinations to get into some honourable post under the Government, how many, what percentage of those do attain their goal? Out of every 100, five or six at the utmost. A number fall off at the Matriculation and they cannot go further, a number fall off at the F. A. and they cannot go to the B.A., again a number fall off at the law degree and they cannot pass and it is just like the *Mahaprayana* of the Pandavas and ultimately the *Yudeishtra* reaches the position of a Deputy Magistrate. That is what becomes of the boy that falls upon the way. The young men that fall off at the Matric and at the F. A., the young man that is expelled from the gate of the B. A., what are they worth? What can they earn? In Madras a B. A. as I understand earns on an average Rs. 15 or Rs. 20 a month. If you realise the truth of it the temptation to follow this University will not be so strong as it otherwise might have been: and what we can offer in our education, you must have seen from this brief sketch that I have given you; all prizes, no blanks. Ours will not be merely an examining body; we are to some extent an examining body, but it is due to an example set by the University. If we are left to ourselves, we should not be an examining body, but we should be a teaching body; and I hope that gradually these Universities will be filled to their utmost capacity by the sons of Tahsildars and Deputy Magistrates and other Government servants, the general population leaving it altogether. When that day comes, as I hope it will, we shall be able also to considerably modify our present examination system in the National University. But, as I said, our system offers all prizes and no blanks; because the boy that leaves our national school at the age of 14 is good for doing something, perhaps he can turn out some work as a carpenter, as a blacksmith, as a goldsmith, as a weaver, something he can turn his hand to; we take care to teach every boy that which he is best fitted to learn, we teach every boy something, be he the son of a Zemindar or a peasant. Technical education in the school department being compulsory he must learn something, if not for earning bread, at least as a part of the general liberal culture, because making of things is regarded now

by moderate Pedagogues in America and other places as part of the liberal education of every boy. Therefore, whoever goes out of school will have learnt something from us by which he can earn something, say Rs. 15 to 20, if he cannot earn more, but he will have the consolation, the supreme satisfaction of feeling that he is a free man and independent man. If he cannot provide himself and his family with luxurious food, he will at least have the satisfaction of dining upon his rice and *rasam* or *charu*, but consistently with the preservation of his self-respect. This, then, is the sort of education that we have schemed in our National University. This is the ideal of realisation of the National destiny; and my last word to you is this. Unless you accept this ideal of National education and not only accept it intellectually, but unless you make a strong realisation, the rich to lay out their money, those who have not money to place their boys and their youths for tuition in these schools and the general public to offer the best that they can towards the furtherance of this object, unless you do it, the time is come when all this new spirit will fail to attain its purpose divinely appointed and, because of the repressive measures that are being introduced in the Educational Department of India by the Government. The recent circular, I do not know what effect it will have upon the conscience and consciousness of the people in Madras. Need I say that henceforth it will not be possible not only for our school boys, but it will be difficult, if not impossible for our teachers and professors and the educated community in general to participate in the present National upheaval. Why should politics be *tabooed* in our University and our schools. Do they do it in England. Are politics condemned even in the public schools of England? In the Universities do they not discuss patriotic and academical problems, but actually deal with the burning political questions of the day? In the Oxford and Cambridge Unions they discuss politics and in the schools they bring up boys' brigades: do they not sing the National Anthem in the public schools in England, "Rule Britannia," "Britain Rules the Waves," "Britains Shall Never be Slaves?" Is it tabooed in any public school in England? And if not, how can you say that the singing of *Bande Mataram* is not consistent with the advancement of real culture and education among the people of this country? The Principal of a College in Madras, it is reported, wanted to amend the objects of Young Men's Association which declared that the cultivation of the patriotic sentiment was its end and aim and he wanted to amend it. Cultivation of the patriotic sentiment consistently with loyalty to the present Government, would it be impossible, would it be thought of or would it be dreamt in any part of England? Patriotism is an absolute virtue and if it is to be limited by any consideration it is to be

limited by a consideration of universal humanity and by no other consideration; patriotic sentiment must be cultivated consistently with the cultivation of love for universal humanity. That is what one can understand. Therefore, it seems to me that this new circular and the repressive measures that are presaged in this circular, all these will kill National education, not in every Province, but in some Provinces. I hope it will not be able to kill it; on the contrary it seems to me that this circular of the Government of India will help the growth of National education and I hope and trust the new patriotism and public spirit of Madras will give a practical reply to this circular by organising now and at once a National College and School here. If this is done, you will solve the problem of education in India as it has not as yet been solved by the British controlled Universities and officialised agencies of public instruction in this country.

OPIUM IN CEYLON.

IN a paper on the above subject in the "Ceylon National Review" for January, 1907, the writer, Hon. Mr. John Ferguson, C.M.G., M.L.C., makes certain statements regarding the history of opium in Ceylon which, in the interests of truth, I feel it my duty to controvert.

In the first paragraph Mr. Ferguson says:—"Then, when I examined the history of opium in the Island, how *its use among the Sinhalese*—strongly condemned by Buddhist teaching—*had been unknown under their native kings, and in the time of the Dutch or Portuguese, or indeed up to the middle of the last century*,—I was astounded at the progress of imports and of the consumption of the drug ever since 1850-1860, A.D." (The italics are mine, in the foregoing and the following quotations.)

Then, in the next paragraph:—"I found there was *no mention of the use of opium by the Sinhalese in any of the old books on Ceylon.*"

Again, on page 326:—"Ceylon—*where the poppy has never been grown for opium,—nor the people accustomed to the drug before 1850-60.*"

On page 329:—"Ceylon *where the poppy never was grown for opium and where the Sinhalese never used the drug nor had a single opium shop in their midst*, until licenses were issued and shops created, for the first time about forty years ago, by the Ceylon Government."

The first two paragraphs of the summing up on pages 329-330 are as follows:—"1. There is not the slightest connection between the case of *India, with opium made and used from time immemorial*, and that of *Ceylon, where the poppy was never grown or used for opium.* 2. *The Sinhalese people never* imported nor *used the drug during the time of their native kings or under Portuguese or Dutch rulers*, or until it was brought to their notice by opium shops licensed by the British Government, about the middle of last century."

Finally, at the bottom of page 331 and top of page 332 we read of "*Northern India, where the poppy has been grown from time immemorial*," and of "*Ceylon, where no opium has ever been made, and where the drug was unknown and never used by the Sinhalese before the middle of last century.*"

We have here four distinct assertions:—

1. That the poppy has been grown, and opium made and used, in India from time immemorial.

2. (*a*) That opium was unknown in Ceylon, and consequently never used by the Sinhalese, under their native kings or in the times of the Portuguese and Dutch. (*b*) That there is no mention in any of the old books on Ceylon of the use of opium by the Sinhalese.

3. That the poppy has never been grown, nor opium made, in Ceylon.

Now, what are the facts?

1. Flückiger and Hanbury, in the very valuable article on opium in their "Pharmacographia" (2nd ed., 1879, pp. 42 *et sey.*), show that though opium was known to the Greeks as early as the first century of our era (the current name of the drug being from Greek Opion), having been introduced into Europe probably from Egypt through Asia Minor, it was first brought to India by the Arabs, and that the cultivation of the poppy and the manufacture of opium in India are of comparatively recent date. This view is also held by the learned Portuguese botanist, the conde de Ficalho, in his monumental edition of the "Coloquios" of Garcia da Orta (vol. ii. pp. 176-9).

When the Portuguese came to India at the end of the 15th century, the practice of opium eating was already pretty widespread there, but there was comparatively little cultivation of the poppy. The anonymous writer of the journal of Vasco da Gama's voyage does not mention opium; and the earliest reference to the drug in Portuguese times seems to be that quoted below under 2. Giovanni da Empoli, an Italian employed in the Portuguese service in India, in 1511, speaks of "*arfiun* (for so they call *opio tebaico*) which they eat to cool themselves" (see "Hobson-Jobson," 2nd ed., s. v. 'opium'); and in a letter to king D. Manuel, dated 1st December, 1613, Affonso de Albuquerque wrote from Cananor as follows ("Cartas de Aff. de Albuquerque" i. 174):—

If your highness likes to believe me, command poppies from the Islands of the Açores, to be sown in all the marsh-lands of Purtugall, and command *afyam* to be made, which is the best merchandize that can be obtained for these parts, and in which money is gained: through this blow that we gave to Aden, there has come no *afyam* to India, and where it was worth twelve pardaos the *faracolla*, it is not to be obtained now at eighty: the *afyam* is nothing else, sire, than milk of poppies; from Cayro, whence they used to come, they do not come, nor from Aden; wherefore, sire, command it to be sown and cultivated, because a ship-load would be consumed every year in India, and the cultivators likewise would gain much, and the people of India perish without it * if they do not eat it; and let your highness put this matter in train, because I do not write to you on a small affair.

The above passage is of the greatest importance, as it proves (1) that at the beginning of the 16th century the practice of opium-eating was very general in India, and (2) that most of the opium consumed was imported from Egypt, and not produced in India itself.

* It ought to be remembered that the invaluable febrifuge, quinine, was unknown in Asia then and for a long period thereafter.—J. F.

That the poppy was, even then, cultivated to a certain extent in India for the manufacture of opium, we learn from the invaluable work of Duarte Barbosa, who, in his "Account of the Drugs and Spices in Calicut and all the Malabar Country," compiled about 1514, tells us that "opium....comes from Aden, where they make it" (this is a mistake—Aden was only the entrepôt), and that "another opium....is prepared in Cambay;" also that from Cambay opium was imported to Malacca (see Hakluyt Soc: ed. of Barbosa, pp. 223, 27, 191). Barbosa mentions opium in other passages; and in speaking of the (reputed) practice of the king of Cambay of eating poison daily he says (p. 57):—

.....which he was unable to leave off eating, for he feared if he did not use it, to die soon after; as we see by experience with the opium which the Indians eat, for if they leave off eating it they die immediately, that is if they begin as children to eat it in such a small quantity that it can do them no harm, for some length of time, and then increasing the quantity by degrees until they remain accustomed to it. This *anfion* is cold in the fourth degree, and on account of being so cold it kills. We call it *opio*, and the women of India when they wish to kill themselves in any case of dishonour or of despair, eat it with oil of sesame and so die sleeping without feeling death.

The Portuguese apothecary Thomé Pires, writing to king D. Manuel on 27th January, 1516, from India, specifies the sources of opium as follows:—"It grows in Tebes, a city of the kingdom of Cairo; it grows in Aden, in Canbaya, in the kingdom of Cous, which is in the mainland of Bengala." From this we learn that even at that time the cultivation of the poppy had extended to the province of Kuch Behar, which is now one of the largest producers of opium in India.

Dr. Garcia da Orta, who devotes one of his "Coloquios" (published in 1563) to *amfiam*, adds to the above list Malwa, with which district opium has now become notoriously associated. To his testimony regarding opium-eating in India, I would add that of the young Dutchman Linschoten, who was in Goa in 1584-8, and the Portuguese Jew Pedro Teixeira, who was his contemporary (see Hakluyt Soc. ed. of their works).

Antonio Nunez, who wrote his "Lyvro dos Pesos da Ymdia" in 1554, mentions *amfiao* as coming from "Aden," "Cambaia," and "Persia," and adds (p. 13): "that from Cambaia is the best for Malaqua and Malavar."

In his valuable narrative, François Pyrard of Laval, states that when he was in the Maldive Islands (1602-07), the inhabitants were greatly addicted to the opium habit, and he says the same of the Malabars (see Hakluyt Soc. ed. i. 195, 450; also ii. 247).

From the invaluable "Tombo do Estado da India," compiled about 1554 by Simao Botelho, we learn that at Bassein, the Portuguese farmed the opium rent, while at Goa and Chaul, opium, bhang and soap were farmed together to one renter (pp. 53, 54, 124, 154; see also "Archivo Portuguez-Oriental" ii. 197). So much for India.

2. Turning now to Ceylon, let us see what the "old books" say. But first I would remark that it is rather odd to class together as "old books on Ceylon" (as Mr. John Ferguson does) the work of Robert Knox, printed in 1681, and that of Dr. Davy, published just 140 years later. Neither of these writers, says Mr. Ferguson, mentions opium or its use by the Sinhalese. True: but neither does Knox mention the use of tobacco by the Veddas; and yet one of the quaint illustrations to his book shows us "A Vadda or Wild Man" smoking a pipe about a foot in length! (To the subject of tobacco I shall return later.) But the old writer does mention the use, by himself, medicinally, of a drug much more pernicious than opium, to wit, bhang. I have already, in the columns of the *Ceylon Observer*, quoted the passage, but it will bear repetition. Knox is describing how he and Stephen Rutland suffered greatly from fever and ague as a result of drinking the bad water in the north-central region of the Island, and he adds (p. 154):—

> At length we learned an antidote and counter-poyson against the filthy, venomous water, which so operated by the blessing of God, that after the use thereof we had no more sickness. It is only a dry leaf; they call it in *Portuguese Banja*, beaten to powder with some of the country *jaggory*; and this we eat [*sic*] morning and evening upon an empty stomach. It intoxicates the brain, and makes one giddy, without any other operation either by stool or vomit.

This mixture of bhang and jaggery is somewhat similar to the electuary known in India as *ma'jūn* (see "Hobson-Jobson" s. vv. 'Bang' and 'Majoon'); but I can find no mention of its having any virtue as a febrifuge, such as Knox ascribes to it. From what Knox says, I should judge that the use of bhang among the Sinhalese was very limited, and probably only as a medicine.

But to return to opium. Gaspar Correa tells us in the first volume of his "Lendos da India" (see "Ceylon Lit. Reg." iii. 149) that in 1507, the viceroy, D. Francisco de Almeida, "sent to Ceylão, Diogo de Crasto and Pero Barba in two vessels, to ask for the tribute cinnamon . . . . and he sent the king a letter, and a piece of crimson velvet, and *a large jar full of opium*, and rosewater, and other things of the prizes taken from the ships from the Strait [*i.e.*, from the Red Sea]." Of the Portuguese historians of India, Correa alone records this gift; but, though his first volume teems with errors, there is no reason to doubt the truth of his statement in this case. After all, however, we have here only a present to a king, and one that possibly was unacceptable to his majesty of Cota, since we have no proof that he used opium.

The only other reference to opium in connection with Ceylon during the 16th century that I have been able to discover is the following, which, however, is of no value for my present purpose. The king of Spain and Portugal, writing to his Indian viceroy on 6th February, 1589, said ("Arch. Port.-Or." iii. p. 187):—

Don Filipe prince of Candia sent to beg me by a letter of his that I would do him the favor to command him to be given as pension two thousand five hundred pardaos that Don Joao prince of Ceilao had as rent each year, in the rents of opium and soap. . . .

As Don Filipe, the fugitive prince of Kandy, was at that time resident in Goa, the rents referred to were probably those I have mentioned further back, and had nothing to do with Ceylon.

Now, however, we come to firmer ground. On 22nd April, 1613, D. Jeronimo de Azevedo, then viceroy of India, issued the following proclamation ("Arch. Port.-Or." vi. p. 951):—

Don Jeronimo d'Azevedo etc. I do to wit those who shall see this my *alvara* that I am informed that the captains of the city of Columbo force upon the chetties and boutique-keepers [*chatins e botiqueiros*] thereof many goods, *anfiao* and other things at a higher price than is current in the country, as it were tyrannizing over them, for their private interest, from which follow many complaints and scandal, and his majesty is much disserved, and that a continuance of this disorder will be the cause of the said boutique-keepers and chetties giving up their dealings, and the said city's receiving much loss, wherefore desiring to put a stop to this as befits the service of God and of his majesty, I think well and it pleases me, and by this I command in his name all the captains of Columbo, who now is, and henceforth shall be, to no more themselves, nor through an intermediary, nor in any other way force the said goods, either *anfiao* or any others of whatever sort they may be, upon the said chetties and boutique-keepers at a higher price than is current in the country, under a penalty of two thousand pardaos, to be applied half to the dockyard of the galleys of this city, and the other half to the works of fortification of the same city, which they shall forthwith incur without any excuse, and in addition to that of being held guilty when vacating their offices, and in case any of the said captains goes contrary to this my provision, the said boutique-keepers and chetties, and other persons, shall not be obliged to accept the said goods, but on the other hand as regards those who incharge them therewith shall be obliged to give account thereof to the aldermen and other officials of the chamber of the said city in order that they may forthwith draw up an information thereof, and thereby the said captains be proceeded against, and the said penalty be exacted of them, under penalty of the said boutique-keepers and chetties not doing so, they shall be liable to a penalty of 200 cruzados, half for the accuser and the other half for the judge who shall judge; and in order that it may be notorious to all, I command that this be proclaimed in the said city and registered in the chamber thereof, certificates of which shall be entered on the back of this. I thus notify it to the said captains, aldermen, magistrates, as also justices, officers, and persons to whom it shall pertain, and command them thus to observe and keep it, and cause it to be entirely observed and kept this *alvara* according to its contents, without any doubt or exception, the which shall be valid like a letter passed in the name of his majesty without exception of the Ordinance of book 2, section 40 to the contrary. Gaspar da Costa made it in Goa, 22nd April, 1613, And I the Secretary, Francisco de Sousa Falcao caused it to be written.—*Viceroy.*

Although in the above *alvara* the words "captains of Columbo" are used, the actual culprit seems to have been D. Francisco de Menezes Roxo, who was appointed captain-general of Ceylon by D. Jeronimo de Azevedo when the latter became viceroy at the end of 1612. This appears to be confirmed by a royal letter, dated 14th February, 1615, in which king Philip sends the viceroy certain charges laid against

Don Francisco and some of his captains, and requests him to institute an inquiry regarding them. The first two of these accusations are as follows ("Documents Remettidos da India" iii. p. 201) :—

1. That the said general is more occupied in commercial transactions and trade than in what concerns the conquest with which the viceroy Don Jeronimo incharged him.

2. That so much is this the case, that he is the first to order to be sent to a certain district of the villages in the neighborhood of Candea *anfiao*, cloths, mattocks, axes and other things, in exchange for areca, pepper, ginger and other wares that come from Candea, and following his example the same is done in the roads of the seven and four Corlas by one of the four captains of the Dissavas [*disavanis*], Luiz Pinto by name, a Portuguese, with whom he is in partnership, and the said general takes his share.

From the above two documents we see that at the beginning of the 17th century at any rate, there was a sale of opium going on among the inhabitants of the low-country districts occupied by the Portuguese. As regards the quantity imported and consumed, however, I am entirely in the dark.

That during a considerable, if not the greater, portion of the Portuguese occupation of Ceylon, there was a regular importation of and trade in opium seems certain. Baldæus says ("Ceylon" p. 203) : "The Portuguese formerly sold in Ceylon these wares: . . . "*Amphioen*, . . . and these goods are still acceptable [or, suitable: *aangenaam*] there;" while Valentyn, who gives a very similar list ("Ceylon" p. 55), also mentions "*Amfioen*, or Opium," among "the wares that from of old until now have been brought here."

The Dutch, far from discouraging the use of opium among the natives of Ceylon, took over from the Portuguese and continued the monopoly of the drug (see "Ceylon Lit. Reg." iii. 357).

Regarding the opium trade in Ceylon during the second half of the 17th century, Valentyn furnishes us with some particulars. In the memorial, dated 26th December, 1663, for his successor Jacob Hustaert, governor Ryklof van Goens says (Val. "Ceylon" 160) :—

Suratte is in regard to Ceylon of less importance, and whence must be brought yearly only a small quantity of *Amfioen*, because it is much dearer than the Bengal, nevertheless it is necessary, because of the change [of monsoon], and in order to sell the other the sooner in Malabar, it being also more expensive.

It is not quite clear if any of the opium here spoken of was intended for consumption in Ceylon, or if the Island was simply to be used as an entrepôt for Malabar. (A little further on the writer refers more specifically to opium in the Malabar kingdoms.) But in a later passage van Goens, speaking of Kalutara, Bēruwala and Alutgama, says (p. 169) :—

In trading with the king's people profit is also to be made here, both in the sale of cloths, salt, *amfioen*, copper, &c., and in the sale of rice, sugar, large and small cattle, fowls, butter, &c., but these profits the Moors who inhabit Berberin, Wacoene and Alican

know how to appropriate almost entirely to themselves, the which need not at first be prevented, in order that the intercourse with the king's people may not be brought to an untimely stoppage: but when the peace has extended so far that the king's own people publicly bring down their wares, the Moors can be gradually diverted from the small trade.

Soon afterwards, dealing with the subject of the Moors, the writer says (pp. 170-1):—

Your honor will therefore please to remember that the order which at present is enacted regarding them be precisely observed, consisting chiefly in this, that they do not pass our gravets or land-ports and watches, without first having permission, also that permission be not granted them by the commandeur of the Gale territories to go and sutle in the country with cloths, salt, *amfioen* and other wares; but on the contrary, to tend their fields and gardens, which they have, and the more so, as one cannot and ought not to refuse them with reasons.

Speaking of Puttalam a little further on van Goens says (p. 173):—

. . . And because Putelauw is frequented by vessels from the opposite coast with cloths, *amfioen*, and other wares, all such vessels, which must pass in front of our guard, are visited, over which let your honor be pleased to have good care taken, in order that no cinnamon may be conveyed thence.

Twelve years later (24th September, 1675) Ryklof van Goens wrote another and very lengthy report on Ceylon, the Governorship of which he had just vacated for the second time; and near the beginning of this document he says (Val. "Ceylon" p. 207):—

This is pretty well the most of importance that we are able to say of the highlands, except only that here also it must be taken into consideration, that these districts are entirely cut off from salt, of which however, on account of their great number, there is amongst them a large consumption; and thus also of coarse and also (for the great number of nobles) of fine and figured linens, *amfioen*, and other wares, which must be brought in there from outside.

The severe floodings of the rivers, and other reasons besides, are also the cause why in these uplands little fish is caught, so that salt, and all salted fish, must be brought there from the lowlands, with much trouble and at a high price; and therefore salt, salt fish, *amfioen*, cloths, and other necessaries, brought here abundantly, are very expensive and very dear wares, whereby also therefore they are very easily to be quelled and brought to reason, when (as can very easily be accomplished) we simply with-hold these from them, the which we clearly find to be true, when, after the example of the Portuguese, and in accordance with our own opinion, we simply keep the land-ports well garrisoned, save that now we have penetrated with these garrisons much further than the Portuguese, except in the 7 Corles, ever did, as will be more fully seen in the description of Batticalo, Cotjaar, and other places.

The above extracts prove that in the latter part of the 17th century at least there was a trade in opium carried on by Moors from the low-country among the inhabitants of the Kandyan kingdom,—at the very time, in fact, when Knox was a captive there; so that his failure to mention the drug proves only that the consumption was not general, being, in all probability, confined chiefly to the Moors resident in the hill-country.

Regarding the opium trade in Ceylon during the 18th century, I am unable to give any information, having failed to find any reference to the subject beyond that by Valentyn (*circa* 1720) quoted above.

Coming to British times, we find that Bertolacci, in his "View of the Agricultural, Commercial and Financial Interests of Ceylon" (1817), does not refer to opium in speaking of the various articles from which Government revenue was obtained; though in appendix B, he gives a "Tariff upon which the Duties of Sea Customs are to be levied, when the goods herein enumerated are imported at Ceylon," in which, under the heading "Various India Articles," it is stated that a duty, of 20 rixdollars per pound was levied on opium. (This, of course, does not prove that any opium was actually imported.)

Captain Percival, whose "Account of the Island of Ceylon" (1803 and 1805) was the first English work on the Island published after the British occupation, in describing the Malays says (172):—"All day long they chew the betel or penang, and smoke *bang*. From this last herb a species of opium is prepared, which they chew in great quantities, as Europeans use strong drinks, to exhilarate their spirits." There is confusion here; and it is uncertain whether opium or ganja is actually meant.

That whatever opium was imported into Ceylon in the early part of the 19th century was consumed chiefly, if not entirely, by the Malay soldiery, we may, I think, take for certain. Surgeon Henry Marshall, in his "Notes on the Medical Topography of the Interior of Ceylon" (1821), describes the addiction of the Malays of the 1st Ceylon regiment to the eating and smoking of opium and bhang; but says nothing of the use of these narcotics by other races in the Island.

3. I have now to deal with the assertion that the poppy has never been grown, nor opium made, in Ceylon. The refutation of this statement is contained in the following passage, which I quote from Bennett's "Ceylon and its Capabilities" (1843). On pages 134-5 the writer says:—

> Opium, the inspissated juice of the white poppy (*Papaver somniferum, L.*), was first cultivated in the Mahagampattoo, in the year 1826. I obtained the original seeds from Malwah, where the finest opium is produced, through the kind offices of Captain John Morris, who was at that time editor of the "Bombay Gazette." Having ascertained, by trial, that the soil and climate of the banks of the Wallewe river were well adapted to the culture of the opium poppy, I sent for a further supply of seed; the produce of my own plantation, which, after the first successful experiments, had been reserved for that purpose, having been swept away, by the sudden rise of the Wallewe river, in October of that year, just as the capsules had attained maturity. The second importation of opium poppy seed, which was sufficient for general distribution, I placed at the disposal of the Governor, in February, 1827; His Excellency having previously taken an opportunity of acknowledging me, as the first introducer of the culture of opium into the Island, at a general meeting of the Literary and Agricultural Society of Colombo, in December, 1826.

I had subsequently the great satisfaction of seeing that my public objects in the introduction of the culture of the white and digitated mulberry, and of the opium poppy, were likely to be realized, under the fostering care of the local Government; for, on the 21st of September, 1829, a regulation of Government was passed by the Governor in Council, "*for promoting the growth of certain articles of Agricultural produce, in the Island of Ceylon, and for the encouragement of Agricultural Speculation,*" in which the articles silk and opium were included, for the first time, in a regulation of the Ceylon Government.*

But the great difficulty to be overcome, in all matters connected with native industry, was very obvious to Sir Edward Barnes; who, in a letter to me, dated the 14th of February, 1827, thus pointedly alludes to it,—"I have to return you my thanks for the packet of Malwah poppy-seed which you forwarded, and likewise for the paper of instructions relative to the cultivation of the plant, and preparation of opium from its capsules; and I have no doubt that it, in common with many other articles of commerce might be brought to perfection in the Island, *could the natives be convinced of the importance of attention to Agricultural industry.*"—"Hic labor, hoc opus!!"

The poppy plants appeared above ground in six days after the seed was sown, and in less than six weeks were in full bloom: abundance of capsules soon formed; from the juice of which, about a pound of opium, of good quality, was procured by my Malay gardener, (who with-held it from my knowledge till I was upon the eve of quitting the district,) and sufficient seed was reserved for twelve large beds, exclusively of the quantity distributed to some Malays in the district. The second crop was totally destroyed, as I have before stated.†

So proud was Bennett of his achievement, and so convinced that he was acting the part of a public benefactor in attempting to introduce into Ceylon the culture of the opium poppy, that in chapter xxxv of his work, where he gives the substance of his reports to the Governor in 1827 (in order to "blow his own trumpet"), he repeats, more succinctly, all the facts quoted above.‡ That the experiment ended with Bennett's departure from the Māgampattu is evident; and this seems to have been the last, as well as the first, attempt to produce opium in Ceylon.

Thus, though the evidence I have been able to adduce is somewhat meagre, it is, I consider, sufficient to show that Mr. John Ferguson's assertions, quoted at the beginning of this paper, are far too sweeping, and need some such qualification as that found in his statement on page 322: "The poppy has never been grown *by the natives of Ceylon* for opium purposes," or, as he put it at the public meeting of 11th December, 1893, "the Sinhalese....have never made opium from the poppy." Equally correct was the statement made in the first resolution passed at that meeting, viz.: "That....the natives of the Island have never, *as a whole or in any appreciable number*, until very recently, been accustomed to their use" (*i.e.*, opium and bhang).

* A footnote refers the reader to the Appendix, where, on p. xxxi, is given the full text of the Government regulation here spoken of.

† The writer then proceeds to describe the method of obtaining opium from the poppy, and to justify the culture, asserting that "in this country, as tectotalism extends, so will the use of opium increase!"

‡ How scurvily the poor man was treated by the Government, may be seen from his own letter printed in the "Monthly Literary Register" ii. 51.

A word, before ending, as to why the use of opium never gained currency amongst the Sinhalese. In the first place, the introduction of the drug into the Island by the Mohammedans took place, probably, at a comparatively late date; and the high price at which it was sold placed it beyond the reach of the bulk of the inhabitants. On the other hand, the arecanut and the betel leaf had been grown in the Island for many centuries, and were in universal use as a masticatory. Knox himself, after asserting (p. 100) that the Sinhalese, both men and women, "had rather want victuals and cloths than be without it," adds: "and my long practice in eating it brought me to the same condition."

I have referred above to the fact that in one of the plates in his book Knox shows us a Vedda smoking a pipe. In various parts of his work (pp. 48, 97, 153) he mentions tobacco as an article of trade among the Kandyans, the leaf being used then, as now, for chewing with the betel, arecanut and lime (p. 89). He also, after speaking of the abhorrence of the Sinhalese to drunkenness, adds (p. 100): *Tobacco* likewise they account a vice, but yet is used both by men and women; but more eaten than drunk in pipes." (This old idiom of "drinking" tobacco, though obsolete in English, persists in Sinhalese.) Though undoubtedly the Portuguese were the first introducers of the nicotian leaf to Ceylon, it is certain that an enormous increase must have taken place under the Dutch occupation. (Witness the number of Dutch brass tobacco boxes to be found in all parts of the Island.) This spread of tobacco smoking was, however, chiefly confined to the low-country portions of Ceylon occupied by the Dutch. Albrecht Herport, who was in Ceylon in 1663-4 and 1665-6, in his plate containing a plan of Columbo, depicts a Sinhalese man enjoying a long pipe. On the other hand, Christoph Schweitzer, who stayed in the Island from 1676 to 1682, says of the Sinhalese ("Ceylon Lit. Reg." iv. 92): "They smoke tobacco too, not out of pipes, but wound up in a dry leaf" (*i.e.*, a cheroot-Tamil *suruṭṭu*, or, rather, what was then known as a *buncus*.) He also says (156): "The women live very lazy lives: they chew betel and smoke tobacco all day long."

In conclusion, it is only right to say that I am in hearty sympathy, with the efforts that are being made by Mr. John Ferguson and others to check the regretable increase of the opium habit in Ceylon, and hope those efforts will speedily meet with the success they deserve.

DONALD FERGUSON.

[Through the courtesy of the editor, I have been favoured with the perusal of the foregoing paper before publication. I stand corrected from a strictly technical, antiquarian point of view as to the dates of opium first entering India and Ceylon, but I am glad to

find there is nothing in the above paper, practically affecting my contention that the Sinhalese as a people knew little or nothing of opium previous to British times. In fact such comparatively trifling importation as existed at the end of the 17th century seems to have been for use by Moormen, while in the 18th century, no information is forthcoming save one slight reference about 1720. I was quite aware of the references in Bertolacci as to the heavy duty on the drug, equal to Rs. 23 or more per lb. in the tariff which seemed to prohibit any importation and of the use of bhang at that time as medicine. So also, was I fully aware of Bennett's absolutely abortive experiment in cultivating the poppy, which does not in the very least, I submit, touch my argument that the Sinhalese never under their native kings or indeed, at any time, grew the poppy or manufactured opium. Mr. Donald Ferguson's paper is most interesting and exhaustive from an antiquarian and historical point of view; but in reference to the practical object and main argument of my paper, it reminds me of the correction of Dr. Johnson when having overstated one day to the effect that "there is no fruit this season in Mrs. Thrale's garden," an old lady exclaimed "you are quite wrong Doctor, I myself counted 3 apples, 2 pears" and so on. In reality, I submit, Mr. Donald Ferguson being witness—there is no evidence that opium was used by the Sinhalese until after the British Government licensed opium shops in their midst—the first of these was opened in 1850 and the total importation that year was only 850 lbs., which would all be required for the Malays (who used opium), for the hospitals and apothecaries. But by 1893 when there were over 30 shops, the import rose to 13,000 lbs. and now it is from 18,000 to 20,000 lbs. with 68 shops.—J. F.]

CREMATION.

CREMATION has been advocated, among other salutary measures, in the manifesto of the Ceylon Social Reform Society (to be found at the end of this number) "as at once the most sensible and sanitary method of disposing of the dead, and, speaking generally, the traditional method in the East." In this paper I shall discuss the statement, try to prove its truth, and touch upon other points of interest in connexion with the subject.

It has been pointed out that cremation may be regarded as "the universal custom of the Indo-European races." It is, of course, well known that an immense body of people in the East, those who are followers of Islam, do not practise this method, but they are, for the most part, of Semitic, not Aryan, stock. As the nations of the Aryan stock spread over Europe and the West, the custom died out among them in course of time owing to various reasons, mainly religious and economic. But in the East, among peoples who have retained the ancient belief in rebirth, the body is regarded merely as a cast-off garment, a clog on the higher faculties, to be destroyed as soon as possible and resolved into the primitive elements for the use of the common fund; the sanitary side of the question having been partly lost sight of, though the ancient method of burning was probably a wise measure enjoined, physically speaking, with a view to that end.

But it is the religious motive that has, in the main, actuated people in the disposal of their dead. Dividing the chief nations of the world into those who believe in a physical resurrection and those who do not, we may examine the matter in greater detail. The Christians, or the Western nations in general, whatever their actual private belief in the after-state of the individuality, have a lurking hope and idea that the self cannot be dissipated on the death of the body, and is to arise *physically* on some unknown future day; that the person *is* actually in the grave. The idea is inseparably linked to the literature and thought of the West, and more especially does it exist in the minds of the unthinking and uneducated majority, to wit, that the body in some mysterious way, though corrupt and decomposed, retains its identity, that the person still sleeps beneath the oppressive weight of soil and stone: thus to them it seems a crime, a desecration, to destroy this entity. The belief seems based on a literal interpretation of certain scriptures, and people do not seem to examine rationally the state of their belief in this matter.

It is not to be expected that the Parsis will adopt cremation, as they regard fire as the sacred element, which would be polluted by being employed for the burning of a body. How far modern Parsis follow the methods of the Towers of Silence, and whether they adopt the system of burial, I am not aware. Mohammedans, at any rate, who are most tenacious of ancestral customs, are not likely to adopt cremation so long as they hold to the ancient belief that the dead man must be buried, and buried in a grave of sufficient depth to allow him to arise upon his knees while undergoing the judgment of the dead, which is to take place in the grave. I write this subject to correction.

In a dry sandy country like Egypt, desiccation, not decomposition, was the process through which a body passed in ancient times. It was probably not owing to the want of material to burn it with, though wood was naturally scarce in that country, but from their belief that the soul would return to the body after a cycle of one or three thousand years, that the ancient Egyptians preserved the latter intact, with the exception of the brain and viscera (how these were to be supplied anew we are not informed), and the direst imprecations were invoked, by inscription on the mummy, on persons who should venture to desecrate this empty receptacle. It is thus religious belief that is the main motive power in governing the disposal of dead bodies.

Then again, there is the sentimental factor. People like to have the body of the departed one before their eyes as long as possible, and, when that is no longer possible, to have it at least laid in some sacred place, where the imagination can picture him as resting, where memorial rites can be performed and visits duly paid, where relatives can themselves in due time also be laid to rest; and "when distance of death denied such conjunctions, unsatisfied affections conceived some satisfaction to be neighbours in the grave, to lie urn by urn and touch but in their names. And many were so curious to continue their living relations, that they contrived large and family urns, wherein the ashes of their nearest friends and kindred might successively be received, at least parcels thereof, while their collateral memorials lay in minor vessels about them."* Thus quaintly Sir Thomas Browne, accounting for this sentiment; and, turning to cremation, he continues "The Christians abhorred this way of obsequies, and though they sticked not to give their bodies to be burned in their lives, detested that mode after death: affecting rather a deposition than absumption, and properly submitting unto the sentence of God, to return not unto ashes but unto dust again, conformable unto the practice of the patriarchs, the interment of our Saviour, of Peter, Paul, and the ancient martyrs."

† Urn-burial.

Eastern religious systems, on the other hand, as above stated, have enjoined a speedy restitution of the body to its primitive elements, and at the bottom of this custom is the belief that the soul, or, as Buddhists might say, the consciousness, may be more quickly disentangled from its fleshly burden, the grosser elements being dispersed by the purifying force of fire. Thus, the Hindus have special and important ceremonies, those of *shrâddham*, calculated to help the *pretaḥ*, the departed one, to shake off the *annamaya-koṣha* (body or food-sheath) as soon as possible, and so become a *pitṛi* (ancestor) and "go on the ancient paths." These ceremonies have naturally lost importance with the Buddhists, who nominally regard the personality as immediately dissolved on the dispersion of the *skandhas* by fire or the act of death and who say that there is no *self* that slips out of the body and lives apart: "there is no entity, no living principle: no elements of being transmigrated from the last existence into the present one; ..... for when, in any existence, one arrives at the gate of death—then consciousness residing in that last refuge, the heart, continues to exist by virtue of *karma*, otherwise called the predispositions." [Visuddhi-Maya 17. Warren.]

But apart from this belief, "Cremation," writes Colonel Olcott (Old Diary leaves 3.347,) "was the universal custom of sepulture in Ceylon before the Portuguese conquest, *save for the most ignoble class.* Burial replaced cremation for the laity, until now it is only given to priests and the nobles of the Kandyan districts [this was written twenty years ago since when the custom has gained considerable ground. Ed.] Some of the friends of the Sinhalese, myself among them, have urged them to revert to the older and better fashion, and I hope that in time this may be done. No obstacle whatever in the form of ancient customs, social prejudice, or religious prescription stands in the way: the Sinhalese are just stupidly continuing a bad method of sepulture that their forefathers would have regarded as a terrible disgrace, one which was forced upon them by foreign conquerors.....Some fine day, a few leading men among them will realize that they are doing to the bodies of their deceased relatives just what, in the olden time, the Government would have done to an outcast or criminal—one, in short, who was outside the pale of respectable society and not entitled to better treatment for their carcases than a dog: and then the spell will be broken, ostentatious burials will be given up, and the bodies of the dead will be put into the bosom of the all-purifying fire, to be reduced to their component elements."*

* It is interesting to point out in this connexion that Colonel Olcott brought about the first public cremation in America in 1876. Since which date the practice has become very common there and in the West generally among the wealthier classes; but the expense is still beyond the means of the very poor, and, till the expense of cremation is reduced to a nominal sum, at least less than that of burial, we cannot expect much progress to be made, even apart from the other considerations, mentioned above, which prohibit the Western peoples generally from adopting the custom. *See Old Diary leaves, Vol. I., Chap. XI.*

But, leaving the religious, to turn to the other aspects of the subject. If a man has the right of disposing of his own body, other questions arise, namely those of expense, hygiene, convenience, climatic conditions and so on. Sentiment and religion have much to say in the matter, but, after all, habit and the question of expense rule men's actions with equal if not greater force. A man, thinking over the matter of the disposal of his body, might say, "what should I like to be done?" or "what way is most convenient and inexpensive?" or, "what would my friends like to be done?" The question of "what method will give least annoyance to the still living and be conducive to their health" probably rarely enters men's heads at present. Colonel Olcott (see footnote) points out that what he wished to satisfy himself of in introducing cremation in America was

(i) Whether cremation was a really scientific method.
(ii) Whether it was cheaper than burial.
(iii) Whether it offered any repugnant features.
(iv) How long it would take to incinerate a human body.

All these questions were satisfactorily solved. Yet in the West there are many difficulties to be overcome—inveterate prejudice against a method which seems to violate sentimental propriety, and the ingrained characteristic (of the English especially) of looking askance at anything new, of moving slowly along untrodden paths.

But we are mainly concerned with the East, where as we have shown, it is a matter of religion. In Ceylon it is now, perhaps, one of habit and, moreover, imitated habit; and among the poor, one of expense, owing to lavish and mistaken methods of burning. A poor man would find it extremely difficult to get enough wood to form a pyre of some fifteen feet in height, a large quantity of wood and kerosene oil being necessary because the heat is allowed to escape and not retained. Indeed, the burning of a *bhikkhu*, when sandalwood is used, must be a very costly affair. But in India, the funeral pyre is a very small one, only about three feet high, composed of a few bundles of wood: the body is laid, uncoffined among the wood, and the whole is covered with *cadjan* and plastered with cow-dung, which, of course, is sacred as well as scientifically suitable for the purpose owing to its composition. An intense heat is thus obtained, which reduces the body to a handful of ashes in a few hours, without any offensive smell of burning flesh or bursting entrails (which, however, in the case of a Buddhist bhikkhu, I believe, are removed beforehand; but whether this is usual in the case of an ordinary person I do not know) such as is entailed by the body being laid more or less open to view near the top of the pyre. Such a cremation would only cost a few rupees, and would be within the reach of the poorest family: whereas now the Sinhalese, imitating the Western lugubrious forms of

burial, think it necessary to don black clothes, supply decorated coffins, and generally to adopt burial customs which are at variance with their ancestral beliefs and contrary to old-established hygienic law.

An objection has sometimes been raised against cremation by those who say that in cases of poisoning, or where the manner of death has been suspicious, the objects of the Law might be defeated, as the body could not be exhumed for examination. This is a very feeble objection and could only hold good in a very few cases and within certain limits of time. A more powerful argument might be adduced against burial in the fact that by cremation the habit of body-snatching and other forms of desecration of the dead can be prevented. It is a well-known fact that, not so long ago, the dissecting-rooms of medical students were supplied with specimens by the systematic rifling of graves. Readers of Stevenson will remember the vivid story called "The Bodysnatcher"—a story founded, we believe, on fact. An equally strong argument for cremation (and one much more pertinent to the owner of the body) is that many more people are buried alive than is generally known or suspected, owing to hasty burial, insufficient examination, or to trance and epilepsy. Bodies have frequently been found after exhumation to be in unnatural postures indicating a subsequent awakening and terrible struggle to get free. Cremation does away with this possibility, and to those who object to this sudden fire that "slits the thin-spun life" which may be lurking in the body, we may reply that the process, if properly carried out, would destroy the body before consciousness could return—at any rate it would do so where a proper cremation was used.

But, so far as other persons yet living are concerned, the sanitary side of the question is most important. One of the hardest problems that trouble Municipal authorities is the satisfactory bestowal of carrion, sewage, offal and dead bodies, and our rapidly increasing towns and cities make it important to settle this question once for all. Burial is unsatisfactory except where the soil is extremely dry and porous. It is beginning to be recognized that earth-worms can convey microbes from burial-grounds and that water may be thus polluted and diseases, thought to be long stamped out, may re-appear as an heir-loom of the long-since dead. A cemetery is a standing menace to the health of those still alive —especially where the soil is damp or clayey when the body decays very slowly: besides this, the process of decomposition is so repulsive that, from the aesthetic point of view alone, one might refuse to accept this method of dissolution. Enlightened Christians should have no difficulty herein, for sentiment may be satisfied by the possession at least of the ashes of the departed—ashes, moreover, which are clean and sweet. We believe that the advance of science will attest the truth of ancient eastern

beliefs in this matter, and that in time it will be a law of every civilized community that dead bodies must be completely burnt by a certain date after death, and that thereby one of the most frequent sources of disease may be removed.

F. L. WOODWARD.

NOTES.

Obituary.

We record with regret the death of Muhandiram T. D. S. Amarasuriya Mahendrapala, a member and supporter of this Society, who died May 14th at Unawattona, Galle, after a short illness.

Also, lately, that of Mudaliyar J. L. Amarasekera of Hinidum, S. Province, who, it will be remembered, contributed to the second number of this review an article on Sinhalese games.

An Industrial Institution for Women.

According to an Indian contemporary, the Maharanis of Baroda, Mysore, Cooch Behar and other Indian Princesses and a few cultured Indian ladies have taken steps to found an industrial institute for women in India, for which the following industries are suggested as suitable:—Knitting; domestic weaving, including pattern weaving; embroidery in silk, cotton and lace; dress making; lace, ribbon and braid-making; wood and iron carving; photography; engraving, including wood-cuts; toy-making; and the making of condiments. The Presidency towns of Calcutta, Madras and Bombay will have each a central institute in which expert teachers will be employed. If in the course of time any pupils are qualified to be teachers, their services will be lent to States and districts requiring them. District institutions will be organised and maintained by the district committees which will receive the loan of expert teachers. According to a rough estimate, a sum of ten thousand rupees will be necessary to establish such a central institution.

The Late Colonel H. S. Olcott.

We cannot let this number go to press without mention of the late Colonel Olcott. All movements started for the clearing away of cobwebs from worthy structures had his hearty sympathy. He was himself a pioneer and reformer, and, many years ago, on first reaching India, he set himself to encourage the revival of native arts and crafts, salutary national customs fallen into decay, the study of religion and a pride in nationality. A man of broad views and wide-sweeping projects, he could at the same time enter into the minutest details of the working of a plan. Yet

the character of his work was rather to initiate movements and trust to other helpers to carry them out. He would say: "Go and do so and so:" but if one failed, he was indifferent. For him it was something to have attempted. He recognised that in many cases a movement was premature, but was content to wait patiently, knowing that results would come sooner or later from the seed thus cast, seemingly, at random. He used to say: "Our Theosophical movement, in all its branches of activity, is like the progress of the Car of Juggernath. Countless helpers enthusiastically rush forward to help pull, but some fall away tired, and others get crushed beneath the wheels, as devotees: they lose their lives or are totally crippled: but others take their places without fail, and the "God in the Car" moves on, sometimes nearly stopping, yet ever moving on."

There is little need to talk of the man himself here in Ceylon where, outwardly at least, he was known to most, but his real life and work and character are best seen in his *Old Diary Leaves*, and without a study of these three volumes, one is not competent to pass a judgment on him or his aims. By some beloved, looked upon with suspicion by others, with amazement, perhaps, by all, he himself stood upon a rock and knew it.

The Education of Indian Women.

Sir M. M. Bhownaggree presided at a meeting of the Mahomedan Anglo-Oriental College Society at the Caxton-hall, Westminster, on Saturday, 19th January, when Mr. Theodore Morison, recently appointed member of the India Council, ex-principal of the college at Aligarh, gave a lecture on the current movement in India for providing the women of the middle and upper classes with facilities for western education similar to that obtainable by their male relatives.

Mr. Morison said that the upper classes in India were undergoing a veritable intellectual revolution, and changing with a rapidity which even in Europe would be a matter for surprise. This revolution, hitherto almost confined to the literary classes, seemed likely to spread into all ranks of society, and there were no signs of a counter-revolution of sufficient strength to make head against the Anglicizing innovators. In these days of steam and electricity, backward systems were exposed, without the protection of gradual assimilation, to the shattering impact of western civilization, and the effect of the invasion was not to stimulate, but to destroy indigenous culture. The best evidence of this was, that many Anglicized Indians resented the suggestion that they should seek any inspiration from Indian or Asiatic literature. Up to a short time ago this revolution had only affected masculine society; Indian women were untouched by it and consequently English influence had not sunk deep into Indian life. The attacks that were delivered by hot-headed reformers upon the Zenana system only revealed an unexpected tenacity of purpose in the women of India. The change was resisted by women from scruples of delicacy which might have been mistaken, but were certainly not alloyed by any base motive. The large reforms which the Anglicizing party desired in the structure of the home life could not be effected by a mere mechanical change in the structure of society. The real revolution was beginning now that women were being educated. The Zenana was now being converted to European ideas, and would probably in a few generations

welcome the changes which it had hitherto strenuously resisted. The education of the women was looked upon by many earnest men in India as the most urgent question of the day. In many respects it was so, because it vitally affected the happiness of many thousands of homes. At the same time it was one of the most difficult, and yet it was being approached with a light-hearted hardihood which might have serious results. If the education of the women was to be, *mutatis mutandis*, a counter part of the purely western education the men had received, what chance would remain of a survival of definitely Indian traditions? Before Indian society, as a distinct type, thus went to the ground, he would like to inquire whether there was not something worth saving in Indian home life, something which we should not care to abandon without a struggle. Things that needed mending did not necessarily need ending, and he feared lest the reformers in their impatience of admitted evils should tear down the whole fabric of the Indian home in order to build it up again upon a western model. If the education of the women followed the same purely European lines as that of their husbands and brothers, the Indian social type which had survived for so many centuries would be in danger of annihilation. Education of the women was inevitable as well as desirable, but the question he wished to put forward for discussion was—How can they be given an acquaintance with English books and English ideas and yet be preserved from the proselytizing action of European thought? Can they be given an education which will build up in time a wise conservatism?

In the discussion, participated in by Mr. Harold Cox, M. P., Sheikh Abdul Carder, Major Syed Hasan, and others, the questions (as the Chairman remarked in summing up the debate) were somewhat overlooked. Stress was laid upon the practical impossibility of keeping the women from western learning in purity with that received by the men (which was not denied in the lecture); the signs of masculine reaction from excessive Anglicization were referred to, and the innate conservatism of women was advanced as a reason for the belief that there is less danger in the changes now taking place than Mr. Morison anticipates. The necessity for combining eastern classical culture with western education was not, however, disputed and it was subsequently arranged that at a future meeting the practical issue presented by Mr. Morison should be taken up in a paper to be prepared by a Mahomedan lady present—Miss Fyazi, a member of the enlightened Tyabji family of Bombay, who is studying here to be equipped for special educational work among her Indian sisters.—"London Times."

Indian Humanitarian Committee.

The following is the Annual Report of the Indian Humanitarian Committee for the year 1906:—

The Committee devoted much attention to the cruelties associated with the labour system of the Assam Tea Gardens, and after a lengthy correspondence with the India Office and a wide circulation of Mrs. Bradlaugh Bonner's pamphlet, succeeded in obtaining from Mr. Morley the promise to withdraw the system in Lower Assam and to institute an enquiry into its working in Upper Assam. The Official Report, issued towards the end of the year, was to the effect that the system of indentured labour should be brought to an end.

A Resolution was passed by the Committee expressing its satisfaction at the announcement of the Secretary of State for India that a further decrease was to be made in the Salt Tax, and suggesting that the Government should lay down a deliberate policy for the entire extinction of this tax within a reasonable time.

We are glad to know that, as a result of our action, the extensive use of corporal punishment in Indian prisons has been brought by Mr. Morley to the attention of the Government of India. A question on the subject was put by Sir Henry Cotton in the House of Commons on July 30, 1906. The immediate enforcement of the law abolishing corporal punishment in Indian Military Prisons was ordered by Lord Kitchener.

The Committee has, further, been successful in thwarting an agitation, started by the Solicitor-General and other English officials in Ceylon, for the infliction of corporal punishment *in public*. A letter addressed by us to Lord Elgin has led to his pointing out to the Governor of Ceylon that "the suggestion of public flogging is not one which could be entertained."

Wide distribution has been made of Sir H. J. Thornton's pamphlet on "Pasteurism in India," and a second edition, revised and amplified, has recently been brought out. The Committee passed a Resolution deprecating the establishment of Pasteur Institutes and the financial support accorded by the Government to such outrages on Indian sentiment, and a similar protest was sent to Mr. Morley from India by our friend Mr. Labhshankar Laxmidas.

A letter on the cruelties connected with religious sacrifices (based on Mr. Labhshankar Laxmidas's pamphlet) was published in over thirty papers, and more recently a leaflet by Mr. Howard Williams, entitled "Religious Atrocities in India," has been printed and put in circulation.

A number of important pamphlets have been issued, viz :—"Empire in India," by Edward Carpenter; "Corporal Punishment in India," by Sir Henry Cotton, M. P.; "The Labour System of Assam," by Hypatia Bradlaugh Bonner; "Pasteurism in India," by Sir J. H. Thornton, K. C. B.; and an Indian edition of Mr. Joseph Collinson's "What It Costs to be Vaccinated." An Indian Humanitarian Leaflet Series is also in preparation. Many letters have been inserted in Indian and English papers, and have brought requests for our literature.

Mr. Clayton, having resigned the secretaryship of the Department, has been succeeded by Mr. Collinson.

Mudaliyar A. Dissanayaka contributes the following interesting note on the subject:—

Rural Administration in Ceylon.

When the present constitution of this country is compared with the old *régimes*, one can see the vast changes that have been effected during the last century or more in its political and social conditions. The Rulers have introduced various methods of Government no doubt, on the basis of freedom and liberty, and have in many respects contributed much to the progress of the country, with respect to trade and commerce. Some of the changes, however, made on Western lines have a tendency to act in conflict with the good old arrangements and customs of the country, and have proved to be not only unsatisfactory, but often disastrous. If the changes had been effected in harmony with Eastern institutions and customs which have been the fruit of the experience of centuries, they would have been productive of much good to the people. These changes, as far as can be seen from the results, have revolutionized industry and changed the moral tone of the people. In many districts we find crime on the increase. We must admit that Western influences have undoubtedly a tendency to convert an agricultural nation into a commercial one, and to make people adopt modern arts and methods of manufacture by neglecting to improve some of their own which are really of superior make and quality, for the sake of accumulating a greater amount of wealth and for more luxurious living. The Sinhalese formerly lived chiefly on vegetables and were a healthy and hard-working people. They, out of considerations of health and the security of their cattle, abjured beef-eating. It was considered in olden days a mean and disgraceful act for any one to eat beef, and abstinence from beef was observed by all classes. It is said that soon after the cession of the Kandyan provinces to the British, the native chiefs who had to receive the European officers, covered their hands with handkerchiefs when shaking hands with them, signifying their unwillingness to come in contact with beef-eaters.

The Sinhalese have now acquired a taste for meat; cattle stealing and slaughtering are carried on to a large extent in the villages. We need not dwell here on the curse of arrack drinking and the opium habit, made popular through foreign influence. Litigation is another evil. We have a complete system of law and judicature, but in practice the disposal of cases is a tedious and dilatory process with ruinous results. What is required is some simple method, more expeditious and less troublesome than the present procedure, in settling cases on the spot by a sort of village administration. Another matter is the manner in which headmen are appointed and the headman system now carried on, which has set aside the principles on which it was established in the country. The headmen were originally appointed and remunerated by allowing them, as perquisites, shares of produce of gardens and paddy fields, held on tenure for services rendered by them. The Government took away these privileges. The chief headmanships were invariably given in former days to men of standing and character, respected by the people, and the village headmanships were filled up by influential villagers, who took an interest in village matters. It may be asked whether the changes brought about in the administrative system under Western influence have promoted the general welfare of our people. The state of transition has not been compatible with the character, habits and customs of the people.

It is important to remember that many of the Government Agents not so long ago continued to hold their posts for a longer time than at present, and they had time and occasion to acquire a knowledge of the wants of the districts under their charge and the character of the people, and so they were able to select proper men for the minor administrative posts.

The back-bone of the Administration in Ceylon is the Civil Service, and so the organization of the headman system can only promote that solidarity essential for the well-being of village communities and the maintenance of order.

This want of care in making native appointments results in bad administration. The value of these native posts and the respect in which they were held by the people have been greatly lessened.

It is a well known fact that when village matters are left in the hands of influential men of character, things work smoothly. There was in former days no occasion for so much litigation as now, when most of the village disputes were settled by influential headmen.

An important inference can be drawn as to the manner in which a Korale or Pattu Mudaliyar controls his district, and takes an interest in selecting fit men for minor headmanships, by comparing the criminal statistics of his district, say for the last five years, with those of an equal period of an early date (about a century or half a century ago) as could be obtained from existing records,—with a similar comparison made as to the number of petty headmen dismissed within the same periods, making due allowance for the increase of population and for the increase in the number of headmen in later times. This comparative statement will shew at a glance that there is a close connexion between the frequent dismissal of headmen and the increase of crime, and it will help Government to see whether an officer employed as chief headman is competent to keep his district in order. Should this criterion be applied in judging the character of the chief headmen of most of the divisions where crime is rampant, their efficiency or inefficiency can be found out, with the object of always having the best officer in the best district or in the district where his services are most needed to repress crime and to carry on local improvements. In fact the present system of appointing native chiefs is far from being satisfactory. Taking a list of all the chief headmen at present in office, the Government will find that those with independent means form the minority. The practice of taking money for village headmanships has become very common.

Formerly money was scarce; and there was a time when the dollar was almost equal in importance to the pound sterling of the present day. The people then cared more for the produce of the soil. The native officers looked chiefly after their lands and little consideration was given as to the salaries they drew from Government. The state of

things is now vastly changed and the price of provisions and other articles has risen considerably higher. Some think that it is not education or respectability that is so much required in a District Mudaliyar as an adequate salary; but handsome salaries attached to these posts can always secure good and efficient officers. It is most important, therefore, that the native chiefs should be well paid to keep them above temptation and to enable them to maintain their position. The increase of salaries recently given to Civil Servants has no doubt these objects in view, and there is every reason that a similar concession should be made with regard to the salaries paid to District Mudaliyars. To all outward appearance most of them evince satisfaction with their present lot. Yet many of those who fill these posts are not above the class of ordinary clerks. Some of them manage to get on well by careful husbanding or by spending their private income, and lead a busy life, discharging their duties conscientiously and giving satisfaction to their superiors. It is seldom that these native officers, as a general body, grumble at the inadequacy of their pay—perhaps the position and dignity of the office they hold deter them from complaining --perhaps they think that such appeals would be of no avail unless they were supported and backed up by the authorities, or that such actions on their part would displease their superiors. The increase of pay given to other departments according to the demands made as time advances, whilst the chief headmen are left unnoticed, would gradually tend to the lowering of their position and character.

I need hardly mention here the importance of the question of remunerating unpaid village headmen. It is admitted on all sides that these men should receive some form of remuneration for their labour; if they cannot be paid salaries they should get other perquisites in the shape of a definite scale of fees for work rendered and the free grant of lands.

These are matters that deserve the careful attention of those responsible for the Government of the country.

The Future of Japan.

So much has been said and written to praise and magnify this rising nation, that it is as well to remember that there is another side to the question. Mr. Petrie Watson's recent big book* has for its purpose to inquire whether Japan has any deep message or truth to impart, so far as religion, philosophy and political science are concerned, to the perplexed and doubting Western world. He finds himself compelled to answer regretfully that she has not. After a careful consideration of all sides of the question, Mr. Watson concludes that Japan, by throwing herself into the arms of Western civilisation, is simply welcoming an influence which will, as time goes on, overthrow her political edifice, and cause her to abandon her simple childlike acceptance of the world as it is, by virtue of which she has for so long escaped the anxieties surrounding the questions of the problems of life. Mr. Watson thinks that Japan has put on the outer garment of Western ideas, that it fits her well outwardly, but that she is not comfortable in it and will fail to assimilate the real and underlying spirit. The one great influence which has hitherto dominated her is the belief in the divinity of the Mikado: this

* The Future of Japan. (Duckworth) 10/6.

will be slowly but surely undermined, and as the sceptical modern view of things gains ground, a tide of materialism and agnosticism may set in and put her back on a level which the more enlightened Westerns have already passed. The Japanese themselves appear to think that the Bushi-do Code has been greatly overrated and that it can no longer actuate the nation. "Bushi-do is quite insufficient as a moral basis for modern Japan: it is already a moral curiosity:" and again, "After the war the world is not a whit more tolerant of the special faults of the Japanese official because he has proved that, as a soldier and a true son of the Samurai, he can die easily." Describing the system of Japan's reconstruction Mr. Watson goes on:—

"Ultimately theological, ultimately religious in character and motive as is the civilization of Europe—mainly through its intimate association with dogmatic Christianity—Japan, modern Japan, proposes to reconstruct civilization on a purely intellectual basis—to permeate it with a purely intellectual animus—to inspire it with a purely intellectual idea. *It seeks to concentrate, and in some measure it has already succeeded in concentrating, the strength of those emotions which European civilization has hitherto reserved for the service and support of religion*—which, in fact, it has always identified with religion—*into an ordered adoration of the images of State,* and thereby to make of the State the dominating fact in human consciousness, while intellect is accepted as sole arbiter of the methods, and sole originator of the means of uplifting, improving and beautifying the State, and through the State the individual, by the cultivation and exploitation of ideas."

This is indeed a mighty task to set before one, and Mr. Watson thinks it cannot succeed. "Progress in the West," says the *London Times* in a critique of this book, "has been, in the ultimate analysis, due to the hope which is supplied by the Christian explanation of the universe. The metaphysical pessimism impressed by Buddhism on the East,† whether accompanied or not by ethical pessimism, is mainly responsible for their stagnation. *Japan realized in a flash of inspiration that her only hope of withstanding the intrusiveness of the Western people was by assimilating their science. In the result she was drawn further than she intended, and a movement which originated in a desire to be able to keep the foreigner outside her gates has developed into an enthusiastic acceptance of Western ideas.* Will the eating of the fruit of the tree of Western knowledge lead eventually to disappointment and disillusion? Mr. Watson seems to think it will. ..... At any rate he finds no new *avatar* for the West in the entrance of Japan into the circle of the nations."

Let us further take the opinion of one who was perhaps, from his intimate knowledge of Japan the best interpreter of that rising county, and who for fourteen years lived, wrote and taught in Japanese country schools and in the University of Tokio—Lafcadio Hearn. In his life and letters‡ we read how he saw with regret the beautiful life of the old

† We do not agree with this common Western view, but consider the stagnation to be cyclic, and to have set in even before the progress of Buddhism in the East.—*Ed.*]

‡ Pub. (Constable).

system passing away: he appreciated, more than most foreigners, the noble nature of the old style, and considered that 'New Japan' meant retrogression to the materialism of the West from which he himself had fled. He watched the growth of a mongrel class which scorned the old simplicity and was at the same time blind to the possibilities of the new civilization. It may be that he was too prejudiced to be an impartial judge or clear-sighted prophet in this matter. He says in his letters that the nation may possibly have the strength to keep its balance between the two opposing forces and develop in a fashion of its own that may surprise the world. He comes to the conclusion that not Europe, but China is the country to which Japan will link herself and with which she is in close affinity by blood, the blood of the Yellow Man 'thicker than water.' Other writers, too, have insisted on the importance of remembering this fact. Some years ago he wrote, 'let no one believe that Japan hates China. China is her teacher and her Palestine. I anticipate a reaction against Occidental influence after this war [the Chinese war] of a very serious kind. Japan has always hated the West—Western ideas, Western religion. There will be no conversion to Christianity. No; not until the sun rises in the West. And I hope to see a United Orient yet bound into one strong alliance against our cruel Western civilization? It is his opinion that Japan fanning to a bright blaze the smouldering embers of a dying past will strike out a new line of development on her own account and prove the fallacy of the saying that 'Nothing great ever came out of the East.'

An Indian Lady's appeal to her Countrymen.

"Indian Brothers and Sisters,

I was shocked to hear one morning that one of us, Mr. Lajpatrai, a true patriot, was snatched away from his hearth and home, and became a prisoner under the cover of a tyrannical regulation, passed by The East India Company in 1818. Men and women of India, lend me your ears, and resent this atrocity. It is an old observation that he who loses his liberty, loses half his virtue; so take up the cause of Liberty, Justice, and Truth. People of India, make up your mind that the whole population should rather perish than live in such slavery. What is the good of talking about the glorious past of India, Persia, and Arabia, if you are living in slavery to-day? Brave Rajputs, Sikhs, Pathans, Goorkhas, patriotic Maharathas and Bengalis, energetic Parsees, and courageous Mahomedans, and, last, but not least, you mild Jains and patient Hindus, children of great and mighty races, why are you not living according to your traditions? What is it that makes you live in subjugation? Come out and establish liberty, and equality under Swaraj. Come out for

your own sake. Come out for the sake of your children. What better heritage can you leave to them than an independent India? Let not your evil genius get the better of you. Let your higher inner self lead you to Swaraj. Put in practice the Swaraj which Mr. Dadabhai Naoroji preached from the platform of the Indian National Congress.

* * *

Friends and countrymen, I beseech you not to put up with this *outrage on liberty*. Start with an intelligent, bold spirit, the like of which the world has never seen before. To call Regulation III, of 1818, a law, is an insult to the whole civilized world. The enforcement of this cruel and immoral law is sufficient to show that Indians are not regarded as human beings.

Brothers and sisters, fight out the battle of human rights and show to the world that the East can teach the West. Yes, teach them that liberty is the immediate jewel of the soul in every man and woman. Teach this to the Englishmen, who are styled "Savages in broadcloth" by Mr. William Wordsworth, grandson of the great poet.

We are burning with rage at this gross injustice, and I wonder how anyone in his senses can expect us to take it lying down. I wish I could break open the very prison doors and bring out Lajpatrai, Lajpatrai, the true son of India! Lajpatrai, the patriot, should not be left to breathe the foul air of captivity!

Our enemies charge us with sedition, but where does sedition come in? Surely there can be no sedition in saying "India for the Indians?" India is our own country, and naturally we like to see it independent.

Lajpatrai's innocence is proved by the fact that his oppressors are not facing even their own slavish courts of justice. Let us drag them before the great tribunal of public opinion of the civilised world and proclaim the enormity of their tyranny and barbarous oppression. I wish we were all as patriotic as Lajpatrai, and I implore all my countrymen to read the history of different nations, who have emancipated themselves.

Let the people of India have for their watchwords patriotism and self-reliance. Do not depend upon the promises of your foreign rulers, because they are in India, not for the purpose of aiding you, but they are there for fleecing you. Remember that our salvation lies in Swaraj alone. Friends, start a gigantic organisation, and make it a success, both intellectually and financially. You know that there are Indians in Europe, America, Africa, China, Japan, and other parts of the world, and most of them will extend hands of brotherhood and sisterhood to you across the seas. Our hearts, our heads, and our purses are with

you in this great struggle for liberty, although circumstances may not allow us to join you in our persons. Let us combine. If we all speak bravely like Lajpatrai, how many forts and prisons must the Government build before it can deport or confine us all? Look at our numbers. We are three hundred millions strong. It is only unity we require, and may Indians lack it not at this critical moment. Hindus, Mahomedans, Parsees, Christians, we are all as much Indians as Lajpatrai. Let us all make his cause and his sufferings as our own. Friends, show self-respect, and stop the whole despotic administration, by refusing to work for it in any capacity. Sever all connection with it. Tender resignations by thousands every day. I wish I could come and speak all this to you personally, but my wretched health prevents me from doing so.

May India unite and rise to the occasion through the inspiration of " Bande Mataram," is the prayer of—

Your sister,

BHIKHAIJI RUSTOM K. R. CAMA."

Paris, 24th May, 1907.

Opium in Ceylon.

[Mr. Donald Ferguson adds the following to his paper in this issue.]

Postscript.—Since the above has gone to press I have discovered that an attempt was made by the Dutch to grow the opium poppy in Ceylon. In the Batavia *Dagh-Register* for 1663, under date 13th December, is summarized a letter of 31st October, from the Dutch agents at Dacca in Bengal, in which occurs the following passage:—

When the said *Kuyken* [a yacht] arrives safely, his honour intends to employ the same for the transport of the required silk-worms, wheat and *amphioen* seed for Jaffanapatnam,

The next and last reference to this experiment is in the *Dagh-Register* for 1664, where, under date 13th August, is summarised a letter of 26th May, from Governor Hustaert and the Council at Galle, in which the following occurs:—

It is advised from Jaffenepatnam under date 19th April that, ... the Bengal *amfioen*, wheat and long pepper would not grow. Of the hemp seed there was better hope. The silk culture also does not progress much, on account of the dry atmosphere. They think it to be a mistake that the plantation was tried at Jaffenepatnam alone; they will therefore also for once try it at Colombo.

It is not clear from the above if the intention was to try all the cultures mentioned at Colombo: in any case, though mulberry trees were successfully grown at Colombo for silk-worm breeding, I can find no other reference to the cultivation of the opium poppy. It is curious

that neither Rijklof van Goens nor Hustaert, in their memoirs as printed by Valentyn, say a word on the subject.

From these same *Dagh-Registers* we learn that the importation of opium into Ceylon by the Dutch was considerable; though evidently a large proportion was intended for re-export to Malabar. Thus under 11th April we read that between 10 and 25 there arrived at Galle five Moorish ships from Bengal and Coromandel bringing, amongst other things, "a little amfioen," of which "little," we are told, "about 2,500 lb. amfioen was bought for the Company."

Then, under 13th December, we read of the loss, through a storm between Patna and Hugli, of "16,048 lb. *amphioen* for Zeylon and Malabar."

Again, in the *Dagh-Register* for 1664, under 26th April, we read that Matthews van den Brock, the retiring President of Bengal, in a memoir for his successor, Rogier van Heyningen, laid down *inter alia* "that the negotiation of the *amfioen* for Zeylon and Malabar up to 12 to 16 thousand lb. shall be given heed to."

Finally, under 17th December, in a summary of a letter of 31st October from the said van Heyningen, we find the latter saying that "The requisition for Ceylon shall be fulfilled, and although the *amphioen* is countermanded, nevertheless that which lies in store shall be sent thither in hope of a profit, having been bought cheap." From which we see that commercialism and morality ever were, are and will be incompatible.

Acknowledgment.

We have to acknowledge with thanks the receipt of the following Magazines viz:—

East and West, Bombay; Indian Review, Madras; Indian World, Calcutta; The Theosophist, Madras; Mysore Review, Mysore; Hindustan Review, Allahabad and The Modern Review, Allahabad.

REVIEWS.

"Reflections on some leading facts and ideas of history."

Vol. 2. The Ancient World by C. H. Whish.

(Luzac. pub. 5/-)

Mr. Whish states in his preface to this volume that he desires detailed criticism of his work. This we have neither the space nor the knowledge to give here. The book is essentially for students of history and is furnished with a large and excellent chart giving a bird's-eye view of the leading events of the history of Egypt, Mesopotamia, Syro-Palestine, Phœnicia, Arabia, China, India, Greece, Judæa, and 'Bible' lands generally, arranged comparatively in tabular form. The author desires students of history to fill in such a chart on the basis of their own reading. He regards his work as pioneer work, and his aim is to give, and induce others to study, a broad outline of history in general, keeping in view the fact that men are social beings: it is human life as depicted through the different phases of history that he wishes to put before us: he says 'I look upon intercourse with one's fellow-creatures and the study of history as essential parts of religion.' In his third volume he hopes to deal with lives of individuals in the East, 'the story of whose lives is a sermon'—to understand which such an outline of general history is a necessary preliminary.

The task is an immense one, each line of thought naturally leading up to others intimately connected therewith. In fact, the author finds himself compelled to deal practically with matter which would fill many columns of an encyclopædia, owing to the immense advances made in science and archæology. It is impossible here to do more than mention some of the topics discussed, topics which the ordinary cut-and-dried historian does not consider in his treatment of a period at all, *e.g.* the continuity of history, the fact that a decadent nation need not be finally extinguished, the connexion between the 'cradles' of civilisation, the tomb-builders, man's life and aspiration as expressed in the monuments left behind him, the influence of climate and locality, of polygamy, the progress of art and culture, the importance of holding 'land-marks' of history in the mind's eye, the growth of religious ideas, empire-building, etc., etc., each of these subjects being large enough for a separate volume, but touched upon here and skilfully interwoven in such a way that a student who already knows something of the history of the individual nations is given a vivid picture in outline, which he can fill in at leisure by facts of detail acquired in his own private study.

"The Revelations of the Muslim Seer Al-Sayyid Abdullah Muhammad Habib Effendi."

By Hassan Chevky Hassib. Translated from the original Turkish by M. A. Chevky.

(Luzac. 2/6.)

These 'Swedenborgian' revelations are concerning the creation and the siderea[1] universe and were taken down in 1898 from the lips of the revealer who died in poverty at Cairo. He states that he acquired his information from a 'Pure Spirit.' 'The sidereal universe or Starry world consists of seven stories (or strata) of sky, each having a sun

with an earth proportional in size to the same.' The revelations are supported by quotations from the Kurān. The earth will last for 10,475,491-9 years from its first coming into being. The number of human beings that will appear on this earth and pass away is also stated, but as it is a number of fifty-seven figures we have here omitted it. The greater part of the book is filled up with mathematical calculations, and may prove interesting to astronomers for its views of the different groups of stars and planets *e.g.* 'The ring around Saturn is at one place attached to it by a chain of mountains.' 'The substance that covers and protects the masses of solar matter is sand and fine gravel'. 'It took five million years for our earth to change from fire to water, and it further required three million years to change from water into terrestrial and mineral matter'. The spiral motion of the kosmos is explained on page 37.

"*Tamil Grammar Self-taught.*"

In Tamil and Roman characters by Don M. de Silva Wickramasinghe, Epigraphist to the Ceylon Government, Librarian and Asst.-keeper of the Indian Institute—Oxford. E. Marlborough & Co., London 1906.

[This work is one of the "self-taught" series of languages and is intended for the use of those who wish to acquire a knowledge of the Grammar of colloquial Tamil. For students who work without a teacher the book will be of great value. There are a number of pages devoted to the subject of pronunciation. There are a number of graduated exercises and a Tamil-English vocabulary appended to the book.

"*The Future of Turkey.*" An essay on the Eastern Question and a suggested solution.

From the German of Dr. Mehemed Emin Effendi (pseudonym.)

(Luzac. 1907.)

In the opinion of the author, the malady of the 'Sick Man' is the presence of foreign bodies in the Turkish organism, To the general public, it is the 'corrupt Turkish administration.' He asserts that Turkey has been forced by the Powers to misgovern. The disease, then, is owing to the existence of subject Christian people and the corruption of the Turkish government—and this disease is always to be found wherever different races, languages and religions exist side by side. His suggested cure is that 'The Christian people must disappear from the sphere of the Turkish government.' He does not mean that they should be murdered, of course, but that they should be transplanted to some part of the world where they could live side by side with other Christian people. 'The mass of the American and Greek peasantry must be persuaded to emigrate.' He suggests Australia or America. We do not fancy the inhabitants of these countries are likely to welcome such an inrush. The rest of the essay is occupied with the discussion of the Cretan, Macedonian, and Albanian Problem.

"*Hindustan Review*" (Monthly), Edited by Sachchidananda Sinha, Bar.-at-law, Elgin Road, Allahabad, Rs. 5 per year.

JANUARY.—The January number opens with a paper entitled "Fair Scope for Self-Government"—or "abolition of Political Agents in the native States." "Having regard to the new spirit that has come over India and the Indians and to the wide-spread feeling which exists to-day throughout the length and breadth of India, that Indians have been unjustly

debarred from the highest offices in the service of their country—it will be an act of highest statesmanship to select a Province and put a capable Indian administrator in charge of it. ... If, however, it is not possible in the immediate future to introduce the above experiment and set apart for the purpose some part of British India, the same results might be achieved by giving fuller scope for the display of indigenous talent in native States."

Rev. C. F. Andrews made a very thoughtful contribution to the discussion on the Ideal of Indian Nationality.

An Indian writes on "Indian Originality" and points out the causes of the paucity of original work in India. "No! India is not so poor in men of talent as is sometimes supposed. Small as the present writer's experience is, he has met with striking instances. How sad to think that they were all glaring misfits—round men in square holes if there were such. I know of two astronomers whose fate it is to administer law, a painter of brilliant parts who is a common designer, a manufacturer of arms and ammunition, with first class English certificates who is wasting his energies in the Excise Department, several distinguished graduates from Cirencester who are collecting revenue and punishing crimes, a poet who supervises Post Offices, a sculptor of great promise who is a Homeopath, a man with a fine head for devising practical mechanical appliances, who is doing nothing at all." Other articles in this number are:—"The Relation Between Famine and Population" by Sister Nivedita; continuation of a paper on "Hindu Protestantism" by H. M. L. Zutshi Seditean; "Independence" by A. K. Ghosh and "Hon. Dr. Rash Behari Ghose" by B. S. C. Mukerji.

FEBRUARY.—The February number opens with an important paper entitled "A Sinister Movement" by H. S. L. Polak which deals with the Indian question in South Africa. Gives a history of the selfish policy of the white settlers in that Colony and the humiliation to which they subject the Indians, mostly through mere selfish trade rivalry. "What now is going to become of the British Indian in the Transvaal? Is he to be left to slowly perish? Is he to be handed over to the tender mercies of his bitter enemies? Are his brethren in India going to acquiesce in this result? Will they remain silent at the sight of his sufferings? Who will speak for him? Who will demand for him the fulfilment of the Imperial promises? The Transvaal war (*vide* Lord Lansdowne) was fought partly on his account; shall he not also benefit from the change of rule?" Instead of being benefited we are afraid he is now much worse off than he ever was before. G. A. Natesan contributes a lengthy paper on what India may learn from Japan. India may learn a good many things not only from Japan, but America and Europe, but it will be well for India to learn from herself her ancient heritage before she looks elsewhere. The sooner she learns not to imitate even Asiatic Japan, the better will it be for her future.

Arefur Rahman's paper on "Political Advancement" deserves wide attention in India. "Be not impatient of opposition, learn toleration, hate no man because he entertains an opinion different from yours. The best attitude of mind in matters like these is calmness, reflection and dignified reputation. Above all no underhand means should be employed, as is too often the case, to override an opposition." This is not a new doctrine, but at any rate it is, we think, worth repetition at this time. Other articles in this number are: "Our Problems;" "Their Interdependence;" "The Common Factor" by A. S. Desai; "Narin Behari Sarcar" by S. N. Gupta; "Law and Lawyers" by Privy Council Practitioner; and a continuation of the paper on "Hindu Protestantism."

MARCH.—The March number of the Review gives prominence to Hunter Blair's paper on "If there were another Mutiny." He pleads for more sympathy towards Indian aspirations. "India has been subject to a foreign yoke before now, but never to so rigid and cast iron a system as the British—never to one so utterly aloof from the daily life of the people over whom it impends." Speaking of the Anti-British feeling the writer says, "All history shows that the moment a nation begins to feel that it is a nation it resents any foreign domination whatever. The extremists, in proclaiming that British rule in this country must come to an end, are only the unconscious instruments of a tendency which is

as old as mankind." As to how the English should act during this crisis the writer puts forward a very high conception of their duty. "But if they can only be induced to regard this mighty problem in the generous spirit in which our fathers abolished slavery in the West Indies, and put an end to class restrictions and disabilities in Britain, they will not halt there. They will be drawn to the noble men and women who are remoulding the conditions of Indian life and thought and laying the foundations of the Indian nation of the future. They will begin to understand and revere their pure and lofty patriotism and be fired with a generous impulse to share their mighty task.... I feel convinced that India has a grand future in store for her, and we may have a share in that future if, but only, if, we deal justly and wisely with the problems which are being thrust upon us at this most critical time." Prithwipal Singh writes on the social gulf between Indians and Europeans. "Indians spend a lot in the reception and other social entertainments of their rulers, but even on such occasions when the latter are the guests, the former have not the opportunity to play the host on a purely social scale.... Indians as a whole are always shut out from the English balls, dinners, dances and picnics and Government House parties and other entertainments." The writer concludes his paper with the following quotation: "No society to convert heathens is so much needed as a missionary movement to Christianize Christians, to teach them to practise towards their brethren of all nations that goodwill which Christ so beautifully taught and which most Christian lands and individuals loudly profess and quietly ignore." Among other articles in this number are: "Weaving in India" by A. Chatterton; "Pali Charan Banerji" by A. Nundy; "Jyotish Vedanga" and a continuation of "Hindu Protestantism."

APRIL.—The opening article in the April number is from the pen of B. N. Dar who writes "On the formation and expression of opinion in India," The writer goes fully into the subject and gives details of various channels through which the youth in India are trained. "I may state here what strikes me as a very suggestive phenomenon in modern India, and it is that every one of our movements—social, moral, or religious—has been started and led by men, who had studied their own national literature and history, who were proud of their past and, with all their innovating zeal, had a respect for its authority."

"These reformers were successful because they were able to interpret the thoughts and sentiments of these people and had an insight into the needs of the times; because their belief in the elements of their national greatness born of their study of their national literature, lent force and fervour to their energies."

C. S. Raghunatha Rao writes on "The present social out-look in Southern India" and in the course of the paper touches on female education, emancipation of women, caste, foreign travel, obligation to lower classes and backward classes, &c., and as a means of pushing on reform work. "Let tract and pamphlet be produced freely and let modern science take the humble garb of a vernacular Primer. Let there be more meetings in which the discussion is in Tamil and Telagu and Vernacular Journals and newspapers."

Other articles in this number are "The Budget and the Debate;" "Pataliputra, its place in Indian History;" "The Need for Scientific Education in India;" "The Bab and Babism."

JUNE.—The June number of the Review opens with an interesting paper by Mrs. Annie Besant on "Religion and Patriotism in India." "Now that the spirit of nationality is most happily spreading throughout the Indian motherland, the words are often heard: we can never have an Indian nation so long as different religions dominate her people. ...

Religion is essential to patriotism because nothing else destroys the separative tendency in man and prevents the disintegration of bodies of workers by continual subdivisions. Religion alone teaches man to feel his unity with his fellows and leads him to sacrifice the smaller to the larger self. Unless the isolation brought about by antagonistic self interests can be destroyed by religion, nationality will ever remain a dream. It is religion which has ever bound individuals into a tribe and tribes into a nation. With the revival of religion in India has come the spread of a sense of brotherhood, of unity, of

nationality. With the growth of religion nationality has grown. With this more and more will come the spirit of self-sacrifice, the spirit that sacrifices itself as part to the whole, the only spirit that can make a nation. ... Never then let a man fear that love to his motherland will prevent him from loving humanity. It is the road thereto, the heart expands as it is exercised. Ungrudging love of the motherland is then the thing needed. Vande Mataram, worship the mother. But let it be remembered that while patriotism is the flower, service is the fruit and patriotism must grow into service."

Rev. C. F. Andrew in concluding an article on Indian Nationality says:—"There was a malady which the old mediæval writers called *acidie*. By *acidie* they meant depression, disbelief, discouragement and lassitude. They relate from their own experience that the malady can be cured neither by sudden violent emotions, nor by brooding over present troubles, but rather by the noble fourfold path, cheerfulness and fortitude, self-discipline and hope. ... Though at times there may come a repulse, let us believe profoundly in the ultimate issue and cast of the spirit of *acidie*. We shall do this best not by sudden outbursts of emotion, not by brooding over present troubles, but rather by the noble fourfold path of cheerfulness and fortitude, self-discipline and hope."

Mr. K. C. Kanji Lal concludes a paper on "the Swadeshi movement" with the following remarks:—"Above all the movement ought to have at its back the virtue of character. Energy, exactness, promptitude, honesty, business instincts are indispensable requisites for its success."

The following are among other articles in this issue:—"Studies in Bengalee Literature;" "Sir William Jones, how he learnt Sanskrit;" "Common Salt;" "The Sankhya Doctrine of Evolution;" and "Our Primary School Masters."

"The Modern Review"

(Monthly) Edited by Ramānande Chatterjee, Indian Press, Allahabad.

(Monthly Annual Subscription Rs. 6.)

FEBRUARY.—The February number of this Magazine opens with a paper on "Economic Swadeshism," by A. S. Desai. "Swadeshism in its liberal and broadest sense is equivalent to nationalism or national patriotism" and in regard to the often repeated statement that certain manufacturers in India took advantage of the demand created by this national movement, to raise the price of articles produced by them, the writer says:—"It must not be for a moment supposed that a business can be managed on any other than business principles. Business and philanthrophy make uncongenial friends. Their unhallowed combination can only result in bad business and a spurious philanthrophy." Sister Nivedita, the well-known writer on Indian topics, continues her paper on the "Function of art in shaping Nationality."

A. C. Chatterjee writing on "Primary education and the Swadeshi movement," concludes: "A widely developed system of voluntary schools managed by societies organized in accordance with creed or locality will give a splendid opportunity of learning how to manage affairs jointly. A step will also have been taken in performing the duties and thereby establishing the rights of citizenship." Frederic Grubb writes on "The drink problem of India:" "Indian temperance reformers have long advocated a searching inquiry into the administration of the excise laws with a view to the more effective restriction of the traffic in intoxicating liquors and the protection of the people from the evils of intemperance." Among other articles in this issue are:—"Swadeshi movement—a natural development," by Subramania Ayar; "The work of the Theosophical Society" by Mrs. Besant; "The Bingas"; "The wandering Gujerati"; "One year under the Liberals"; "In Memoriam R. T. H. Griffith"; "Folk tales of Hindustan"; "Secret Societies of China"; "The pursuit

of chemistry in ancient India"; Self concealment of genius in Literature"; "The Mohamadan Educational Conference"; "The Todas"; "Life of Shivaji", &c. There are 17 well executed illustrations, including a copy of Babart Mata, by Tagore and the Princess and the Fowler, by Ravi Vaima.

MARCH.—The March number starts with an article from the pen of Sister Nivedita. "Glimpses of Famine and Flood in East Bengal in 1906." Speaking of the village folk, the writer says: "They are a proud and self-respecting folk, these people of the villages of East Bengal, decent and thrifty in all their ways, as conscious as ourselves of subtle differences of rank and education and full of the spirit of independence and self reliance. It is not easy here to buy the trifle to which one takes a fancy, but the answer is invariably the smiling surrender of the object, as a gift." Tal Lajpat Rai writes an interesting paper "The National outlook: The great need of the situation." "Give us a dozen men in each province, exclusively devoted to the work of national regeneration and the situation will at once assume a bright appearance and will promise the most hopeful results. . . . ." so wrote Lajpat Rai; he is however now deported from India under an old and obsolete Indian law of 1818, for the paramount power in India has no use for such men, who yearn and feel for their motherland. The concluding extract given in his paper, shows that he was not a 'sunshine' patriot, for he knew of the difficulties that lay in the path of patriots. "These are the times that try men's souls. The sunshine soldier and the sunshine patriot will in this crisis shrink from the service of their country; but he that stands to it now deserves the thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the contest the more glorious the triumph. What we obtain too cheaply we esteem too lightly; it is dearness only that gives everything its value. Heaven knows how to set a proper price upon its goods; and it would have been strange indeed if so celestial an article as Freedom should not be highly rated."

"The Tantrics Rosicrucians and the seekers after truth"; "A study of a year's Vital Statistics." "The present state of the Weaving Industry"; "A sketch of Benares"; "Residential Colleges in India"; "An Old German Epic"; "Co-operative credit Societies" and continuation of papers on "Life of Shivaji"; "The study of Natural Science in the Indian Universities"; "Folk tales of Hindustan and the Vedic fathers." There are 17 well executed illustrations, including one by Rama Vaima, "After the bath."

APRIL.—Sister Nivedita continues her paper on "Glimpses of Famine and Food in East Bengal"; "Everything that one sees in East Bengal to-day is so much saved from happier times. Is it the pride and independence of fisher-folk and farmers? Is it the delicate hospitality of starving villagers? Both alike, if the present strain continues long enough, must assuredly give way to a sordid pauperism. They could never under such disadvantages have sprung into being." Dr. Ananda K. Coomaraswamy contributes an interesting parable "Mata Bharata." "One day there arose murmurings amongst the children as of old and they said that they needed no foreign lord to take their revenues and school their minds. Still they were subdued with a high hand, and some were cast into prison or worse, for the father was a patriarch of the old type and deemed it amiss that he had not the power of life and death over all his subject people. But now they would not brook his tyranny—for he himself had taught them that the king-days were over and made them dream of freedom, though he was sorry now he had done it." Messrs. Chuetamani and Mudliolkar contribute two papers on "Indian Politics," the former entitled "Extremist Politics" and the latter, "The New and Old School in Indian Politics." Both writers support the moderates and fall foul of the extremist party. Perhaps the time will not be far distant when these schools will find that their differences are not worth such waste of time or energy.

Among other papers in this number are:—"The law as a profession"; "Nadir Shah at Delhi"; "The Andomanese"; "Modern advance in Medicine"; The decrease of Hindus"; "The three forms of Art"; and the continuation of papers on "Life of Shivaji"; "The Vedic

fathers"; "Folk tales of Hindustan"; and the "Study of Natural science in the Indian Universities." There are 14 illustrations including a likeness of the Maharani of Baroda.

MAY.—The May number continues the very interesting series of papers by Sister Nivedita "Glimpses of Famine and Flood in East Bengal in 1906." The planting of jute in many a rice district is pointed out as a contributory cause to the scarcity of rice. "Thus the mysterious prescience of ancient faiths is justified. When the Roman Empire was but young, it may be the simple peasants of the Gangetic Delta already worshipped the power in the Unluck under the strangely chosen symbol of the jute herb, and to-day an arctic winter of starvation has spread its mantle over them, largely through the agency of this old time acquaintance. But what are we to say, we others, who by our greed and luxury have written so many chapters in the matyrdom of man, as indigo, opium, india-rubber and now jute." The main cause of famine is put down to excessive taxation. No restoration of old time prosperity is possible, if the people themselves continue to pay taxes beyond their power. "The peasant races of India are not wanting in common sense. They have not failed to understand this obvious fact, and a day will assuredly come when the country will take this matter into its own hands and offer terms at its own discretion. That those who pay the revenue have the right to control the expenditure is a doctrine that no Englishman could venture to deny. It is not a theory which he regards as revolutionary, but rather as the self-evident basis of all national existence and an inalienable right of man. As long as India is contented to sit and argue the question, he is perhaps but worldly wise to take what he can refuse concession of. Argument is never dangerous. But if a day should come when she ceases to argue? If she suddenly declared she cared nothing about theory, for three hundred millions of human beings determined on a new arrangement? "Not our right but our will;" if this cry were heard throughout the land? What could be said by the tax-gatherers then? What then? What then?" Vishnu Dagal Varma contributes a stirring appeal to the Indians under the title: "Free trade and Economic Boycott in England." "The Christian Colonists of Africa, Australia and America boycotting not only foreign goods but foreign human beings as well, Asiatics whom they are ashamed to own as their fellowmen. . . The great Italian writer Machiavelli was a gifted politician and statesman; never did he utter a greater truth than when he said "Vengeance sleeps long but it never dies. ... We are god-fearing and peace-loving men. We do not want to see the sight of blood, and do not therefore advocate bloodshed or blood feuds. And bloodshed in the case of India is out of the question as she is disarmed and emasculated. But if Indians have any sense of self respect, they should by an economic boycott try and right the wrongs that have been inflicted on their motherland by the white Christian merchants and traders." Among other articles in this number are "Some considerations of the Budget"; "The plague, what the State can do to prevent it"; "William Knox Johnson"; "The Provincial Conferences of Allahabad"; "An appeal to Theosophists"; "Dimitic Ivanouritsch Mendeleef"; "Savitri"; "Miracles"; "Malabar notes"; "Passing of Shahjehan and continuation of papers on Life of Shivaji" and "Study of Natural science in the Indian Universities." There is a supplement giving the papers read at the Industrial conference of the United Provinces. The illustrations as usual are interesting and there are 26 of them.

JUNE.—Rev. John Page Hope writes on Home rule for India. "As for 'Home rule for India,'...it has yet to win acceptance by the rank and file even of Pro-Boers. But apart from the cry, good progress has been made with the idea, and tens of thousands of thoughtful Englishmen are getting thoroughly ashamed of our autocratic, masterful and selfish grip of India. Still it may mislead to insist too strongly on the desire of Englishmen to be just. That is not the ruling passion in England. The liking for power, and a certain unctuous belief that English rule is best for everybody, dominate the abstract desire to be just," Mr. Hope concludes by giving the advice to India's millions that "India must be its own saviour." Rajanikanta Guha discusses "the Genesis of the present unrest" and concludes, "everywhere the natural frailties of the dominant race give rise to deep-seated

dissatisfaction among the people over whom it rules; and it is in the unimaginativeness, the pride, the inability to enter into the feelings of the ruled—it is in these defects of the rulers of India, that the genesis of the present unrest must be sought." The editor concludes an interesting article on "Students and Public movements," discussing the recent orders of the Government of India on the subject with the following remarks:—

"With their poor pay and dull drudgery, schoolmasters and professors have already a hard lot. Now that ignominious conditions are attached to their work, we are afraid educational work is bound to lose all its attractions for all self-respecting men of ability. But we think teachers and professors in independent institutions should not submit to this insult, this encroachment on their liberty. They should go on boldly taking part in politics as hitherto. ... No one can afford to sell his birth-right for a mess of pottage. He would be a disgrace to his community who would do so."

Among other articles in this number are "Conditions favourable to Social purity," by S. N. Sastic; "The native Indian army"; "Sanskrit Scholarship in the West"; Contemporary India and America on the eve of the revolution"; "Swaraj"; The study of Pictorial art in India, and India Contemporance"; "Mussalman opposition"; "An Institution for the Blind", and continuation of papers of "Shivaji"; Savitri; and the "Study of Natural Science." There are 12 well executed illustrations in this number, including a frontispiece of exceptional interest, by Abanindro Nath Tagore, entitled "Buddha" and "Sugata."

JULY.—In the July number X writes on "Swadeshi in education," and in the course of his remarks says:—"If we are in earnest about higher education, we must take the matter in our own hands ... We shall never be able to get Englishmen of the highest distinction to come to India." Sister Nivedita contributes an interesting paper on "Some problems for Indian research."

"One of the first tasks before the Indian people is the re-writing of their own history.... It is a strange but incontrovertible truth that none of us knows himself unless he also knew whence he arose." Among other articles are papers on:—"Jaya Singh and Shivaji"; "Sanskrit scholarship in the West"; "Some words about Indian students"; "Is Parliamentary Government suited to India"; "The presupposition of psychology" "Savitri"; "Plassy"; "Folk tales of Hindustan"; "Fighting races and castes of India" "Incidents of my early life" by Rai Sarat Chandradas Bahadur, C.I.E. "Shakespeare and Nationality"; "British Indians in South Africa"; "Rajagriha and its antiquities"; and a paper on Longfellow. The illustrations are, as usual, fine and numerous, with a well-executed frontispiece entitled "Sacred Steps" by V. Dhurandhar.

CORRESPONDENCE.

I.

Inclusion of Vernacular as a Subject in the Curriculum of the Royal College.

The Ceylon Social Reform Society,
Colombo, May 15th, 1907.

Sir,

At a Committee Meeting of the above Society held on the 8th inst., it was resolved to request you to be good enough to inform this Society, what steps, if any, have been taken, as a result of the enquiry promised by H. E. the Governor to a deputation of the Society on July 2nd, 1906, with a view of affording an opportunity for the study of Sinhalese in the Royal College.

I am, Sir,
Your most Obedient Servant,
(Sgd.) PETER DE ABREW,
Secretary.

The Hon. the Colonial Secretary,
Colombo.

No. 10531.

Colonial Secretary's Office,
Colombo, 21st May, 1907.

Sir,

In reply to your letter of the 15th May, 1907, regarding the inclusion of Sinhalese as a subject in the curriculum of the Royal College, I am directed to forward for the information of the Ceylon Social Reform Society the enclosed copy of letter addressed to the Director of Public Instruction on the subject.

I am, Sir,
Your Obedient Servant,
(Sgd.) F. J. SMITH,
for Colonial Secretary.

The Secretary,
The Ceylon Social Reform Society,
Colombo.

No. $\frac{414}{22372}$

Colonial Secretary's Office,
Colombo, October 27th, 1906.

Sir,

With reference to your letter No. $\frac{504}{A}$ dated the 12th October, 1906, regarding the above subject, I am directed to inform you that, if a sufficient number of the parents of boys attending the Royal College who are anxious that Sinhalese should be taught in the College are prepared to pay an extra fee for the remuneration of special masters, a class should be formed and instruction given in Sinhalese for a given number of hours weekly.

2. The Principal of the Royal College and yourself should settle the question of extra fees payable by the boys for instruction in Sinhalese and the Principal should then communicate with the parents on the subject.

I am, &c.,
(Sgd.) F. J. SMITH,
for Colonial Secretary.

The Director of Public Instruction.

The Ceylon Social Reform Society,
Colombo, June 7th, 1907.

SIR,

I have the honour to enclose herewith for your information copy of a letter addressed by me to the Hon. the Colonial Secretary and his reply thereto and I beg to request that you will be good enough to inform me, what steps you have taken on the question of the inclusion of Sinhalese as a subject in the curriculum of the Royal College.

I am, Sir,
Your most Obedient Servant,
(Sgd.) PETER DE ABREW,
Secretary,
Ceylon Social Reform Society.

The Director of Public Instruction.

No. 1436
A

Office of Public Instruction,
Colombo, 5th July, 1907.

SIR,

With reference to your letter of 7th June, I have the honour to inform you that a Circular was addressed to parents enquiring their views and whether they were willing to pay extra fees for learning Sinhalese. Of 233 who replied, 144 approved and 89 disapproved. On my return to the Island at the close of year I discussed fully with the Principal of the Royal College the question how to give effect to the wishes of Government in the matter. Our opinion was that if the classes suggested by the Hon. the Colonial Secretary were held out of school hours, they would be of no use whatever. If, however, they were voluntary classes held during school hours, they would cause a disorganisation of work which would have very serious consequences. Our opinion was that the only right way to introduce the teaching of the Vernacular was to make them regular subjects for all the boys in certain classes so that every boy should receive a reasonable amount of instruction in one or other of the Vernaculars during his school course. I requested the Principal of the College to prepare a scheme for giving effect to this; and he has done so. But we are not yet fully agreed with regard to the details of the scheme and it involves a wholesale reconstruction of the school time table, such as could only be introduced at the beginning of a school year. As soon as the scheme is complete it will be submitted to Government with a view to its introduction, if approved, at the beginning of next year.

I am, Sir,
Your Obedient Servant,
(Sgd.) J. HARWARD,
Director.

The Secretary,
Social Reform Society.

II.

Founding Four Scholarships (under the Oriental Studies' Committee) by the Ceylon Social Reform Society.

The Ceylon Social Reform Society,
Colombo, May 18th, 1907.

Sir,

With reference to previous communications which Mr. Advocate Batuwantudave had with you *re* the subject of four Scholarships of the value of Five Rupees each tenable for four years, to be awarded by the Social Reform Society to the most efficient lay scholar selected by the Oriental Studies' Committee, I have the honor to hand you herewith a cheque for Rs. 60 being provision for the first year's Scholarship and guarantee bond duly signed by five gentlemen, who are members of the above named Society, warranting the payment of the balance sum of Rs. 900.

Kindly acknowledge receipt.

I am, Sir,
Your most Obedient Servant,
(Sgd.) PETER DE ABREW,
Secretary,
Social Reform Society.

The Director of Public Instruction and
Chairman, Oriental Studies'
Committee, Colombo.

Ceylon Social Reform Society,
May 18th, 1907.

We the undersigned Donald Obeyesekera; D. B. Jayatileke; L. W. A. de Soysa; C. A. Hewavitarne and Peter de Abrew, do hereby jointly and severally guarantee that the Ceylon Social Reform Society, will duly pay to J. Harward Esq., President of the Oriental Studies' Committee or to the President of the said Committee for the time being the sum of Rs. 960 (Rupees nine hundred and sixty) in manner following to wit:—

1st year	... ...	Rs. 60·00
2nd ,,	... ...	,, 120·00
3rd ,,	... ...	,, 180·00
4th ,,	... ...	,, 240·00
5th ,,	... ...	,, 180·00
6th ,,	... ...	,, 120·00
7th ,,	... ...	,, 60·00
		Rs. 960·00

which sum it has been agreed should be paid by the said Social Reform Society as and for the maintenance of Four Scholarships founded in the name of the said Society tenable for four years under the said Oriental Studies' Committee.

And in the event of the said Social Reform Society making default in the payment of the said sum of Rs. 960 or any portion thereof in manner aforesaid we the said Donald Obeyesekera; D. B. Jayatileke; L. W. A. de Soysa; C. A. Hewavitarne; and Peter de Abrew do hereby jointly and severally promise, agree and warrant the payment of the same.

Sgd. DONALD OBEYESEKERA
,, D. B. JAYATILEKE
,, L. W. A. DE SOYSA
,, C. A. HEWAVITARNE
,, PETER DE ABREW.

Office of Public Instruction,
Colombo, 22nd May, 1907.

SIR,

I have the honour to acknowledge with thanks the receipt of cheque for Rs. 60, sent with your letter of the 18th instant, and to inform you that arrangements will be made to hold the first examination for your Society's Scholarship, along with the Oriental Examinations of 1908.

2. The guarantee signed by five members of your Committee for the due payment of the funds to maintain your Scholarship to the end of the 7th year, forwarded by the same letter, has been received, and will be filed for record.

I am, Sir,
Your Obedient Servant,

(Sgd.) J. HARWARD,
D. P. I.

The Secretary,
The Ceylon Social Reform Society.

THE

CEYLON SOCIAL REFORM SOCIETY.

ANNUAL GENERAL MEETING, 1907.

The Annual General Meeting of the Ceylon Social Reform Society was held at Colombo on the afternoon of the 27th April, 1907.

The report of the Secretary was read and adopted.

The following officers were appointed for the ensuing year.

PRESIDENT:

Dr, A. K. Coomaraswamy

VICE PRESIDENTS:

S. N. W. Hulugalle Esq.
E. R. Gunaratne Esq.
James Pieris Esq.
Hon'ble W. M. Abdul Rahiman
Donald Obeysekera Esq.

TREASURER:

L. W. A. de Soysa Esq.

SECRETARY:

Peter de Abrew Esq.

COMMITTEE:

Mrs. Musæus Higgins
Mrs. A. K. Coomaraswamy
C. Batuwantudave Esq.
John de Silva Esq.
W. A. de Silva Esq.
W. Chapman Dias Esq.
C. S. Dissanayake Esq.
W. P. Gunawardena Esq.
C. A. Hewavitarana Esq.
D. B. Jayatilleke Esq.
R. S. Subramaniam Esq.
M. C. Perera Esq.
R. L. Pereira Esq.
H. S. Perera Esq.
G. L. Cooray Esq.
J. P. Obeyesekera Esq.
L. H. S. Pieris Esq.

The Presidential address was then read (which will be found elsewhere in the pages of this Review). With a vote of thanks to Mrs. Higgins, for kindly lending the Musæus School Hall for the use of the Society's Meetings, the proceedings terminated.

The Ceylon Social Reform Society, 1907-8.

President.

ANANDA K. COOMARASWAMY, D.SC., F.L.S., F.G.S., M.R.A.S.

Vice-Presidents.

S. N. W. HULUGALLE, Dissave.
JAMES PEIRIS, M.A., L.L.M.
E. R. GUNARATNE, J.P., Gate Mudaliyar.
Hon. W. M. ABDUL RAHIMAN, M.L.C
DONALD OBEYESEKERA, B.A.

Hony. Treasurer.

L. W. A. de SOYSA, M.R.A.C.

Hony. Secretary.

PETER de ABREW.

Members of the Executive Committee.

Mrs. M. Musæus Higgins
Mrs. Ethel M. Coomaraswamy
Chas. Batuwantudave
John de Silva
W. A. de Silva, J.P.
W. Chapman Dias
C. S. Dissanayaka
W. F. Gunawardene, Mudaliyar
C. A. Hevavitarana, M.R.C.S.
D. B. Jayatilleke, B.A.
R. S. Subramaniam
Martinus C. Perera
R. L. Perera
H. S. Perera
G. L. Cooray
J. P. Obeyesekera, B.A.
L. H. S. Pieris, B.A.

Honorary Members.

The Rt. Hon. Lord Avebury
Mrs. Annie Besant
Lady Coomaraswamy
Sir Henry Cotton
The Rt. Hon. Lord Courtney
Prof. T. W. Rhys Daivds
Prof. Romesh Chunder Dutt
Prof. Wilhelm Geiger
Sir S. Subramania Iyer
Mr. Dadabhai Naoroji
Prof. Alfred Russell Wallace

Editorial Sub-Committee.

W. A. de Silva
Ananda K. Coomaraswamy
F. L. Woodward.

General Advisory Council.

John Abeyakoon, J.P. ...	Kelaniya.	S. B. Kuruppu	Panadure.
A. Cathiravelu ...	Jaffna.	Rev. G. D. Lanerolle ...	Kandy.
C. E. Corea	Chilaw.	A. Mailvaganam, J.P. ...	Jaffna.
A. Dissanayake, Mudaliyar	Galle.	S. D. Mahawalatenne ...	Balangoda.
J. P. Gunetilleke, Mudaliyar	Hikkaduwa.	A. Naganather, Mudaliyar	N'Eliya.
		Dadhaboy Nusserwanjee	Colombo.
Daniel Joseph, J.P. ...	Matale.	Dr. W. C. Pieris ...	Panadure.
B. Jayawardene, Mudaliyar	N'Eliya.	J. E. D. S. Suriyabandara, J.P.	Kalutara.
A. W. Jayawardene ...	Madampe.		
H. Jayawardene, Mudaliyar	Hambantota.	G. M. Silva	Moratuwa.
		A. Sabapathy	Jaffna.
A. Kuruppu	Horana.	F. L. Woodward, M.A. ...	Galle.

THE

CEYLON SOCIAL REFORM SOCIETY.

MANIFESTO.

THE CEYLON SOCIAL REFORM SOCIETY has been formed, in order to encourage and initiate reform in social customs amongst the Ceylonese, and to discourage the thoughtless imitation of unsuitable European habits and customs.

It is felt that many Eastern nations are fast losing their individuality and with it their value as independent expressions of the possibilities of human development. An imitative habit, based perhaps on admiration for the command of natural forces which Western nations have attained, has unfortunately involved the adoption of a veneer of Western habits and customs, while the real elements of superiority in Western culture have been almost entirely neglected; at the same time this straining after the Western point of view has equally led to the neglect of the elements of superiority in the culture and civilisation of the East. These points are illustrated by the caricature of Western culture so often presented by Eastern men and women who have broken with all natural traditions of their own and who do not realise that it is not only undesirable, but impossible for them consistently to adopt the outlook on life of Western nations, suited to quite another climate and to other races of men; so that the thoughtless imitation of foreign manners involves the suppression rather than the development of "every real betterness." An endeavour will therefore be made to educate public opinion amongst the Eastern races of Ceylon, with a view to encouraging their development on the lines of Eastern culture, and in the hope of leading them to study the best features of Western culture rather than its superficial peculiarities. Although it is considered by the Society that in such matters as language, diet, and dress, we have to deal rather with the symptoms than the causes of the decadence of Eastern nations, efforts will be made to restore a natural pride in such expressions of national individuality.

The Society desires to promote sympathy and mutual respect between men of different nationalities, and in particular to emphasize the natural bonds of fellowship uniting the various Eastern races in Ceylon.

Men and women sharing these views are invited to become members, and to assist the work of the Society. Members will not be bound to adopt any definite course with regard to the particular reforms advocated by the Society from time to time, but it is essential that they should be in sympathy with the general principles laid down above.

The work at present contemplated by the Society includes the encouragement of temperance and vegetarianism, the retention or readoption of national dress (especially on formal occasions) and of national social customs connected with weddings, funerals and so forth. In connection with the latter, the Society is strongly in favour of cremation, as at once the most sensible and sanitary method of disposing of the dead, and, speaking generally, the traditional method in the East. Vegetarianism is advocated as being the most natural and healthy diet and also in keeping with the traditions of the East. The ethical and religious aspects of the question will be emphasized by the members to whom these points of view especially appeal.

With respect to language and education, an attempt will be made to influence public opinion; it is felt by the Society that the education of children at schools where their own language is not taught, or not taught efficiently, is much to be regretted, and it is hoped that parents will insist upon the proper teaching of their own language in any school to which they may be inclined to send their own children. The Society is also anxious to

encourage the study of Pali and Sanskrit literature, and of Tamil and Sinhalese, and would desire to combine a general education on the lines of Eastern culture with the elements of Western culture (particularly science) best suited to the needs of the time.

The Society is anxious to encourage the revival of native arts and sciences, and in respect of the former especially to re-create a local demand for wares locally made, as being in every respect more fitted to local needs than any mechanical Western-manufactured goods are likely to become. The Society also desires to assist in the protection of ancient buildings and works of art, and to check the destruction of works of art which goes on under the name of re-decoration and repair. The establishment of schools of native arts and sciences will be considered.

In religious matters the Society is in favour of the greatest possible freedom.

THE

CEYLON SOCIAL REFORM SOCIETY.

RULES AND REGULATIONS.

1. This Society shall be known as the Ceylon Social Reform Society.
2. The aims of the Society shall be:—
   (*a*) To encourage and initiate reforms in Social customs amongst the Ceylonese and to discourage the thoughtless imitation of unsuitable European habits and customs.
   (*b*) To promote sympathy and mutual respect between men of different nationalities and in particular to emphasize the natural bonds of fellowship uniting the various Eastern Races in Ceylon.
   (*c*) To encourage the study of Pali and Sanskrit literature and of Sinhalese and Tamil literature.
   (*d*) To encourage the revival of Native Arts and Sciences.
   (*e*) To assist in the protection of ancient buildings and works of art.
3. The Society shall consist of Ordinary and Honorary Members.
4. The Ordinary Members shall pay at admission one rupee and afterwards annually one rupee. Honorary Members shall not be subjected to any contribution.
5. Any person who is in sympathy with the aims of the Society may, on application, be elected by the Executive Committee as an Ordinary Member.
6. The Executive Committee of the Society shall have the power to elect Honorary Members.
7. The Society shall annually choose out of the Ordinary Members a President, two or more vice-Presidents, a Treasurer and two or more Secretaries who shall be Honorary Officers.
8. The Executive Committee of the Society shall consist of Honorary Officers and not more than fourteen other Ordinary Members and of these not less than four shall retire annually, either by seniority or least attendance, and shall not be eligible for re-election until one year has elapsed.
9. The General Advisory Council shall consist of the members of the Executive Committee and not more than thirty-five Ordinary Members elected annually at a general meeting of the Society.
10. Any vacancies among Honorary Officers or members of the Executive Committee or of the General Advisory Council during the interval between two annual general meetings may be filled up by the Executive Committee.

11. Twenty-one members shall form a quorum at general meetings, fourteen at meetings of the General Advisory Council, and five at meetings of the Executive Committee.

12. At meetings, the chair shall be taken by the President; in his absence by one of the vice-Presidents; in the absence of President and vice-Presidents, by a member of the General Advisory Council, who shall be elected by the members present.

13. The business of the Society shall be managed by the Executive Committee, subject to the control of the Society.

14. The Executive Committee shall have the power to appoint committees for special purposes and shall also have the power to appoint paid officers to execute any special duties in connexion with the working of the Society.

15. The Honorary Treasurer shall keep an account of all moneys received and paid by him on account of the Society and submit a statement thereof to the Executive Committee, the accounts shall be audited annually by an Auditor appointed by the Executive Committee, and such accounts passed by the Auditor shall be submitted at the annual general meeting of the Society.

16. The annual general meeting of the Society shall be held in April each year, to receive and consider a report of the Executive Committee on the state of the Society, to receive the accounts of the Honorary Treasurer, to elect the Honorary Officers, Executive Committee and the General Advisory Council for the ensuing year, and to deliberate on such other questions as may relate to the regulation and management of the affairs of the Society.

17. The course of business at general meetings shall be as follows:—

(*a*) The minutes of the last annual meeting shall be read by one of the Honorary Secretaries and on being accepted as accurate shall be signed by the Chairman.

(*b*) Any special business which the Executive Committee may have reserved or appointed for the determination or consideration of the meeting shall be discussed.

(*c*) Any motion relating to the regulation or management of the affairs of the Society of which 14 days' notice in writing shall have been given to the Honorary Secretaries.

(*d*) Any papers approved by the Executive Committee may be read.

18. General Meetings shall be convened by the Executive Committee at its discretion, or upon the written requisition of 14 members of the Society.

19. Notice shall be given of general meetings 14 days before the date of meeting.

20. The Secretaries shall have the custody of the records and papers of the Society, subject to the inspection of any member of the General Advisory Council.

21. The Society shall have in their power to enact new and alter old rules at their general meetings after due notice, provided such intended new rules and alterations are passed by a majority of two thirds of those members present at such general meeting.

THE
CEYLON NATIONAL REVIEW.

No. 5—FEBRUARY, 1908.

CONTENTS.

Articles, Reviews and Books for Review should be sent to W. A. de Silva, Darley Gardens, Colombo, or to A. K. Coomaraswamy, Broad Campden, England, or to F. L. Woodward, Galle. Review copies of books in Sinhalese and Tamil, as well as works published in Europe are desired.

THE Ceylon National Review will be published quarterly for the Ceylon Social Reform Society. It will contain Essays of an historical or antiquarian character, and articles devoted to the consideration of present day problems, especially those referred to in the Society's manifesto and it is hoped that these may have some effect towards the building up of public opinion on national lines, and uniting the Eastern Races of Ceylon on many points of mutual importance.

The Review will also be made use of as the organ of the Society, and will contain the Annual Reports and similar matter. The Committee of the Society desire to enlist the support of all who are in sympathy with its aims, as without this it will be impossible to carry on the work of the Society or to continue the Magazine. Contributions of suitable articles are also asked for; in all cases stamps for return should be enclosed; every care will be taken of MSS. for the return of which, however, the Society cannot be held responsible. The price of the Magazine [for which paper and type have been specially obtained from England] will be Rs. 1·00 locally, and 2/- in England, postage extra. All publications of the Society will, however, be sent free to members paying an annual subscription of not less than Rs. 5.

Articles of a Religious character will not necessarily be excluded, but must not be of a controversial character.

The Magazine will for the present be conducted in English, but arrangements can be made for occasional articles in Sinhalese or Tamil if suitable contributions are available.

Authors alone are responsible for the views expressed in their respective contributions.