

# THE CEYLON REVIEW



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## Here and There.

SELF-GOVERNMENT for Ceylon is discussed in an article on page 56 of this number. While drawing particular attention to the views therein expressed we cannot help remarking that the positive side of the question is not the only one that ought to be of interest to our readers. There is also a negative side, an exhaustive and impartial examination of which will contribute, in no small a degree, to the fortifying of the position of the advocates of self-government for Ceylon. Is Ceylon ripe for such a concession as self-government to be made? Are the people worthy of such a high trust? Are there no obstacles in the way of realising this object in the nearest future? Questions such as these, and more, suggest themselves at the very idea of a people governing itself, and they have all to be met without bias in the common interests of political well-being. No one, however, can do justice to the problem of self-government for Ceylon who does not keep the mean between the noisy clamour of "Ceylon for the Ceylonese" on the one hand, and the more ridiculous pooh-pooling of all efforts of a loyal colony at striving to take one step forward in constitutional advancement. When one finds it difficult to maintain moderation it is not desirable to hazard an answer to this question.

UNTIL the three leading races—the Burghers, the Tamils and the Sinhalese—can so closely come together, not necessarily coalesce, as to meet without racial prejudices and agree upon unity of aim and oneness of purpose, it is a risky experiment to recommend self-government. The welding of the Ceylonese people is a work which the native aristocracy alone can effectually accomplish. The claims of the aristocracy on the gratitude of the "people" are not a few, and the generality of Ceylonese can ill afford to despise the importance of the native aristocracy in the economy of progress. The present age, though largely democratic, hesitates to abolish the first principles of hereditary greatness and hereditary nobility, and will not rashly take a step so hazardous as sweeping away the time-honoured landmarks of a nation's nobility. It is to the aristocracy that the "people" look for noble things, for it is by the aristocracy in the ages gone by that the "people" have been trained to appreciate all that is noble in the instinct of progress. It is but gratitude on the part of the "people" to strive to reach up to the high ideals they have before them in the aristocracy.



It is laudable that the "people" are daily growing to recognise the importance of aiming higher and higher in the choice of ideals, and the "people" and the aristocracy in this country have more opportunities now, than ever before, of coming in contact with each other. While this is so the aristocracy is expected to maintain its position by acts of unqualified nobility, to endear itself to the "people" by deeds that may command reverence, to make its genuineness as a living organisation recognised throughout the country by high moral influence and active prominence in efforts of liberal advancement. A good understanding established between the "people" and aristocracy is not a feeble step towards the federation of Ceylon. On the contrary, the aristocracy would come to be regarded as an anomaly on the very threshold of a new century, were it to estrange itself from the goodwill of the people by exclusiveness and arrogance, and quaint notions as to caste, which years of Christianity have failed to obliterate in India, and would, as a useless mechanism, be stowed away in some musty nook of history, or be tolerated as antique trinkets, or be cast aside altogether as fossil nonentities. May this never be! It is a barbarous people in whose history there is no mention of an aristocracy, and it is a happy nation that can boast of a true nobility. The native aristocracy is an institution which has the reputation of many noble traditions to maintain by efficient continuance on the lines of a bright past, with the noblest mission before it of being exemplary.

**The rising generation.** NEXT to the example of the native aristocracy in moulding the destinies of Ceylon in the future, and in some respects of more consequence, is the influence that is possible to be exerted by the rising generation generally. It is only very natural to suppose that Ceylonese will be able to feel more for the welfare of their country than foreigners ever can, and therefore it is to the rising generation of Ceylonese that one must look for the future leaders of thought and promoters of progress. But

how far one may not be disappointed in his expectations is a matter that cannot be discussed in a day. Our schools but feebly shew what stuff Young Ceylon is made of and it is only now and again that some of the flashes of genius brighten the gloom of a monotonous education. Prospects after school are not invariably promising, and competition happens not unusually to be handicapped. In the different professions and in the branches of service under Government the youth of Ceylon have much to fight against and much to dishearten them.

**The Legal Profession.** YEARLY over 60 law-students are registered for a three years' course of study that would fit them for the profession of the Bar. By ten years there would be nearly 200 new lawyers—young men, practising or beginning to do so, and how far their chances of success will go it is impossible to say. The time is not yet when the profession can be said to be crowded, for there is ever a demand for good lawyers. A young man choosing the legal line asserts a great deal tacitly—that he is prepared for considerable risks, that he relies to not a small degree on his own capabilities, that he means to be independent, that he is fit to be a lawyer, and that it is not his special desire to be a failure. Though it is encouraging that the profession is resorted to by many, yet there is room to observe, from the example of some of our great Ceylon lawyers, that the most successful in the profession have invariably been men of general all-round culture, and not merely those capable of passing a given number of examinations. The value and importance of general culture to a lawyer cannot be too strongly urged.

**The prospects of medical students.** AFTER a course of four years of hard study, a Licentiate of the Ceylon Medical College is to be paid by Government hereafter only Rs. 50, to start with. Hitherto, Licentiates were being paid Rs. 75, but in future, their status, in the eyes of the Ceylon Government, would be the same as that of a successful clerical candidate. The one passes in the drudgeries



of reading, writing and arithmetic after perhaps an year's easy study, and the other stands a severe test in all the branches of a science the most honoured among men. That both the passed clerical candidate and the Licentiate in medicine should start life with Rs. 50, is a disgrace without its like anywhere. The step that the Government has taken perhaps indicates that the medical profession in Ceylon is coming to be over-crowded, and that the Government is too poor to give future Licentiates anything more honourable than Rs. 50. It is not far to foresee what the consequences of this measure may be, a measure so radically discouraging to Ceylonese seeking to join the medical profession. There are not many who can afford to go to a British University, and not a few whose sole chances of earning their daily bread by the profession are in Ceylon. An Indian qualification is more hard to obtain than a L.R.C.P. or even an English (save London) degree. Perhaps the dissolution of the Ceylon Medical College may come in its own way as a matter of course, and much better than a discreditable state of affairs, the authorities might either hold out no hopes of remuneration to students, or shorten their term of study and their fees and have the College affiliated to an Indian university so as to enable students to take an Indian degree, unless the necessity is pressing enough for the Medical College to be abolished. We feel sure that the students themselves, more interested in their own affairs, than we can be, will not be inactive, but take the necessary steps to ventilate their grievances.

DISCOUNT represents the real value of money in Ceylon. The Equitable Loan Company, The importance of banking institutions to the trade of Ceylon, Ltd. the Colony is therefore very great. The fixed capital employed in native industries and trades is very limited, and circulating capital plays a great part in the economy of our trade. The principles and methods of credit and speculation are quite as fully appreciated in Ceylon as elsewhere, and have given rise to a large number of minor banking companies besides the European banks. The former however

are neither conducted on sentiments set out in *Psalm, xv*, nor are they conducive to industrial progress and the accumulation of wealth. Loans from usurers at exorbitant rates can never support any trade or industry. But it is under conditions such as these that a great many of our industries are stunted and undeveloped. The Equitable Loan Company proposes to lend on good security, moneys at reasonable rates. While the purpose is very laudable the commercial aspect of the scheme is likewise promising. Shareholders may always expect high dividends.

By enlisting into their number, smaller share-holders of Rs. 10 each a high incentive is given to thrift, and the organisation of the Equitable Loan Company is therefore wide and all-reaching. Among the Directors are included men who are themselves extensive traders, and men who are constantly in touch with the trade of the country. No one can therefore deny want of skill or experience to the company now floated. It is purely a native undertaking, it counts the most moneyed and the most intelligent among the native communities as its share-holders, it brings experience and skill to the work, and therefore nothing but success lies before it.

WHAT the Equitable Loan Company of Ceylon is likely to achieve, if worked well, the Indo-Ceylon Railway scheme is likely to undo if

attempted at all. Ceylon is not a particularly rich place though it is not absolutely poor. The inhabitants of the island find it hard to carry on their own industries for want of sufficient wealth circulating in the country. The opening of a railway, connecting Ceylon with the neighbouring continent would imply a series of disadvantages not sufficiently counterbalanced by the questionable advantages the scheme promises. It has been already pointed out in official papers from the Secretariat that transit to and from India or Ceylon could be accomplished more cheaply under the existing arrangements of communication between the two countries than by an Indo-Ceylon Railway. Any facility the proposed—and practically rejected—scheme might afford



would lead to an undesirable influx into this island of pauper population from India, over and above the number of coolies possibly utilisable on the plantations. The northern districts of Ceylon would be "Madrasahised" beyond a convenient and tolerable degree. That the colonisation of the Wannu must follow in the wake of the Indo-Ceylon Railway is a pretty remote contingency not sufficiently warranted by prospects, and cannot certainly be urged as an argument for the furtherance of the project. For more than one reason it is not Ceylon that would be benefitted by such a scheme.

**The Jaffna Railway.** BEFORE trying to establish a connection with India by rail, it is deserving of attention to have the chief towns of Ceylon connected to the metropolis by railway communication. The opening up of the northern districts, more encouragement to existing industries, revival of old and creation of new ones, work for great numbers of unemployed Ceylonese, more contact with the commerce and culture of Colombo,—these advantages—are being delayed by not having a railway to Jaffna. The Government is not so reluctant to grant the railway as the people are tardy to ask for it. Persuasive, forcible asking has not been successfully resorted to since the days of Father Lytton and the Rev. G. H. Gomes, and should the present generation of the people of Jaffna pass away without wresting from the hand of a "paternal" Government their greatest boon, they would incur the odium of the coming race long after their place is occupied by others. It is not bad giving but worse asking. There are men in the North ready to waste words on questions of no material interest, but on a subject which needs not only wordy patriotism but importunate asking and incessant activity those that would do anything are not many, if any at all.

**Insanitary Schools.** THAT the hygiene of the schoolroom is not less important than the imparting of mental instruction is a principle, supported by the testimony of the medical profession, and ignored entirely in some of the Colombo and out-station schools, especially in schools largely

attended by scholars of tender years. Dusty floors, benches and forms, seldom cleaned, cannot at least be tidy. Beyond points of tidiness lies the immense possibility of harm likely to be done to children by such arrangements. Towards deforming the symmetry of a healthy child's build, nothing contributes more than unhandy, rugged school-seats. Of course luxury is not desired but the rude shabby forms now in use in some of our schools ought to give way to things more modern and more healthy.

THIS seems to be a subject **Galle Water** which is on the brain of the works. Elliot's Southerners in an alarmingly Folly. chronic state. Good water has been *the* want of Galle, probably since the historic town received its first rude inhabitant in possibly prehistoric times. Hydrocele and Elephantiasis are chronic complaints at Galle, and a stranger taking a stroll about the town will not fail to be attracted by the swollen legs which are seen everywhere and are known as "Galle Legs." Both these incipient diseases (which are worse than the small-pox or any other epidemic, since in their action they are little observed and gradual and so not calling for much pressing attention to them) are universally admitted to be the result of the use of impure water. It is however only the poor that suffer, for the wealthy get their water from an outlying village called Labuduwa where the water is excellent. Well, to supply this long-felt want the Municipal Council chose a site for a reservoir, built it at much expense and laid out pipes all over the town. But it afterwards turned out that the site for the reservoir had been most unhappily chosen, for an underground spring which was supposed to exist there, either never existed or was utterly inadequate for the purpose it was foolishly thought it would serve; the water when it came was of a most noxious description. It was utterly unfit for human consumption and the inhabitants would not use it. A blunder so utterly unfortunate never occurred in any public undertaking in any town in the island. The quality of the water was bad; there was no opportunity to find out whether the quantity would be sufficient. Acting on skilled advice, the Municipality



has emptied the reservoir of its water and cleaned its bed and the surrounding land; the water it now contains is drinkable but the expectations of the Acting Government Agent of the Southern Province (Mr. R. W. IVERS) that the rain of the South West monsoon would fill it, have not been fulfilled, and it is an open question whether the rains will ever be sufficient to provide the town with good water. So that through Municipal and official bungling, the money of the Galle public has been wasted and the people are left in a very sad plight indeed and a supply of water to the town put much further off in its history than it was when this unfortunate Beeke Reservoir was decided on.

Tramways arrived when we are to see the tramway in the streets for Colombo. of Colombo. The length of time the scheme has been in

ripening may be judged from the fact that at one of the late sittings of the Colombo Municipal Council the idea of having tramways was very nearly abandoned. Since the subject was first mooted quite a generation has passed away; tramways had time to develop in other countries and to be pronounced an "intolerable nuisance." But yet, the city fathers, in spite of the light of later days, have voted that after all these long years spent in trying to get the "intolerable nuisance," nuisance or no nuisance, Colombo should have the tram. The argument being interpreted means, that the reputation of the Colombo Municipality is of more importance than the good of the citizens of Colombo.

"Compensation for the vanishing Rupee."

THE increase to the incomes of senior Civil Servants and Burgher clerks at least has not come a day too soon.

The impecuniosity of the latter and his indebtedness to that "Indian Jew," the Chetty, have been well-known of late years, so much so, that several provident societies have been formed to help them keep away from the clutches of this inexorable Shylock. A ten per cent increase ought to place this class entirely

outside the danger of the demand for a pound of flesh. The increase to the income of the senior Civil Servant we consider as one of the greatest reforms in the administration of this colony for many a long year. An officer with such opportunities for the exercise of patronage, for the doing of good, for the influence of corruption should ever be utterly above financial want. But what have we been accustomed to hear of late about the Civil Servant with a family? Necessary high living to keep up a position—an immersion into debt,—indebtedness to subordinates,—dark whispers of corruption and mal-administration in consequence. It is to be sincerely hoped that the Government would always remember as its most important duty to keep its Civil Servants entirely above the temptation to seek gain otherwise than in a legitimate manner.

WE must view with alarm Is it not a anything even remotely resembling a justification, either by the Press or by the Public, of the extent to which the liquor traffic is being tolerated in Ceylon. Drunkenness is the greatest curse of this country. Said Sir William Gregory once:—

English rule has given to Ceylon many blessings which the inhabitants are ever ready to acknowledge but we have at the same time extended a curse throughout the Island which weighs heavily in the other scale, namely, drunkenness.

This was in 1872, and with the advance of years, drunkenness has increased and crime with it. The words of Governor Gregory are not forcible enough for modern application. The principles of free trade and personal liberty urged by some to defend the full toleration of the sale and use of intoxicants, do not hold in the case of certain kindred trades. They become ridiculous in application. It is urged that a great many people earn their living by the traffic, but it is ignored that a great many more are being incapacitated for work altogether by the same trade. Total prohibition of the sale of spirituous liquors is not feasible, and restriction is the only remedy. To quote Sir William Gregory again:—



In restricting the sale of intoxicating liquors some diminution of revenue must be expected; but any decrease under that head would be more than compensated by an improvement in the general well-being of the community, and in the reduced cost of establishments for the suppression and punishment of crime.

Surely the Law that tolerates can also restrict.

WE would draw the attention of our readers to Dr. Pinto's Lecture on "Alcohol" published in this number. It is not sufficiently convincing to put mere moral theories before people on the subject of drink; to give a reason for a statement, to quote facts in defence of assertions, to present a point scientifically and lucidly—these are done in the Lecture and done well. Any one who cares to know the "why" of the Temperance stand point—the "why" that is not sentiment nor ranting—would do well to go through this pithy exposition of the true position of Alcohol in the economy of nature.

In addition to the education that is now imparted in Ceylon schools and colleges, the introduction of sound, scientific notions on Alcohol and alcoholic drinks would mean an unquestionable boon. The subject is purely non-sectarian and no objection can be raised to scientific temperance lessons in Government and denominational institutions. The example must be set in Colombo. The habit of tipping, daily, continuous and "moderate" is prevailing to so ruinous an extent among young men of all classes of the community that a course like the one we suggest is certain to be a strong preventive to the school-going section of the rising race. A complete scientific handbook on the drink question, in the shape of a catechism, usable alike by the younger and more advanced scholars, is in the press, having been prepared for the *Ceylon Temperance Alliance*. The book is scientific to the core, with facts and figures and a "why" for every thing and can be confidently recommended for use in schools. The *Alliance* proposes to send a synopsis of the book shortly to the Principals of all schools and colleges, to ascertain their opinion as regards using the book.

## Is Alcohol a Natural Drink?\*

[By DR. LISBOA PINTO.]

IN order to be able to answer this question satisfactorily, we must answer two other questions, viz. "What is alcohol?" and "What is a natural drink?" Let us proceed to answer the latter question first.

### I. WHAT IS ALCOHOL?

The expressed juice of the grape is collected and allowed to stand in the open air. In the course of a few hours a great change is observed in the fluid. There is a commotion in it, as if it had been subjected to a process of boiling. This is known as the process of Fermentation (Lat. *ferveo*, to boil), and is set up by the agency

of the yeast germs, active living microscopic organisms every where present in the atmosphere. This yeast fungus has the property when in contact with the expressed juices of the grape and other saccharine fruits such as the orange, elder, gooseberry, currant &c. of setting up the process of fermentation. In a fluid which has undergone fermentation and is allowed to rest, you notice the following products:—

a. A fine invisible vapour, coming off in small bubbles and which, if breathed, will soon make a man cold and insensible; act, in fact, as a poison of a deadly character.

\* Being a Lecture delivered before the P. W. Methodist Band of Hope, on August 18th, 1894.



b. A froth, which collects on the top of the fermenting liquid, and which if added, even in very small quantities, to fresh juice, quickly multiplies itself in it and sets up fermentation.

c. Beneath this froth a thin odorous liquid, having the same colour and taste as the juice that was set to ferment.

d. At the bottom of the vessel a heavy substance, which settles down when the fluid is at rest.

The first of these 4 substances is a mephitic poisonous gas; the second is what is known as the ferment; the third is the wine, and the fourth the dregs or lees, containing cream of tartar.

This is roughly the process of wine making. Now if you take the wine, or the fermented saccharine juice of the grape and subject it to the process of distillation, i. e. raise it into a state of vapour by heat and then condense the vapour by cold, you obtain what is called the *Spirit of Wine or Alcohol*.

When this spirit of wine is in a pure state, it is known as absolute alcohol; when to 49 parts of it, 51 of water are added, then the mixture is called Proof Spirit. If the mixture contains a larger proportion of alcohol, it is said to be over proof; if smaller quantity of alcohol than 49 to 51, it is said to be under proof.

Chemically, alcohol is made up of Hydrogen, Oxygen and Carbon.

Not only from the juices of ripe fruits can alcohol be obtained, but also by distilling various other substances. And it is found that in all these cases, the spirits thus obtained are invariably composed of the 3 elements, Hydrogen, Oxygen and Carbon, combined in similar though not the same proportions. So that common alcohol is only one of a group or family of chemical substances.

There is, for instance, an alcohol obtained from the distillation of wood, and known as Methylic alcohol. The alcohol which occurs in wine, beer and other drinks is called Ethylic

alcohol. ( $C^2 H^6 O$ ). Another alcohol is that obtained from the fermentation of the starch of the common potato and known as Amylic alcohol. ( $C^5 H^{12} O$ ) Fusel oil.

These and other alcohols have many general uses. For instance, they burn, and some of them are employed in the laboratory for the spirit lamp. They are antiseptic, and are employed as such for the preservation of dead animals and vegetable substances, as in the dissecting room. They are good solvents of many gums, resins &c. and are much used as such.

The foregoing is a brief and necessarily imperfect account of the manner in which alcohol is obtained.

We now proceed to our second question, viz. *What is a natural drink?*

A natural drink is one provided by Nature herself, without consulting the wishes or appetites of any animate being, supplied with bountiful liberality to man and to all the living creation, and fitted for all purposes of life in all periods, in every clime and under all natural conditions.

(I use the word *Nature* to mean the sum total of the powers concerned in the production of all existing phenomena. Before a Christian audience I should of course employ the word *God*; but those who make use of drinks other than pure water do not as a rule like to hear the name of *God*; so I employ a word that is more palatable to them.)

Is there a drink provided by Nature? Yes, Nature supplies to man and to immense numbers of other animals their first drink in life. This drink is what we call Milk. If we analyse human milk, we see that it is composed as follows:—Casein or cheese 10 per thousand; Butter or milk fat 43; lactose or sugar of milk 76; salts 2; and water 900. (Prof. Burney Yeo. *Food in Health and Disease*).

Milk is a food and drink combined, provided for man when he is in a helpless condition, at the earliest period of his life, unable to find his own sustenance, and at a time when



growth is rapid and the wants of the system are most urgent. There is everything in it that is necessary for the life of the infant. There is the butter and the sugar to sustain the animal warmth of the body and for vital motion.

There is the casein to build up the muscles and tendons, all the animal membranes, the brain and other soft structures. There are the salts which enter largely into the formation of the more rigid parts of the body, viz, the bony framework. And lastly there is the water in such enormously large proportions (900 parts in 1000) to supply all that is required by the infant in the shape of drink.

But there is not an atom of alcohol in this Nature's drink. No, not a particle of brandy, or whisky, or beer, or porter, or any kind of alcohol in it!

The importance of this illustration from Nature can scarcely be overestimated. Total abstainers and all who wage war against intemperance should remember this argument from natural history whenever they are told by the imbibers of ardent liquors that alcohol is just as much a natural drink as any other. No, it is not! for here is a nourishment, constructed on an entirely natural design, without any regard or reference to man's inclinations or inventions,—a nourishment, in which the only drink provided for our early life is *water, pure unadulterated water.*

Let us look at this important question from another point of view.

Man is not the only living being on earth. In fact, in the vast universe around us, teeming with life, man forms but an infinitesimal fraction. It would be impossible in a brief lecture like this to even enumerate the boundless wealth of animal life around us. Think of the sea, for instance; of the mighty deep which covers three-fourths of our globe, and which holds in its bosom, in incalculable numbers, the infinitesimally small and the prodigiously large. The microscopic zoophyte—one of the lowest beings in the animal scale—which produces on dark nights the indescribable

sight of the waves looking as if they were capped by millions of luminous sparks; the polypi, which build whole reefs and islands in the Indian and Pacific Oceans, and to whose agency some of the Polynesian Archipelagos are said to be entirely due; the corals in the depths of the great Mediterranean; the protozoa which constitute the sponge; the mollusc which gives Ceylon its lovely pearls; how many countless myriads of living creatures do they not represent? It is said that the female codfish lays 900,000 eggs annually all of which, if they produced each a living fish (which fortunately for many reasons they do not) would be enough in a few years to fill every inch of available space in the waters of the whole globe.

And who can count the millions of other crustaceans and molluscs, of the thousand varieties of osseous and cartilaginous fishes that constitute the staple food of so many sea-coast populations all the year round; of the fearful shark and the gigantic whale? And, leaving the inhabitants of the sea, who can estimate the numbers of the insects and the reptiles, of the birds and mammalians of the earth? And what of those friends and enemies of man, some of them causing the most virulent of infectious diseases, and which only the most penetrating microscopes can discover and which are found in such bewildering numbers in the atmosphere surrounding the earth? Think again of the vegetable life on the surface of the earth, from the huge banyan and other gigantic trees to the fungi and lichens and mosses and beneath them, still the innumerable cellular plants so minute in size that the most powerful lenses only render them barely visible!

All this life, Ladies and Gentlemen, from the highest to the lowest, from the most perfect to the most rudimentary, goes through all its wonderful phases, growing and multiplying itself, full of vigour and beauty, endowed with health and comeliness, without a shade of the use of alcohol for its sustenance; without a particle of any ardent spirit or malt liquor or wine for its food or for its drink.



All life on earth can go on, and certainly all life—drink-loving man alone excepted—does go on without alcohol. And I say this is a fact than which no stronger or more conclusive evidence could be adduced in support of the statement that alcohol is certainly not included in the general scheme of life either as a natural food or a natural drink.

We are told that because we have this and that rudimentary muscle for which we have no use in our present state of physical development, because we have certain parts of our skeleton analogous with those of the lower animals, because we possess at the lower end of our vertebral column certain bones which in the beasts are meant for the support of the tail, that for these and other reasons we are descendants of the Ourang-outang and the anthropoid ape.

I am not here to weigh the merits or defects of that theory of the "descent of man" propounded and worked out with unexampled perseverance by a great genius. But I wish to say to those wine-bibbers who trot out that theory in season and out of season :—Carry your argument to its logical length. Why do you take delight in sullyng the bright reputation of your ancestors? your great-grand parents the anthropoid apes, never drank a drop of alcohol, and why are you addicted to deep potations of it? As far as indulgence in strong beverages is concerned, you are a most unworthy descendant of those respectable abstainers; and it would bring a blush of shame to the cheeks of any decent monkey if he were told that you are his legitimate grand-child!

Returning to our subject, we proceed to consider what a natural drink should be. Dr. Benjamin Ward Richardson answers this question thus :—"A natural drink is one which neither offends nor gratifies the senses of taste and smell. When taken into the mouth and swallowed, it causes no irritation, no pain, no sense of burning, no constriction of the throat, no difficulty in the process of being swallowed. On being received into the stomach, it causes no heat there, no sensation of uneasiness, no sensation of

nausea or sickness, no distension, no eructation. It has the property of dissolving all saline and saccharine substances; of uniting with fleshy and albuminous substances, such as flesh of meat and albumen of eggs. A natural drink in combination with foods in the stomach can mingle with the digestive juices and take part in the digestion of the foods. It will not act upon the blood corpuscles so as to change them in shape, increase or lessen their volume or in any way injure them for their duties. It will absorb the heat of the body as it is generated in the animal combustion, and will cause equal diffusion of the heat throughout all parts. It will fill up all the soft structures of the body, so as to give to them form, volume and flexibility. A natural drink will escape from the secreting organs of the body as the fluid part of the secretions, and escape from the excreting organs with the fluid excretions. It will evaporate from the external surface of the body or skin in the form of vapour and so equalise the temperature of the body, keeping it cool by evaporation, even in the hottest region of the habitable world. A natural drink will assuage thirst, without creating a special desire or craving for itself and without inducing more thirst."

These are some of the requirements of a natural drink as given by so eminent an authority.

I have stated above that Nature's drink is supplied with a bountiful liberality. It is scarcely necessary that I should make good this statement. Every day, in all parts of the world, currents of wind blowing over the vast expanse of the sea take up the watery vapour from it, to the extent of millions of gallons. This vapour consists of minute particles of water held in suspension by the air. When a warm current, thus laden with water, meets a colder current, these particles of water gradually collect and fall down to the earth in refreshing and fertilizing showers of rain. The rain drains off from the earth's surface, forming countless rills of sparkling water, which collect into the lowest channels of the ground, forming streams and rivers;



these in their turn meander through valleys and low lands and pour their tribute of waters into Amazons, and Ganges, and Niles and Volgas which constitute some of the grandest of earth's water-courses and high ways of civilisation. These again carry every hour of the day and night, their millions of tons of water back into the great oceans, to be once more taken up into the clouds and showered down upon the earth.

Is not Nature's drink given to us with a liberal hand? Yes, it is, and no other fluid is required as drink for living beings, and no other fluid can be supplied to all living creation in sufficient quantity and of the required quality.

So far we have endeavoured to see what is alcohol, and what is a natural drink. It now only remains for us to answer the question:—*Is alcohol a natural drink?*

Alcohol when first taken into the mouth offends the senses of smell and taste, as anybody can verify for himself who wishes. Unless very largely diluted it causes irritation and pain and a sense of burning in the mouth and constrictions in the throat. It causes burning in the stomach, nausea and sickness and unpleasant eructations. It cannot dissolve saline and saccharine solutions as well as water can, and instead of rendering fleshy foods soluble, it actually hardens them and thereby renders their digestion more difficult.

I have here on the table, (specimens were shown—ED.) in these various bottles, alcohol and water separately, with meat, sugar, salt, starch and other substances thrown into each. And you can see the results of these simple experiments for yourselves. In the case of the meat, while in the water it has become thoroughly macerated and pulpy, in the spirit it has turned almost perfectly solid.

Alcohol mixed with the food and digestive juices in the stomach causes the precipitation of pepsine, one of the important digestive agents in the animal economy; it coagulates albuminous substances as you see on the table.

"Alcohol" says Richardson "acts injuriously on the blood corpuscles and

interferes very much with their power of absorbing and condensing oxygen. It does not equalize animal temperature, but creates first a temporary fever and then a coldness of the body. It does not assuage thirst. On the contrary, it causes frequently a sensation of thirst and a desire for more fluid than is good for health. It also creates a special desire or craving for itself."

Thus far Dr. Richardson.

On the face of such clear and unmistakable evidence, can we consider alcohol a natural drink fitted for the sustainment of life and health and vigour?

If alcohol were a natural drink, necessary for man and beast, we should find it ready-made everywhere, in all seasons of the year, and within the reach of the king on his throne and the labourer in his hut. But not only is alcohol not found everywhere and at all times, but it would be positively impossible to artificially manufacture it enough for the requirements of all living beings, or even of all men, if all men found it necessary as a drink in the same way as water.

If alcohol were necessary for sustaining the animal warmth of the body, or for building up its soft tissues, or for strengthening its bony framework, or even as a drink, surely it would be found in the first food and drink provided for us. Nature is a wise mother and one of the best of nurses. There are thousands of species of animals to whom nature acts the part of a mother. And if she does not include alcohol in any shape in her bill-of-fare for any member of the vegetable or animal kingdom, can we be wrong in concluding that alcohol is not a natural food or a natural drink?

It is absolutely certain, that the human infant does not require alcohol as its food or drink during the first stages of life.

The child grows up and develops both in body and mind, gains health and vigour and spends at least 15 to 18 years of its life without any craving for alcoholic beverages. Indeed, if induced to taste such beverages, a youth will in all probability reject them as nauseous



and disagreeable. We are all born total abstainers and remain so for at least the first 15 or 16 years of our lives.

Now if we take the average life of a man to be about 75 or 80 years, and if it be certain that at least one-fifth of that term of years can be passed without our tasting even a drop of alcoholic drinks, I ask why cannot the remaining four-fifths be likewise passed without the aid of strong beverages.

I am sure that every young man who takes liquor is led to it not from any necessity, but from imitation of others. Our social customs are such that we should be ashamed of them were we not such extremely civilized beings. A young man goes to see a friend, and the latter invites him to "take something" or to "have a nip" or better to drive a nail into his coffin. The poor fellow does not care for the strong drink, but still he is easy-going, wants to be a man of society and does not like to appear stiff. And he takes the proffered poison. Then at the invitation of other friends, he takes a "half-one" now and again, until he ends by becoming a slave to the habit. Then he feels that he needs arguments good or bad to justify his conduct, and begins to entertain loose ideas about alcohol being a food and its being a natural drink, and about its being necessary for man. And when the pernicious habit of drinking or tipping has taken complete possession of him, he even calls those, who sign a pledge of total abstinence, *Cowards*, because they cannot drink in moderation like himself! Poor deluded creature; he thinks that to drink a little now and again is to have moral courage, and to be able to leave "the devil in solution" entirely alone is cowardice!

Ladies and Gentlemen, I am sure I have taken up your time and exercised your patience sufficiently long. I hope I have made it clear to you that we have only one all-sufficient natural drink, and that is water; that alcohol has no property whatever qualifying it to be a natural drink for man and the rest of the living creation; and that it is false reasoning to say that alcohol is necessary for man as a drink.

### Brotherhood.

As thro' the morning mists we see  
The shapes of men move silently,  
But closer met, are pleased to find  
Some true companion of our mind;

So, in the mists of age and youth,  
Where words and customs hide the truth,  
We walk, unknowing that around  
May many a welcome friend be found.

Till sometimes, on a sudden brought  
To fellowship of place and thought,  
We see the mists asunder roll,  
And start to find a kindred soul.

BEL.

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## Can Ceylonese Govern Themselves?

BY H. A. P. SANDRASAGARA.

THE Declaration of American Independence, for once, gave a turn to the attitude of England towards her colonies, which she has never yet violated. Statesmen perceive alike the folly of too much inter-meddling in colonial matters, and the wisdom of allowing colonies to manage their own affairs, whenever they have proved themselves fit for self-government. Canada, Natal, New-Zealand and Australia have obtained these privileges and no opportunity is lost by other colonies to win for themselves like places in the rank of nations. Of England's possessions in the East, Ceylon has been admitted by all, the most fitted for political experiments and more than one statesman has expressed himself on the advisability of granting to Ceylon a modified form of self-government. In spite of change of parties, ministries, and cabinets, the principle seems to be well established that the less Downing Street is encumbered with the management of her farthest colonies, the better it would be both for the mother country and her relations with the colonies.

Model Governments, as perfect in their constitution as that of the most advanced European states, have been the outcome of so liberal a policy which England alone can profess. What England grants to her colonies is a noble heritage. Her experience, her victorious struggles for liberty, her ever progressing institutions, and her noble example are the founts at which we draw the lessons of political growth we would learn. The life blood of colonial institutions is the sap from the great trunk ages have helped to grow and which now overshadows both hemispheres in its wide embrace. What we would imitate we have to know, and a perfect knowledge of the principles of self-government, must precede the introduction of the liberal

policy which pre-eminently characterises England in her relations with the colonies.

The principles of self-government. No better illustration of the principles of self-government can be obtained than the practice of advanced colonies to which

so valuable a boon has been granted. While the mother-country exercises through its representative or viceroy a nominal sway over the internal policy of her colonies, international relations always rest with the mother-country. A very fair concession is made to the rights of a people to govern themselves, but their protection in times of war and transactions affecting them in the wider circle of the family of nations, have been reserved to the mother-country. A more equal settlement of the question of dependence can hardly be made. A simpler method of disposing questions affecting the status of colonies in their inner administration and in their outer relations can never be devised. The position of self-governed colonies is in every important respect as good as that of independent states, with the advantage of protection from without in return for the acknowledgment of suzerain power.

To attain however to so high a standard of political growth it has ever been the object of England to engraft her institutions wherever possible, in the dependent colonies, and tentative processes have led the way to colonial emancipation if it may so be called.

A certain degree of education and general culture has always been found necessary to such reform, and where the standard of political growth has been deemed sufficient, the people have been granted free municipal institutions which may properly be called the training schools of liberty. That we have reached such



a stage in our political history is attested by the early introduction of municipal institutions into the island. The principle of franchise in regard to the latter has worked very well, and no complaint that our municipal affairs are mismanaged can detract from the standard which such institutions have attained.

There have been turbulent times in the history of the island, when the political horizon had been clouded by the dark storm of strife, and one need refer to them here only as evidences of political activity which cannot fail to bear fruit. The "Ceylon League" though short lived and effected but little, taught the people very much—It removed at least one misconception viz. that a tame submission to measures obviously wrong and reprehensible was consistent with loyalty.

Perhaps the most powerfully organized body, actuated by the most ennobling and patriotic sentiments, that ever undertook to deliver its message to the Government and the country, was the "Ceylon League". In itself it was ample evidence that political activity in the island was not restricted to newspaper editors or Legislative Council members, but that people in general, in the different walks of life, were able to take keen interest in and actively work for the betterment of the country.

In our own time, the Ceylon National Association, has not failed to be of incalculable benefit. It has effected some of the most needed reforms and if as is threatened it is soon to pass away into history, we may take consolation in the fact that its mission has been over and circumstances similar to those which engendered it, may call into existence as well organized and as powerfully worked bodies as the "Ceylon League" and the National Association. Duration of existence or persistent doggedness do not constitute the titles on which institutions such as these can claim our respect. One would rather measure their power and their strength by the actual amount of work done.

But by no means can the inference be drawn that discontented, fault-finding agitation so very chronic in those parts of the island, where the people have just been emancipated from the most exacting autocratism and have suddenly developed dangerous democratic tendencies, may be regarded as a sign of healthy political activity.

In Advance of India. In this respect however we are very much in advance of India. Whatever good the congress has done, whatever it may have

achieved for India, it has not disproved that impatience and insubordination have largely entered into the causes of political activity there. Few native journals in India have rightly understood or expressed what political freedom for India would mean. Meaningless, vague, incoherent longings for greater liberties, and false denunciations of the inequality of British rule are the favourite themes for a provincial Indian Editor. Public opinion in Ceylon is decidedly more healthy, and political agitation is something significant. Englishmen therefore are more in sympathy when Ceylonese agitate, than when they have to listen to the long code of wrongs and grievances of the detested Baboo. True there have been some of the latter who have declared on political questions with more propriety and graciousness, but these are the exception and not the rule.

High ideals and noble springs of action. No denunciation therefore can be deemed too rigorous of the spirit of cavil which permeates some provincial prints, in which whatever emanates from the Government is put down for a fault and no abuse is thought too little where incautious error on the part of Government has been committed. The true spirit of political agitation is very different. High ideals and noble springs of action must be the source and the fountain of political agitation. The immense harm, the absence of such motives produce, can never be well understood till we come to realise how far they have postponed the realisation of our best hopes and aspirations.



The poverty of political speculation such motives betray, may effectually debar the granting of extensive liberties and can only help the growth of resentment and the curtailment of political rights. The danger of a revulsion from the shackles of restricted freedom to unbounded licence, can only be enhanced by the prevalence of such spirit in any section of the press. It is as needless to warn the metropolitan press against such culpable indiscretions, as it is futile to show the folly of it to the provincial prints of the island. This indeed is the most fruitful ingredient in the production of rabid journalism of which in its political aspect something may be said in another place. Not the least harmful of its effects is the desultory study of social problems it engenders.

WHEREAS for political agitation a careful, intelligent and unbiassed study of social problems is needed, it may truly be asserted that many of the declarations of the press and the public on matters of importance have been altogether devoid of any merit. Times indeed there have been when some master minds have taught the people and led them on in unanimous concourse to the formation of correct conclusions. The fault however of the narrow dissemination of the study of politics, lies in those favoured few who though able to enlighten their less lettered brethren, stint the energy and the time to train them to the study of social problems. In England the working man and the day labourer are well-informed on questions of the day; they form their own judgment; they hold their own opinions. It would be rare to find in Ceylon, many even in the highest classes, endeavour to acquaint themselves with what would benefit their countrymen and no study is so desultorily engaged in, or so unhappily neglected, as the study of our political rights and duties.

There is every sign however that such a study has received sufficient stimulus since the paths open to distinction in Ceylon, have hitherto been confined to

those that have been called upon by Government to legislate for the country. Ceylon presents as ample a scope for social and political reform as perhaps any other colony. Questions of grave import are ever cropping up while in our social institutions there is much that needs reform.

The social political aspect of Ceylon is a very fruitful theme, and it is only to be feared that it has received insufficient study. It is common enough to find many people, whose position in society requires a knowledge of the chief events of the history of the island, unacquainted with the veriest details of movements in their own times.

THAT the metropolitan press however has always bestowed patience and study in dealing with political questions no one can deny.

On few questions indeed has there been unanimity among the members of the fourth estate. Both sides of a question have been fairly sifted, historical and scientific facts have been noticed and the public have always been the grand jury by whom the question has been ultimately decided. The position of the press in Ceylon is not that of expounder of public opinion. It rather helps to form public opinion than to expound it. It is therefore of paramount importance that the press should form healthy public opinion. The responsibilities of newspaper editors are certainly greater here than in other countries, their influence for good or for evil, more important, and their position in the economy of our history, very high. Has the Ceylon press risen to this high standard of its duty?

Has it always taught the right? It must undoubtedly be acknowledged that it has raised the standard of political thinking, in spite of deficiencies and failures it has fulfilled its mission. Disinterested men like Dr. Elliott, A. M. Ferguson and George Wall have spent their most precious toil in winning for us some of our boasted rights. Our extended rights and liberties,



our immunity from burdensome taxation, are the monuments of the services of the press in the cause of the public.

ACTUAL legislation has thus been largely influenced by popular verdicts on political questions. Either in the repeal of existing laws or in the formation of new, due weight has always been given to public opinion. Our law-givers have for several years been mostly men chosen from among the champions of popular cause. They have always been able to value public opinion and to accord to it due consideration. The voice of the people has likewise been heard through its representatives at the Council Board, and it cannot be urged that legislation has ever been partial or hasty.

We are thus making measurable progress towards the practice of self-government. Extended liberties and franchise will therefore be neither unwelcome nor a change to which Ceylon would be unprepared.

THE desire for self-government has not taken definite form or shape. It is not yet a movement. It has been foreshadowed in the forties and those who have left a record in the history of the island have yearned for it, and died in regret that their generation was not to see the consummation of their fondest ideals. Charles Lorensz had formulated the scheme of winning for Ceylon a modified form of self-government. Even then it seemed within the region of practical politics. It was not ridiculed as chimerical, Chief Justice Sir A. Johnstone had unqualifiedly spoken in favour of the extension of popular Government. At one time the colonies under the directorship of Mr. Labouchere, were virtually promised free and liberal Governments founded on the principles of the British constitution. Why Ceylon was overlooked it is hard to say.

The greatest of Ceylon's living men—Mr. George Wall has said that the constitution of our Legislature is very inadequate. The conviction is general

that there is no lack of energy, no want of talent in the island to conduct our own Government, with the noble examples we possess in the history of those that have gone before us. Agitation had ever been their motto in fighting for any political cause and need we doubt that we can muster a stronger array of talent and learning, of energy and earnestness in the service of a noble cause?

In passing events we read the future, and experience teaches us how our actions will modify the course of events.

A thankless task it may seem to some to raise the cry for reform. It is so much the fashion in some places to be sceptical, to doubt the wisdom of anything, which would innovate that to impress on the public the importance of any proposed reform needs either the voice of the powerful and the great, or a gradual evolution of public opinion during the course of years. While not denying that lapse of time affords opportunities for exercising cool judgment and forming correct conclusions, a decided coldness and indifference will certainly neither conduce to the right understanding of any question nor to the proper solution of any political problem. It is not difficult though, to see that the seeds of reform are germinating in the popular mind. The contest for the low-country seat though in itself but of little political significance, has brought out many valuable facts which may serve as matter for thought and suggestion. The candidates for the low-country Sinhalese seat are all agreed that a wider representation is needed in our Legislative Council. They have declared their sense on the qualified nature of the official vote. Uneasy speculation as to what may happen keeps them back from broaching the question of reform too boldly. No more significant fact therefore the times present, than that the Ceylonese are prepared for self-government, that they are in many respects equipped to govern themselves.



To recount the special reasons why the Ceylonese may be thought capable of governing themselves is to reiterate very much of what has gone before. To state them clearly, however, is to prove very much that must now be assumed.

The Ceylonese can govern themselves because.

1—*They have stood the test and have not been found wanting.*

Our Municipal institutions—the first germs of popular government have thrived, and the people have been trained to regard themselves as able to take part in their own government. The proper administration of municipal affairs in almost all our important towns, sufficiently maintain the position stated above. The Government has always been anxious and ready to grant municipal government to every town of any importance. We are therefore in no way unprepared to take part in the wider expansion of our liberties, whereby we may obtain the right to govern ourselves.

2—*They take a keen interest in political problems.*

As far as culture and education as enjoyed by the island would permit, no political question of importance has not been keenly discussed by the people. History and passing events illustrate the foregoing statement.

3—*They possess an efficient press and a healthy public opinion.*

No doubt can arise with regard to the position here assumed. Ample evidence has been adduced in the course of this article to prove this proposition.

4—*There is no lack of men willing to serve the people.*

It is hardly necessary even to postulate the above; so patent it is.

5—*The testimony of our ablest men is in favour of it.*

The greatest men of the previous generation and of this have thought that the time was nigh when self-government may be granted to Ceylon.

The cry for electoral government is therefore something real. It has not assumed definite shape or form.

People have prophesied, Editors have declared themselves, and we could almost discern in the dim future the faint streaks of the dawning sun of national existence. The feeling is very general that our legislature is inadequate.

No one however seems exactly to know what we require. Some would have a wider representation, others non-racial seats in Council, the more advanced and far seeing however feel sure that the time has come when Ceylon may govern itself. An equalising of social conditions, and a levelling of racial distinctions must precede the granting of self-government, and there is reason to fear that old institutions cannot stand long. Wealth, rank, and learning are beginning to adjust station in society. Freed from the dead weights of national prejudices and failings, the march of progress will be by jumps and strides.

People are beginning to realise that self-government for Ceylon is no mere *chimera*. Ceylonese are reasonably impatient that they should be left behind in the march of the progress of the world. The time has come to set a visible movement on foot. With her ever-increasing trades and manufactures, and her growing wealth and prosperity, wealth has been widely diffused throughout the island; education and culture have followed in its train and with self-government Ceylon may rightly claim to be the diadem on the brow of Britain.



## CEYLON LEGISLATIVE COUNCIL.

"THE LEADING STAR" UNVEILS E. F. G.

A CORRESPONDENT to the 'Ceylon Review' for September 1894, subscribing himself E. F. G., deals very largely on the Legislative Council nominations. His line of argument and his logic betray very much the 'vice versa' of the disinterestedness and the absence of any personal bias for which he, in his concluding remarks, takes credit to himself. E. F. G. seems to regret, perhaps, that he is not of aristocratic family (for aught to the contrary) simply because all his contentions go to argue that aristocratic birth disqualifies one from filling the Legislative seat, in spite of any and every other qualification that such person may possess. With a view to bring his contention about, he goes only to the quotation of parts of addresses and to the ignoring *in toto* of the intrinsic worth of those who happen to be of respectable birth. E. F. G. argues elsewhere that it is hard luck for "gentlemen of wealth to be shut out of Council" through the eccentricity of their ancestors. Why can't he take the same line of argument and say with equal force that it is hard luck with those deserving gentlemen to be shut out of Council simply because their parents happened to be respectable or aristocratic? Hard luck it would indeed be for both sides, and to E. F. G. in particular who seems to lament this so much. I take him verbatim:—"The boasted high caste, and the specially favoured 'aristocratic family' cannot now, with any show of confidence, lay claim to the seat." May I ask him why? If as he says in the *boasted* high caste, there be members to eclipse the members of the lower castes (taking E. F. G. at his own words) in all other requisite qualifications that are expected in one fit to represent his countrymen in the Legislative Council, why should such be considered ineligible for such honor? E. F. G.'s contention as quoted above stand without a qualification, and taking it by itself, therefore, a member of high caste or aristocratic parentage has simply to deplore that his parents were not of E. F. G.'s stamp, that they must therefore curse the hour they were born, and die because their

accident of birth precludes them from enjoying these privileges and honors which their individual merits and deserts entitle them to. We next find E. F. G. with these words:—"In the march of civilization however, the proverbial Oriental Conservatism must give way, and the grand old lines must be completely obliterated." This is really *grand* in E. F. G. But he is a little too premature to urge the complete obliteration of the grand old lines, as his knowledge and experience (?) of Ceylon must tell him that Ceylon could not reach that climax of enlightenment before it could come to England, even where, the proverbial conservatism, has not given way *completely*. In, therefore, both Ceylon and England, or I may say, Europe, E. F. G. stands the grand exception, but with what consistency, we shall presently see, as we proceed further with his views and logic. Under E. F. G.'s "King Demos," he indulges himself in a flippancy of language and style which scarcely does credit to one boasting to himself of all the impartiality, disinterestedness, intelligence, enlightenment, &c., which his words convey, he is swayed by.

## "THE HYPOCRITE"

He speaks of a candidate "playing the hypocrite from beginning to end" in that *he* does not put *himself* forward but that he seeks comfort in the fact that his name is put forward by his friends. His language goes to imply that the candidate is more an unwilling victim at the disposal of his friends, than one able to exercise his freedom of will and action. It is not so. E. F. G. betrays a lamentable ignorance here. The persons for whom their friends (as E. F. G. puts it) work, have the liberty to ask them to desist if they care not for the distinction or the honor which is at the same time coupled with so much responsibility. Any silence on this head means consent. Where is hypocrisy here? From the time this privilege was extended to the Sinhalese, the present system is what has been adopted to submit to His Excellency the Governor the names of persons eligible for nomination.



Up to date these have not been ignored or slighted by the Government, and it is not now time for the Government to suppose that Ceylon and her sons are so degenerated, base, mean, and unscrupulous as E. F. G. (the *grand* exception) would have us believe. What does E. F. G. next say? "The qualifications, that to his friends seem to entitle him to a seat, are few and simple. He must belong to the leading caste, and if possible to a family considered to be the leaders of that caste—he must be rich, and must be independent." Mr. E. F. G. is either determined to wilfully and deliberately ignore facts as they are, or he must be blind in one eye, to put in this form and in this language, what has been done by respectable and sensible people on so important a matter. Can he single out one individual instance when people based their views on wealth, independence and caste or class *only*? Let him say 'yes,' and quote the proceedings of that body or that meeting and I shall cry 'peccavi'! Perhaps, E. F. G. sees one who in respectability, wealth and independence (not independence as he defines it—of which you will see as I proceed) supersedes the rest and is jealous of him. Why should he not open his other eye to see whether this one is on par or above the others in other requisites too—say, as he puts it, public spiritedness, moral character, and the Manifesto? Have not the proceedings of meetings held, shewn more of each candidate than what E. F. G. would have us believe?

#### "THE NATU COTTA CHETTY"

E. F. G. then gives what he thinks is a splendid illustration. He takes a Natu Cotta Chetty with a smattering of English, a proverbial hoard and a practical knowledge of the rules of Arithmetic. This he miserably attempts to make run parallel with the different candidates having wealth and independence. E. F. G. deserves a severe caning for his logic. He attempts to class all the wealthy Sinhalese with Natu Cotta Chetties simply because the former happen to be wealthy, forgetting that with their wealth, they are also possessed of intelligence, experience, public spiritedness (as he puts it) and all other requisites that go to make a useful man. E. F. G. is decidedly running amuck against wealth or the wealthy here. Let us see how far he is consistent when, in

the twelfth page of the same Review, and in the first para. he says—"Of course a public man must of necessity be one of some status both *pecuniary* and social." Here he *admits*, wealth is a necessary qualification—after denouncing its possessors to his heart's content. Strange arguing—strange reasoning. Perhaps, E. F. G. counted on his readers forgetting the first page of his strange production when they went to the next. Perhaps, that may be the sort of reading that toppers or those troubled and harassed by writs against property and person issued by Natu Cotta Chetties, may be given to, but with those of a cooler judgment and less disturbed attention it is far different. What is E. F. G.'s next deduction?

"Wealth, and especially the accumulation of wealth goes, usually, hand in hand with him, self-centred and bigoted." It may be that E. F. G. is driving at the very Natu Cotta Chetties when he is despising wealth and the possessors of wealth at this rate, and one is tempted to ask if E. F. G. is a wealthy man or one that covets wealth, or one that strives to be wealthy or one that has forsaken the world at least. The last cannot possibly hold good with him, because with one that has forsaken the pleasures of the world, it is not consistent to display that bitterness of feeling and that one-sidedness which his contribution to the 'Review' teems with. It is but too clear that E. F. G. has to be told how much Ceylon's sons are indebted to the wealthy that have with ungrudging liberality contributed to their advancement. Is it the poor that have opened these facilities? To how many wealthy people have we to acknowledge the indebtedness of our prosperity and rise? How then could his contention that "wealth is self-centred and bigoted" hold water? It may be so with the Natu Cotta Chetties perhaps, but to say that it is so with anyone of the candidates now in the field is what I repeat a *deliberate lie*.

#### "PHILOSOPHY"

Under the same heading "King Demos", E. F. G. attempts Philosophy (page 7 para I). A question is put in the following words:—"Is it possible for such a one," meaning one possessed of more wealth than he knows what to do with, "to so completely turn over his past self, to so completely forget self-



motives, as to give himself completely to the good of his constituents"? Pray what is this *complete* turning and *complete* forgetfulness that E. F. G. thinks so necessary?

Men of wealth have to look at the world with broader eyes than those who hire their services and sacrifice their consciences for the Almighty rupee. What is this *complete* forgetfulness and *complete* turning over a past self that E. F. G. urges? Is it the turning over of the black skin to look fair? How could these be in any way compatible with the theories he himself advocates? A *complete* turning and *complete* forgetfulness, are not what are expected. Following E. F. G.'s philosophy this complete change may end in a Lunatic Asylum. What is required and expected is ability to grasp and handle questions of public and political importance, without "fear or favour, affection or ill-will". Wealth when added to the other requisites is a material help to forget "fear, favour, affection and ill-will", and for that to be converted into a logic so unsound and a philosophy so vague and inconsistent, is to cry shame on him that advances this logic and philosophy; and further, when we contrast this with what he says—"a public man must of necessity be one of status both *pecuniary* and *social*", thereby admitting, if not urging, the fact that wealth is an essential, where do we find our fond and fair advocate E. F. G.? We find him entangled in the meshes of his own web, as a spider often finds itself when it overrates its powers and seeks to make victims of those whose heavier weight crushes its machinery with its author to boot.

#### "HEREDITARY GAMMON"

We next proceed to E. F. G.'s "Hereditary Gammon". What we hear and read of hereditary rights, hereditary privileges, and hereditary succession, &c., E. F. G. seeks to convert to Hereditary Gammon. Those that have nothing to inherit from their parents except the colour of their skin and eyes, or those that blush to own or inherit what is left them could be excused for talking or writing all this gammon on what is styled 'Hereditary Gammon', but, with regard to those to whom hereditary honors, rights and privileges descend, they truly are proud of them and guard them with jealousy

and care. Hereditary Gammon! Expression is slang and language unlicensed. Go to kings and peers of the realm and ask if Hereditary right is gammon. Go to the English Law of Succession and ask if Hereditary claims are gammon, and E. F. G. will have his answer. Go to His Excellency Sir Thomas Maitland that invested young Pangakoon (a boy of scarce seven years) with the rank and title of Mudaliyar of Morawak Korale, when that child asked the said Governor for 'jaggery', whether Hereditary right is gammon (Vide Capper's 'Old Ceylon', page 105). Go to the Princes Albert Victor and George of Wales, that invested the late Udugaha Mudaliyar's son Mr. Solomon Dias Bandaranayaka with the rank and title of Mohandiram of the Governor's Gate, and ask them if Hereditary honor is gammon (Vide 'The Cruise of H.M.S. Bacchante', Vol. II. page 329) and E. F. G. will be sufficiently answered. Hereditary Gammon! Yes, there may be something like that in the majority of cases. Children of gamblers turn gamblers; of rogues, rogues; of astrologers, astrologers; and those of deep conniving and planning arch-schemers that abuse their powers and intellect, *turn out* equally deprived and base &c., but even here, it is not Hereditary 'Gammon', but hereditary 'vice'. Enough for the present on 'Gammon.'

I quote here the passages alluded to, to shew how what E. F. G. calls Hereditary Gammon is regarded by the 'English':

("Old Ceylon," page 105)—"The dinner at an end, a venerable retainer of the house who had carried the Mudaliyar in his arms as a child, brought in the sole heir of the house of Pangakoon. The happy and proud father presented him to the Governor, who took him on his knee, and after speaking a few kind words, placed him on the table. The Governor rose and at the same time the assembled guests stood up; he made a short address full of compliments to the host, and expressive of the hope that the little boy before them would grow up in health and strength, and worthily maintain the ancestral honors of his house. The family sword and the rich lace belt were then handed to the Governor, who proceeded to invest the boy of *scarce seven years*, with the rank and insignia of Mudaliyar of the



Morowak Korale. Three *British cheers* hailed the newly-made Mudaliyar; glasses were filled all round, and his health drunk in brimming bumpers. That boy-Mudaliyar was in due course sent to the Seminary at Colombo, where he acquired the knowledge that was to qualify him for the position he was destined to fill. His salary in the meantime was regularly paid, and accumulated into a respectable sum by the time he attained to manhood and went back to take up the Mudaliyarship. Before the good old man was gathered unto his fathers, he had the satisfaction of seeing his son rise to the Attapattu Mudaliyarship. That son too lived to a good age, and left his name, his wealth, and his honors to his son, who, not unworthily, perpetuates the glories of their house as Mudaliyar of the Belligam Korale and Mudaliyar of the Governor's Gate; and so long as *nobility of birth*, combined with much personal worth, continue to evoke a sentiment of regard, may the illustrious house of Ilangakoon never want an heir in whom those virtues are reflected!

("The Cruise of H. M. S. Bacchante," Volume II, page 329)—"We had lunch here with Mr. Saunders for our host; and after the Governor had made the Mudaliyar's son 'Mohandiram of the Gate,' Eddy (meaning Prince Albert Victor) invested him with the chain and medal of office and girt about him the short silver-hilted sword."

#### "LOGIC"

Allusion is made under this heading to two that have been refused admittance to the "Charmed Circle" on account of their fathers or ancestors having married European and Malay ladies. I do not know how far this is true, but if true, what does E. F. G. care or what can he do? The "Charmed Circle" as E. F. G. puts it, thinks it fit and proper to admit some to its precincts and refuse admission to some. How can this affect E. F. G. or Legislative nomination? The allusion bears no connection and it is more rot than anything else. In what immediately follows, it is but too evident that, E. F. G. seeks, to base an argument on what he calls logic, but what appears to others a blank. The words that immediately follow (page 7 last para. line 11.) are,—"If the same *logic* was held by the remaining races of our Island population,

these two unfortunate gentlemen belong to no race, now recognised by the Government—for no member represents them in Council." What is this Logic he speaks of? The 'Charmed Circle' not associating itself with A. & B. is no logic. To say that, because the 'Charmed Circle' will not recognise them as members of their circle, no member represents them in Council—is to say the least, not true. The simple fact (?) that they are shut out from the 'Charmed Circle' does not argue that they belong to no race and much less that they, and such are not represented. E. F. G. is in a cloud here, and to show how he would find himself in a still more false position, I would, granting all he says here to be true, just put it in parallel with what he says in page 4 of your 'Review' from line 6—"It is a matter of fact that the representative of one Community is given an opportunity in Council to be interested in the concerns of the *other* classes there represented, that he is called upon to legislate for the good of the *general public*, not exclusively for his own community." E. F. G. could not stultify himself more. He unsays in the 8th page, what he says in the 4th. In the one place he would have us believe that there are some unrepresented, and in the other that they are, and more fully too. Let E. F. G. himself solve this as it passes my comprehension to do so without calling him an inconsistent and prevaricating individual to whose theories no weight or consideration could be attached.

In the next para. (page 8) under the same heading "Hereditary Gammon," E. F. G. admits, (in the opening) that the Government of Ceylon has acknowledged the rights, privileges and claims of a certain family to fill this distinction. But he studiously avoids mentioning the *grand* fact that in this family, and circle alone, were then found competent and eligible gentlemen to perform the functions of so high an office. He next quotes a phrase only (not the clause) of one of the election-speakers and confining himself only to what he quotes, attempts to make the readers believe that, that is the only ground on which the election-speaker dwelt. This passes endurance. The speaker, E. F. G. alludes to, said also—and that more forcibly—that in



this descendant of a noble house and scion of a noble family, the speaker found one who by his exertions and the successful cultivation of his talents has made himself pre-eminent as a *public* and useful person.

It is really not fair, but meanly trickish of E. F. G. to isolate part of an expression and harp upon it without dealing with the whole and doing justice to or commenting upon what the speaker really meant. E. F. G. commits himself miserably and helplessly here, as either a paid hireling or worker of mischief. His buildings are his own—his foundations on sand, and his fabric therefore falls.

#### “THE ARISTOCRACY”

E. F. G. transgresses again. In page 8, para. II, line 15, we have, “If the members of an aristocratic family have so interested themselves in the welfare of their countrymen, and have acquitted themselves as public men, then certainly appoint them to the seat.”

The introducing word ‘if’ conveys pointedly that no member of an aristocratic family has either *interested* in the welfare of his countrymen or *acquitted* himself as a public man. To comment on this is unnecessary, because I denounce the statement as untrue. E. F. G. seems apparently anxious to know whether the fathers of the aristocratic gentry had earned their wealth legitimately or illegitimately; he emphatically urges that, the sons spend it lavishly and that it has given an ‘impertinent’ independence to them. On these grounds merely, he asks, if a sane race is to pin their faith to the name of aristocracy. Joining issue with him that on these grounds merely a race ought not to pin their faith to the name of aristocrat and that a *just* Government will not be *justified* (to use his own words) in nominating such a man to a seat, I would go further and say that a *lavish* expenditure of legitimately and illegitimately hoarded treasures and an *impertinent* independence, are in themselves sufficient to shut out such persons from any nomination. I cannot however refrain from remarking what strikes me, as I believe it would to every reader, the mean way of throwing nasty aspersions on the lives and characters of deceased gentlemen that had not only occupied places of distinction but whose morality is beyond impeachment.

This is simple malice. This is wickedness without parallel; and this shows E. F. G. in his proper colours. Now a word about ‘impertinent independence’. E. F. G. seems so very anxious to cry down the independent position of a native, that he seems either to misunderstand the honourable independence of a gentleman as was put forward by the election-speakers, or one bitterly envying those that could command this independence; otherwise he would never have brought the word ‘impertinent’ to qualify that independence which a member occupying the seat must and ought to have. Every sane man will grant that what was meant or intended to convey by ‘independence’ is:—

(a)—The having of a sufficient competency,

(b)—The absence of any occasion for bribery and corruption,

(c)—The fitness of such a one to conscientiously deal with questions with boldness and frankness,

(d)—The absence of that subservient and cringing spirit which place-hunters often betray.

I fail to see anything impertinent here, and for E. F. G. to depict it in impertinent colours, is really impertinent in him. In what follows it seems that E. F. G. has been miserably disappointed in securing collections or subscriptions from the aristocratic gentry in some matter or matters regarding which he may have been very anxious. Take the ‘Lady Havelock Hospital’ contributions and you see the lie here. E. F. G.’s next argument is something like this:—That *because* enlightened England with the learning and culture of more than four centuries now clamours for the abolition of the House of Lords, we should also clamour against the nomination of an aristocrat to the Legislative Council. How narrow-minded E. F. G. is, I leave my readers to judge. The principles and the arguments on which these clamour for the abolition of the House of Lords, are certainly not those on which the Sinhalese memorialise His Excellency the Governor to nominate an aristocrat, because, it is not simply on the ground of his being an aristocrat that his nomination is solicited, but because, he, in *addition*, is the possessor in a far superior degree, of all the other necessary qualifications, which,



with his aristocratic birth, go to make him the fittest representative. Regarding the question of the abolition of the House of Lords, I shall make E. F. G. pale, but for the fact that this is no time or occasion for it, E. F. G. seems to put the House of Lords in England and the Legislative Council in Ceylon on par. He could never be more mistaken in his life. A stupid ignorance he betrays and I can only pity him. The last two sentences of E. F. G.'s "Hereditary Gammon" cut beneath him—all what he has been building. He says that "the respect of the aristocracy is now no more" and that,—namely, the absence of the respect to the aristocracy—"added to the claims of rival castes must sooner or later decide the so-called claims of the aristocracy to the monopolisation of the seat in Council." Not confining myself to E. F. G.'s 'gammon' let me ask my readers, if E. F. G. does not truly admit here that if the respect of the aristocracy is *not* no more, the monopoly (?) is theirs? This, once established on the shewing of E. F. G. himself, he finds no loop-hole of escape. He cries down aristocracy and he supports aristocracy. His language betrays his views, and *that* language, if nothing else, shews how futile his efforts are to run down a people that have not only rendered themselves worthy representatives of a leading family, but still continue to bear honourably the onus bequeathed to them.

#### "MASS MEETINGS"

E. F. G. next takes us to 'Modus operandi.' Censuring the course adopted by the electors, E. F. G. speaks of mass meetings that can be held for anybody and everybody; he questions as to how they could be held as *large* and *representative gatherings*, he speaks of friends of candidates forming managing committees, discussion to the demerits of these candidates being disallowed, the particular candidate elected 'nem. con.,' the discussion based upon the wealth, birth, independence, *gammon* of the candidate and that the candidate buys public opinion by different means. He proceeds further to tell us how a 'grog' secures a signature and how these signatures are the product of black-mail. To E. F. G.'s confusion, let me ask him if such men as Tudor Rajapakse, Gate Mudaliyar, Arthur Jayawardana, Atta-

pattu Mudaliyar, E. R. Gooneratne, Gate Mudaliyar, the late J. M. P. Pieris, Gate Mudaliyar, Chief Priest Sri Sumangala, the Rev. Abraham Dias Abeyesinha, Sinhalese Colonial Chaplain, and such other public and prominent men that have taken part at meetings are men that would or could possibly stoop themselves into holding sham-meetings and misrepresent facts to a Governor on a matter of such paramount importance or on any matter at all? E. F. G. deserves to be shot when, under his 'modus operandi,' he says:—"All the discussion has been on the wealth, birth, independence, gammon—every speaker dwelt on it and not another word was said." In the first place it is not English, and in the second place it is deliberate lying. It was not on wealth, birth and independence alone that speakers dwelt; their speeches as reported in the papers shew how competent they were to appreciate the character, intelligence, experience, public spiritedness, &c. of their nominee. All these E. F. G. styles *gammon* and I believe I shall not be far from wrong were I to say that, the influence of mammon makes him style them *gammon*. What E. F. G. cannot get over, what he dare not handle with impunity, he calls *gammon*, and it is very common even with Parliamentary debaters to so skip over what they cannot meet.

#### "THE PRESS"

'Modus operandi,' E. F. G. concludes with the following remarks:—"The press too happily takes up the usual wealth-birth-independence cry and the ubiquitous *Cor* enters into a course of lick-spittilism which makes the whole business as abhorring as it ought to be important." I shall take this in contrast with what he says of the Press under the heading 'Candidates' page 11 line 12. "Indeed the Press might take a leading part in the business. It has been the greatest instrument in helping forward the great movements that have tended to the good, not only of this island, but of all the world. And the Press might with great advantage have an important part to play." Press is condemned, Press is praised. In the condemnation there is no qualification—it is a sweeping one; in the next, allusion is made to a particular section of the Press (read lower). Whatever it be, E. F. G. is



attempting a line of argument, the fallacy of which he himself makes but too apparent. In the one place, he makes the Press his enemy and the enemy of the public, in the next, he makes the Press his favourite and the favourite of the public, seeking protection under two sections to which he divides the Press. This attempt is a miserable one. E. F. G.'s logic sinks him deeper in the mud. The speed and violence with which he commenced the attack have gradually lost their force, and, towards the 11th page, we see his false colours disappear, vindictive malice exposed and an utter failure of the miserable attempt he made, exhibited to public gaze. Logic and Philosophy have been attempted, but in the run they have disappeared in the clouds frowning indignantly on him that invited them to support his false contentions; individual cases have been taken to reflect on bodies and communities, but these themselves have blushed to own or support E. F. G.'s theories. We now find E. F. G. an isolated individual deserted by his logic, his philosophy, his grammar, his consistency and his facts (?) and have him at the mercy of those whom he has been attempting to delude.

#### "CEYLONESE REPRESENTATION."

Behold E. F. G. again with his "racial representation." He seems very anxious to do away with the different races of the Island. He would have us believe that because, "till now, what anyone of the representatives has advocated, has been in the interest of Ceylon and Ceylonese, and not of the Sinhalese or Tamils"—to neither of which E. F. G. seems to belong—"it does not stand to reason that representation should be racial and not on the broader and wider basis of Ceylonese." Wonder of wonders to say that Ceylonese representation (according to E. F. G.'s version) is wider and broader than racial. In racial representation, we have one for each race, and when each race is represented, we have all races represented, if all races are represented, the whole of Ceylon and the Ceylonese are represented. If E. F. G. refers to those whose luck he denounces to be hard, because their parents were so eccentric as to marry European and Malay ladies, and that therefore they go without a representative, why cannot he open his eyes and see whether they are not Burghers. If

they are (I challenge him to gainsay it) and, if there is a Burgher representative, who, pray, are the particular individuals or individual unrepresented? When every class and race are represented, the representation is wider, broader, and fuller than novel Ceylonese representation that E. F. G. seeks to introduce. To say (in his words) that because what "the representatives have hitherto advocated has been in the interest of Ceylon and Ceylonese and not of the Sinhalese or Tamils" (page 9 column II.) racial representation is not necessary, is false reasoning. Is it in E. F. G.'s power to tell us whether questions on racial matters will not be, or are not likely to be discussed in Council, simply because (if we are to believe E. F. G.) they have not yet been? Is E. F. G. one whose luck is hard owing to the *eccentricity of his parents* (his own words, not mine)? In that case let him know he is a Burgher and find his proper representative. His luck would indeed be a very hard one, were both the Sinhalese and Burghers to shut him out. The Mohammedan representative is spoken of in the most disparaging terms (page 9 column II.) and the Mohammedan community are recommended to have "their representative outside them," and a hint that "they could have easily found one," also follows. With the Mohammedan community one thing is peculiar. A man of any race, nationality or creed, turning himself a Mohammedan, is recognised as one of that community—so that if E. F. G. would embrace Mohammedanism (as rank and professed atheists and lecturers on atheism have, after a trip to foreign shores become converts to Christianity), he can be sure of being acknowledged by that community with the prefix 'Honourable' to his name.

Under E. F. G.'s 'patch-work' we see him advancing a line of argument exactly similar to those that are ever fighting with the glorious uncertainties of the Law, to hood-wink a judge and confound a jury. He says, "The system of gaining public opinion now in vogue, viz, by holding monster meetings, should be done away with." Let me ask him which should precede—the "gaining of public opinion" or "holding monster meetings?" Every sane person will admit that one should be popular *first*, and that monster meetings are the result of popularity



one has gained. To say that it is by monster meetings one *gains public opinion* is meaningless rot. E. F. G. would have us believe that the monster meetings already held for the different candidates were got up to make them popular, insinuating that they are not popular men. The first is an impossibility because no monster meetings can be called for an unpopular man, and much less could they make such a person popular. The next, viz, the insinuation that those now in the field are not sufficiently popular, is a bold one that does no credit to the writer. We are next told that monster meetings "in no way tend to bring out the wishes of the country at large." I wonder what E. F. G.'s definition of *monster* meeting is, if they are not the public expression of the wishes of the country at large.

#### "ASTROLOGY."

He then proceeds to say that "it not unusually happens, that what the daily paper chronicles as a 'well attended and representative gathering', &c., &c., might in reality be a quiet chat between these people on the sea-shore!" I agree with him there and I would further support him with what I know of a meeting so chronicled in the papers. It was simply a chat and nothing more, among some Toddy drawers, under the shade of some cocconut trees, to the effect that their nominee is one of whom astrologers have been prophesying that he must one day mount the Bench, and that therefore he will be nominated, which will be 'a healthy sign,' indicative of the final fulfilment of the said prophecy. Where I would differ from E. F. G. is his *whole-sale* condemnation of meetings, because some happen to be misrepresented. What is the safe-guard here? It is the noting of the respectability, and status of the different individuals that form or head these meetings (after due public notice), and seeing if they are men that are likely to misrepresent facts. Men, really good and true, ought not to be classed with those that have nothing to lose, and simply because one may not have succeeded in getting up for his favourite or himself as many meetings (or more) as there have been for others, it is a shame to cry down time-hallowed practices and observances, and say in the words of E. F. G.

"Have done with such make-believes. Away with the memorials and roll of signatures to the repository sacred to such parchments." In this and what follows about "the vexed question of Heredity," and "classing all the natives of Ceylon as Ceylonese," &c. E. F. G. takes too dictating and presumptuous an attitude. The style and the peremptory tone of his language all throughout here, betrays the spirit of one aggrieved at his not being able to represent a race, and irritated at his not having had sufficient monster meetings.

Indignantly and vehemently E. F. G. dictates to the Ceylon Government the complete abolition of a system that has prevailed so long and the adoption of his own for reasons which I believe, I have sufficiently commented upon.

#### "GLORIFIED SAINT."

Under the heading "moral character" E. F. G. says "We want no Dilkes or Parnells to be our representatives, but good and true men, pure and just men"—granted. But who could be the particular individual or individuals of the different candidates that come under the category of a Dilke or Parnell, or "one that stoops to all that is mean and low, and whose place should be with the scum of the earth; who allows himself to be paraded as a 'Glorified Saint,' in all the brightness of an 'unblemished holiness,'—just to gain a seat in Council—that man—and that apology for a man?" Does this mean a White (as Dilke and Parnell) representing blacks—or Atheists that have *indulged* themselves to a *vengeance*, in all that is mean and low (with no prospects of a future life) according to their belief, and have suddenly and surprisingly embraced Christianity, pass for 'Glorified Saints' of 'unblemished holiness'? Such a man is truly a miserable creature and actually and literally *an apology for a man*. If E. F. G. wishes *sincerely* to be a patriot, why can he not cast his mask aside and boldly and pointedly denounce *the* Dilke or Parnell instead of so meanly playing a hide-and-peek game?

With his Dilkes and Parnells, his apparent sympathies with the abolition of the House of Lords, his boasted social and political reforms, his anxiety to sweep off with one blow the races of Ceylon, his



manifestos and all that, E. F. G. would better find his place in England with those that seek to do away with the oldest and noblest institution—the House of Lords, and monopolise the Government to only those that cry against the ‘eccentricity of their parents’ which has gone to banish them from respectable circles.

“MANIFESTOS.”

“We see E. F. G. lastly in his ‘manifest,’ Grand indeed! Manifesto is held to be “the greatest proof of, and the strongest hold on the candidate.” No! E. F. G.’s manifesto may be the most dangerous for one to be guided by. In my manifesto I may mean a good deal—even Representative Government; on the strength of this I may be elected; the next minute I may forget myself, and, in the happiness of the honors I enjoy, I may most comfortably ignore my responsibilities.

I am then told “that the public will hold me to a promise;” but the miserable quibbles under which lawyers would seek protection may be resorted to, and a polish given to the excuse which I may have been pre-planning to offer. In a manifesto you issue to-day or this year, you cannot include what may transpire requiring your exertions and interest at a future period. You cannot divine what the next year will be with regard to your country and yourself, and therefore, for one to lay out in his manifesto all what he seeks to win for himself and his countrymen is simply a farce. The proper manifesto of one is, his public life and usefulness—not what he says he is and will be. The intelligent and respectable public are capable to judge him. Why, for the matter of that, a lover tells his sweet-heart—“My darling love, I shall go through fire and water, to win one smile of yours.” Let him marry his sweet darling, and then let her place before him the fire and water, and see if “he will go through them.” He shall frown in indignation whilst his once loved darling would cry standing aghast—“I hold you to your promise.” The promise not being fulfilled, the wife seeks a divorce which is disallowed for insufficiency of grounds to warrant one. So it is with the manifesto. The public hold their man to his manifesto, the conditions of which he has failed to conform to, they express their dissatisfaction,

but find that this big man with his big manifesto, is too firmly and unshakably fixed for them to displace him, and they bitterly rue the hour when they preferred the manifesto of an ambitious person to the real merits of those that have proved themselves worthy and respectable to represent their country-men.

Going back again we find E. F. G. introducing himself with the remark “the sensation the to-be-vacant Sinhalese seat in the Legislative Council is making, is a healthy sign of a people steadily rising to a just appreciation of their rights and responsibilities.” Though E. F. G. opens so, what he advocates is a complete obliteration of the rights and privileges of the people by classing them *all* as Ceylonese and making them forget their racial rights, racial privileges, and parentage too, if possible. I wonder if these are E. F. G.’s views or if he is committing plagiarism here. This similarity and this oneness both in expression, as well as views is strikingly mysterious on the one hand, and remarkably suggestive on the other.

“COLLEGIATE CAREER”

After exhausting his invectives on wealth, independence and respectability of birth, E. F. G. attacks a person’s Collegiate career. He says—“A person’s Collegiate career is not an infallible guide, nor is the intelligence acquired in and for his profession always such as to ensure success in Council.” In the first place, man is not an infallible being, and therefore everything that is human is fallible. So, leaving the question of fallibility and infallibility aside, I would ask E. F. G. if the *moral character* that one may bear or may show out he bears, the *manifesto* he puts forward for the object of gaining his views, are infallible guides? Is a man’s colour an infallible guide? When E. F. G. says that, wealth, independence, respectability of birth and Collegiate career, are not infallible guides, he admits that they *are* guides though fallible. Such are also moral character, public-spiritedness and the manifesto, (last is however the unsafest) on which alone E. F. G. seeks to secure Legislative honors either to himself or his favourite. E. F. G. seems to run down a person’s brilliant College career. E. F. G. lamentably identifies himself *here* at least.



He seeks to throw dust in one's eyes and brings prominently forward one that, of *all* now in the field, has gained the least of academical honors and has the least to boast of a *Collegiate career*; and therefore, and *therefore only*, the brilliant careers that brilliant men have had in institutions where their intelligence and morality are cultured, cultivated and tested; the honors they have gained with perseverance, application and self-sacrifice; the golden opinions they have won and of which one may be truly proud, the first signs or proofs presaging a hopeful future—those merits which educated men have recognized and do recognize, are spoken of disparagingly. E. F. G. also runs parallel with somebody else entertaining the same views. The panorama at last unveils and exposes E. F. G. completely and exhibits him to the public gaze.

E. F. G. also says:—"The practice now in vogue in no way tests the wishes of the land." Granting this to humour E. F. G. a bit, may I ask if a manifesto would, if one's suddenly declaring himself a Christian would, if the vehement out-pourings of a humiliated mind would, if one's moral character (as he shows it) would, and if all the big promises that he would do *this*, and do *that*,—all which are not even in embryo yet—would? Respectably gathered meetings are truly expressions of the wishes of the land. No man on earth dare deny it. Leading and representative men, are the medium through which the *wishes of the land* could be known, and such men in the whole of the Western and Southern Provinces have expressed their wishes. These will certainly not be classed with E. F. G.'s men "quietly chatting on the sea-shore."

Again, simply because such as they also form meetings, E. F. G. wants the Governor of a land to "do away with all the memorials and rolls of signatures to the repository sacred to such parchments." A school boy will not follow this argument. I may say as well, 'away with the whole bar' because one member may dissent (perhaps to curry favour) from all his brethren, in a matter that concerns its privileges and dignity.

Sensible men and men of experience know but too well, that in every community, every country, every class, every race and every profession, there are exceptions, and the wise world cannot certainly do away with time-honored institutions, practices, observances, &c., for the sake of these *vermin* that are simply a curse and bane to themselves and their country-men. No! what I say is—Away with these reptiles that seek to destroy, with their venom, what law has sanctioned and followed hitherto, what usage has confirmed, and what results have ratified!

What have we next? "It is for the National Association to take the initiative." Granting this, who would dare say that the Sinhalese are not to take the initiative? The National Association is not confined to the Sinhalese alone—or say—it is not confined to one race or one class. This is what precedes E. F. G.'s sequel to the suggestion that all the races should be termed "Ceylonese." Perhaps E. F. G. or his fond favourite, or both, may happen to be members of this National Association, but certainly that would not argue that it is not for others *more competent* to take *not* only the initiative, but to persevere too, in the having to them of what they clearly see is their due, which Her Majesty's Representatives have not yet withheld from them.

E. F. G. next blunders himself in a manner most pitiful, when he quotes on page 11, column 1 Sir Alexander Johnstone:—

"My experience of the Island of Ceylon led me to believe that the only way of *effectually* and *permanently* improving the condition of the Island is..... *solemnly* to guarantee by an act of Parliament to the inhabitants of every description, a free and liberal Government founded on the principles of the British Constitution, and *adapted* to the peculiar circumstances of the Island, and to the *peculiar manners, feelings and prejudices of the people.*"



Here it is unmistakeably clear that Sir Alexander Johnstone expresses himself with every regard and consideration to the *peculiar manners, feelings and prejudices* of the people. E. F. G's suggestion, therefore, that all the natives of the Island should be termed *Ceylonese* is diametrically against the spirit of what Sir Alexander Johnstone is laying down here. The peculiar manners, feelings and prejudices of the natives of Ceylon are not those of the one or two (or of the insignificantly few), the eccentricities of whose parents may have rendered them fair and placed them in the falsest of positions. It is the eccentricity of their parents! It is not for us to defend or run down the eccentricity of our parents here. Let us be thankful to them for our existence, our education, &c., and cease there, without trespassing on forbidden grounds relating to what made our parents eccentric.

Going again to Sir Alexander Johnstone whose opinion has been quoted, we see from *that quotation itself*, that he had always a sacred regard, as it were, to the manners, prejudices, &c., of the Sinhalese, and E. F. G. not understanding *English* has quoted a passage which pointedly, clearly and definitely ousts him from the stand he has taken and completely and thoroughly displaces him.

E. F. G. winding up with the introduction his 'King Demos', 'Hereditary Gammon', 'Modus Operandi', 'Racial Representation', 'Inadequate representation', 'Reform', 'Patch-work', 'Candidates', 'Public-Spiritedness', 'Moral character' and the 'Manifesto', takes us to *three grounds* on which he wants the Governor to nominate candidates. These three grounds are, *public-mindedness, moral-purity* and *aims* and methods expressed in the different manifestos.

(a) *Public-mindedness*. Of all the candidates, we fail to single out one who is not public-minded. Who is not public-minded

who is a little so, who is more so, and who is most so, E. F. G. had better tell us and tell the Governor too.

(b) *Moral purity*. E. F. G. wants a man of *moral purity*. Does he mean an Adam before his fall? Is E. F. G. one that is morally *pure*? If so let him pelt the first stone on him or them whom he accuses.

(c) The *aims* and methods expressed in the different manifestos: sufficient has already been said by me on manifestos. But when E. F. G. speaks of the *aims* of a manifesto, I cannot help going to the subject again and remarking that the *aims* of both the manifesto, and the *aims* of E. F. G. that puts this manifesto so prominently forward, we clearly see. All sensible men see these aims, and they take them for what they are worth. Aims! they are deep but clear and apparent to those that know 'what is what'. Aims may be the annihilation of the races, the reconciling of the parents' eccentricities with those whose eccentricities in different channels are revolting to humanity, and in short, these aims, one is led to believe, are to crush the Sinhalese whose race, whose *rights and whose privileges &c.*, E. F. G. is so anxious to trample down, for no other reason but for the only and simple one that E. F. G. or his nominee is one of no race, is anxious to be elected however as the Sinhalese representative and be given an opportunity to seek by Legislative means to destroy those hallowed customs, usages and observances which from time immemorial have been almost sacredly regarded both by our Sovereigns as well as by those under whose rule we are now.

E. F. G's tactics are a failure and what he has recourse to now is a sort of abuse apparent in every line of his laboured production. E. F. G's identity is lamentably *manifest* to every reader of this '*Review*'. If E. F. G's ancestors or those of his favourite have married European or Malay



ladies their issue will be represented by the Burgher but not the Sinhalese member in Council. He proposes to elect members to Council as *Ceylonese* and not as Sinhalese, Tamil or Burgher. Who is the Sinhalese man that is ashamed to call himself a Sinhalese; the Tamil, a Tamil; and the Burgher, a Burgher? Evidently E. F. G. is not admitted into the society of any of these communities and so suggests a new class to be created that he may himself come under that heading, and through that source or opening creep into the Legislative Council, which under the existing order of things he cannot aspire to. A better suggestion would have been for him to class the Sinhalese under two headings:—'Black Sinhalese' and 'White Sinhalese' and advise the nomination of two. No! we can very well be without those that beat the *berē* (drum) when the Sinhalese seat is vacant, and blow the Dutch trumpet when the Burgher seat is. When E. F. G. runs down 'Independence,' I am strongly led to believe, he advocates the cause of those that are not sufficiently independent when they go to court official favor by dissenting from their brother professionals.

E. F. G.'S LAST.

He says he would be extremely sorry if what he has written should be so translated as to hurt the feelings of any connected with the present election. He sympathises with all. At least he would have us believe it. Hypocrite of hypocrites. His ideas and language—although the latter is one tissue of false logic, false philosophy, false grammar and false representations, shew with whom his bias is. It is either with himself *personally* or with his nominee, with a very big manifesto, full of his aims and methods; a *moral* purity (unheard of before) and public-mindedness.

The apology is a miserable one. The writer has done his very best and done all

he could—to throw ridicule and contempt on those that truly deserve the gratitude, respect and esteem of their countrymen. He has brought prominently forward a kind of Ceylonese to oust the *Sinhalese*, exhausted all his adjectives against the time-honoured observances of the land, and he lastly says that he has written nothing from any *personal bias*. In pity I leave him here. Who he is, what he is, what his aims and methods are, whether he is swayed by personal considerations, whether he is an unbiassed writer, whether he is a Sinhalese, a Burgher or neither, whether he is one keenly feeling a sense of humiliation for not being able to represent a race, whether he is not insulting some few for the eccentricities of their parents, and whether or not he is one trying by sophistry of language to pervert truth and delude the public,—these and more than these—could better be understood by the readers than expressed.

Enough. My last say is this—we want no manifesto, we want Collegiate career, we want education, we want experience, we want fluency of expression, we want wealth (not of E. F. G.'s Nattu Cotta Chetty's stamp) and we want independence (not E. F. G.'s impertinent independence). If to one possessed of all these, in no way inferior, if not superior, to any other, there could be added respectability of birth and hereditary *right* (not gammon), we want *him* above all.

I cannot conclude better than by alluding to the passage already quoted from Capper's "Old Ceylon", where we see how *Englishmen* regard the hereditary rights, privileges and claims of the Sinhalese as a race, which E. F. G. seeks to do away with at one blow.

Good-bye! Mr. E. F. G. but not farewell.

[*Note by Editor*:—The above article, from the pen of a native gentleman, came too late for notice in the "Here and There," and hence our allusion to it here. We are not responsible for anything in the article, and we do not wish to express ourselves one way or the other.]



## LIFE GLEANINGS: Sir Muttu Coomaraswamy, Kt.

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THE places which Sir Richard Morgan, Hon. Mr. James D'Alwis, and Sir Muttu Coomaraswamy occupied in their time have been filled by others, but we venture to think that real successors to them in many respects remain yet to be found. Whatever people may think of them, in censure or in praise, they have left so brilliant and so inspiring a record in the history of the island, that it is hardly possible to excel their efforts. Rank, wealth, culture and opportunity were not denied them, and they used those rare gifts to the greatest advantage of the people. Contemplating the force of their character, from a time when we find feebleness and want of purpose so largely prevailing, even among many of those who are looked upon as leaders, we are lost in admiration of the many virtues which formed the bulwarks of their leadership. "We lose in Sir Coomaraswamy undisputably the foremost man of the thirty millions or more of the Dravidian race". So spoke the veteran Editor of the *Observer* on the death of the Tamil Knight. Similar tribute was offered to the memory of the Burgher Knight, and of the most learned Sinhalese gentleman of the day. As a scholar Mr. Alwis ranked very high in the estimation of Orientalists in Europe,

and as legislators Sir Richard Morgan and Sir Muttu Coomaraswamy were certainly fit to occupy places of honour in the British Parliament. To Sir Richard we owe many a useful law in our Statute Book; and to Sir Coomara, we owe many a privilege of speech and criticism in

council, and many a noble example of fearless independence and earnest advocacy of public interests. Sir Richard Morgan on the side of the Government and Sir Muttu Coomaraswamy for the people, were such giant champions that when they met in debate no inch of ground was left unfought. The sittings of the Legislative Council were made so lively, earnest, and interesting that the Council Board of to-day presents a tame figure in contrast with the tournaments of those days.

The Hon. Mr. Coomaraswamy

Modliyar, the father of the Tamil Knight, was himself the representative of the Tamils in the Legislative Council till 1836. Wanting in neither riches nor intelligence, young Coomaraswamy's school and college career was exceptionally brilliant. The Academy may well be proud of having trained for Ceylon one of her greatest sons. Even before he had attained the legal age of majority Coomara-



SIR MUTTU COOMARASWAMY, KT.



swamy was appointed a cadet in the Colombo Kachcherri. He was transferred soon after to Mullaitivu as Police Magistrate, which place he resigned to join the Bar. After the usual term of apprenticeship under Mr. (afterwards Sir) Richard Morgan, he was called to the Bar as an advocate. His remarkable talents, his close attention to the study of political history and legislation, early developed in him the tendency to active political life, and in a few years after his entering the legal profession, he was summoned to the Legislative Council, as the representative of the Tamil community on the retirement of the Hon. Mr. Edirmaningham. His immense wealth and resources did not necessitate an active practice at the Bar. Engrossed in his legislative duties from the beginning he cut out for himself a remarkable and prosperous career. With a command of English such as few Englishmen could boast of, he was a speaker of no common order. He combined grace of diction, with fluency of speech. With hardly a taint of foreign accent, he ranked the best amongst the speakers of his time. Exhaustive on any subject on which he delivered himself, his addresses were often open to the charge of extreme length; but he never rose without propounding important sentiments in well-chosen language. No question came before him but he was most painstaking in studying it. Whenever it was necessary, he visited different parts of the island, and conferred with persons likely to furnish him with information. His experience and knowledge were therefore undoubted, and in Downing Street, Coomaraswamy's dicta were much esteemed.

#### EUROPEAN TOUR.

In 1862, just before the futile struggle for a more liberal government and a wider representation was begun in Ceylon, Mr. Coomaraswamy started for Europe. He spent three years in his travels, and found friends, and gained admirers among leading men in England. In 1863 he spoke at a meeting of the British Association in Aberdeen, referring to which Mr. Abernethy of that city wrote to Mr. A. M. Ferguson—"The best

speaker present was a native gentleman from your island." The same year he formed the acquaintance of Mr. Monckton Milnes, afterwards Lord Houghton. His versatility made him for the season the lion of English society. Having moved in the highest circles of English society, he was a good judge of what position should be accorded to colonial Englishmen. He never lost the distinctive characteristics of his nationality, but he was broad-minded enough, to appreciate keenly many of the ideas of western civilization.

Meanwhile he was called to the Bar at Lincoln's Inn, being the first non-Christian (not being a Jew) who obtained the privilege of being registered in the rolls of the Inns of Court. He was also elected an honorary member of the Society of Arts, and was a Fellow of the Royal Geographical and the Royal Geological Societies. He was likewise a member of the Athenæum Club. In politics; and literature, Mr. Coomaraswamy gained the most coveted distinctions. Well-informed in every branch of polite learning, he found no difficulty in winning the respect of many a high-born and high-bred European gentleman.

While in England he published a translation of a Tamil Drama entitled *Ari-chandra* and dedicated it to Her Majesty the Queen. The dedication and the preface are a masterpiece of English composition.

#### THE PLAY.

The translation makes the Job of India a very intelligible character to western readers. Though one regrets that the rendering is not in verse, yet the work is marked throughout with such felicitousness of expression and simplicity of style, that there is hardly room for any change however trivial. The departure from the original in the matter of division into acts and scenes, while rendering the play easy for reference, makes it approach the earlier Sanscrit drama as nearly as possible. There are places in the translation where words and phrases seem to be a trifle rugged to the western reader, but this is due to the fact that not only peculiarities of Indian thought, but even eccentricities



of grammatical construction had to be reproduced in a foreign tongue.

#### RETURN TO CEYLON.

In 1865, Mr. Coomaraswamy returned to Ceylon. The 'Ceylon League' had been started, the unofficial members of the Legislative Council had resigned in a body, and Sir Richard Morgan was engaged in desultory attempts to hold at bay the strong consensus of public opinion which censured the action of the Government in regard to the Military Contribution. Beginning at the discussion on the 'Military Contribution,' the movement had spread throughout the country and a settled dislike for the constitution of the Legislative Council was spending itself in ceaseless agitation. The choicest spirits of the day were engaged against the Government; Mr. Coomaraswamy was away in England, and Sir Richard Morgan alone had to stand the brunt of a severe battle. People were not found wanting to denounce in unmeasured language, what they deemed the unpatriotic conduct of the Queen's Advocate.

Mr. Coomaraswamy was certainly no partisan of Government and on his return to Ceylon, doubts were entertained whether he would resume the seat in Council which he had temporarily vacated on his departure for Europe. His assumption of the seat was at once a cause of joy to the Government, and a blow to the Reform Party. Whatever the people then thought of the step, judging it by the light of subsequent history we can feel no doubt whatever that in accepting the seat, Mr. Coomaraswamy never compromised his position as a warm supporter of popular interests. He bowed to expediency, and in doing so he saved the colony from bad legislation, and the inevitable one-sidedness of the policy which the Government would have set up, by appointing to the vacant seats men more pliable to its views, and less capable of guarding the welfare of the country. Mr. Coomaraswamy's real career as a legislator begins after 1865, after his return from Europe.

#### A BOARD OF EDUCATION.

The 9th January was a field day in the Legislative Council, Sir Richard Morgan and Mr. Coomaraswamy being the chief combatants. The School Commission had been found inefficient, and the Government desired the appointment of a Director of Public Instruction, who was to be "an autocrat" in educational matters, with such checks only on his authority, as the Governor and Council may impose. The unofficials, chief of whom was Mr. Coomaraswamy, were for the appointment of a Board of Education which was to consist of six members, fairly representing the different races and religious denominations of the pupils.

Sir Richard Morgan urged that a Board with power only to advise, and whose decisions might be vetoed by the Director was no better than the School Commission which was to be abolished, and that a Director untrammelled by the opinions of Boards or Commissions would be found more efficient. The Governor and the Council he thought ought to prove sufficient checks on the Director. Mr. Coomaraswamy argued strongly on this point.

"In this matter of education" he said "vox populi is vox dei. This Board will, therefore, be a graceful concession to those who are alarmed at the action of a sole Director. Then after all, as your Excellency put it the other day, this Board is nothing but an experiment. Let us try the Board and the Director together. Should we find the connection bad, we can easily drop the latter and retain the former"

The Council divided and the motion -- that a Board be appointed -- was lost.

#### THE KANDYAN MARRIAGE ORDINANCE.

Sir Henry Ward on the representation of a few aged Kandyan chiefs, intervened to extinguish the polygamy and polyandry of the Kandyan, requiring all marriages among Kandyan to be restricted and registered. Ordinance No. 13 of 1859 had this in view. Subsequent events however proved how strangely he had miscalculated the inclinations and tendencies of the Kandyan. The Ordinance provided not only for a system of voluntary registration for the future, but likewise attempted to determine, the status of all marriages that had been contracted according to the laws, customs, and



institutions in vogue among the Kandians; moreover enacting that marriages could be dissolved only by a suit in a court of law, on grounds similar to those laid down by the English law. Sir Hercules Robinson in opening the session of 1869 had said that "the people were wholly unprepared for such a change" Mr. Berwick in his report stated:—

"I am therefore constrained to concur with those who have arrived at the conclusion that the effect of the new law, in its present working will be to bastardize and disinherit multitudes of the generation now being born, who would otherwise have had under the old law the status of legitimacy. The more marriages that are registered the greater is the increment of the evil. This is a most serious matter. We are unsettling the rights of property for the next two generations, and we must foresee an immense flood of litigation and discontent and of grievous moral hardship in the future."

It was to counteract the evil of the untimely legislation of 1859, that Sir Richard Morgan brought in an ordinance in 1869 to amend the former.

Mr. Coomaraswamy failed to see why an amended ordinance should have been needed. At the conclusion of a long speech he added:—

"I feel it my duty to state that the Ordinance of 1859 should serve as a warning against hasty and ill-considered legislation. The old ordinance was enacted in the belief, that the people were prepared for such a measure and that they fully understood and appreciated its provisions. Experience has proved that such is not the case. They should take note of this and be more cautious and less hurried than unfortunately is the tendency now in enacting our ordinances. I also avail myself of this opportunity, of dispelling a sophism propounded somewhere, that the unofficial members of this Council are irresponsible members, whilst the officials were the really responsible members of the Council. This Ordinance of 1859 was introduced by the so-called responsible members. Death, promotion, and the pension list have removed nearly all of them from Ceylon. Where was the responsibility attached to official members, when, if soon after enacting ill-considered ordinances they were removed from the only sphere in which they could be made responsible for their short-comings? Which of the responsible officials who assisted in the enactment of the ordinance of 1859 was there that day, to answer his question, Why was such an ordinance passed?"

These strictures may seem a little undeserved; nevertheless, it proves what high sense of the responsibility of a Councillor's office Mr. Coomaraswamy entertained.

#### STATE AID TO RELIGIOUS ESTABLISHMENTS.

The subsidies and grants the Church of England was receiving from the revenue of the colony had become the subject of much vexatious dissensions. The question therefore of disestablishment had been mooted so early as 1854 by Mr. Selby, the Attorney-General.

Disestablishment however found no favour then. Sir MacCarthy had declared that the English Government derived strength and support from the connection between the Church and the State. The question was allowed to pass by. Mr. Coomaraswamy had always felt it as a peculiar injustice done to the non-Christian population of the island, that the taxes collected from them should help to prop up a section of the Christian Church.

On the 11th January 1821 Mr. Coomaraswamy asked "whether Government had any objection to lay on the Council table any despatch in their possession relating to the grants of public money for the maintenance of Christian worship and of ministers of the Christian religion"

The above was not put forward as a substantive motion. In a speech which for choice of language and sentiment may rival that of any Parliamentary orator Mr. Coomaraswamy pointed out "the principles of liberalism, so fully recognized and acted upon in England in connection with the Irish Church." Contrasting the policy which had been adopted with regard to the Irish Church, he asked whether:—

"If it was unjust to appropriate the money of one sect of Christians to maintain the Church and the ministers of another sect, by what logic it could be shewn that Buddhists, Hindus and Mahomedans should be taxed to prop up the ecclesiastical establishments of the colony"

There were two reasons urged for justifying the continuance of this state of things.

1. That Church Establishments were necessary to provide for the spiritual instruction of the European Civil and Military servants of Ceylon.

2. That it was wrong to say that there was any established Church in Ceylon and as there was none, no disestablishment was needed.



The first objection was humorously disposed of by Mr. Coomaraswamy. He said that:—

"He failed to see why highly paid Civil and Military servants should have spiritual instruction afforded them at the expense of the public. If indeed their souls were thus looked after by Government he failed to see why their bodies also were not equally cared for at the expense of the public."

The second objection was merely a waiver and needed no serious refutation.

"The real grievance" added Mr. Coomaraswamy "is that public grants of money are given away from an exchequer fed by taxes derived from votaries of religions diametrically opposed to that which they profess."

Mr. Coomaraswamy concluded a very animated speech by quoting the words of Mr. Selby, that:—

"So long as Ecclesiastical establishments are maintained involving the appointment of ministers without reference to the people, the Church remains in bondage—she cannot answer the purpose for which she exists in the world—she is useless and worse"

The outcome of this discussion was merely to draw the attention of the Government and the people to the very questionable nature of the foundation on which the Church of England was built in Ceylon. The question was shelved in for the time, to be revived seven years afterwards with renewed enthusiasm. The next important subject that received Mr. Coomaraswamy's attention that session was

#### THE POLICE AND THE ADMINISTRATION OF JUSTICE.

In 1869 there were brought before the Magistrates of the island 168,426 accused—almost one third of the whole population—of which large number, however, only 17,734 or about one-tenth only were convicted, 112,367 were dismissed without trial, and 26,487 remained untried at the end of the year. All the rest were acquitted or discharged by order of the Queen's Advocate. The increase of litigation pointed out the necessity of reform in the police and in the administration of justice. Mr. Coomaraswamy therefore moved:—

"That this Council think it necessary that an inquiry should be instituted into the working of the present system of Native Headmen, employed both in the Revenue and in the Judicial Depart-

ments of the Public Service with a view to render them more efficient and useful, and also into the working of our Minor Criminal Courts, with a view to discourage the vexatious and false litigation now so prevalent in them."

In this motion were involved two subjects affecting native interests. The first was the improvement of the native headmen, and the second the discouragement of false and vexatious litigation. Mr. Coomaraswamy's utterances with regard to the former are so imbued with moderation, and are so well illustrated and exemplified by the arguments he adduces, that to quote a great part of his speech on this occasion may not be out of place.

"Those whom he chiefly alluded to, under the former head, constituted their rural police, the officers connected with it were also those who were to a great extent engaged in the minor criminal courts, to give evidence either to obstruct justice or to prop up false and vexatious charges. Hence the connection between the two branches of inquiry was apparent. But as the police headmen were placed under the control and supervision of headmen of superior rank, connected with the collection of the revenue, an investigation which touched the former must also affect the latter and be necessarily one of a comprehensive nature.

The present motion, as has already been intimated, aimed chiefly at those headmen who were connected with the police and with the administration of justice. They were not paid by the Government though they had perquisites some legitimate and others illegitimate. That their present condition was unsatisfactory was admitted by all. To prove this an inquiry was necessary, which to be useful should rather be directed to the consideration of remedial measures."

Mr. Coomaraswamy believed that the system of headmen could be made to work well if only their condition be improved. He adduced five reasons why he failed to see any necessity for sweeping changes.

1.—That there were yet means of improving the native headmen, and rendering them more useful and efficacious than they were at present.

2.—That the inadvisability of change would be a second reason for maintaining headmen under an improved system.

3.—The third reason for not introducing the regular police into the villages, was that it would be a very unpopular move.



4.—The fourth reason for upholding the present system was that it afforded a field for the ambition of the villagers.

5.—The last reason, which Mr. Coomaraswamy had to urge against the introduction of the regular police into the villages, was that it would undermine the legitimate influence which such superior officers as Korle Mudaliyars, and Maniyagars possessed and that eventually, the administering of the Government by such native machinery as they possessed, would be rendered difficult.

#### THE QUEEN'S ADVOCATE AND PRIVATE PRACTICE.

When a vote of Rs. 2400 was asked for in the Supply Bill for the pay of two clerks to be employed in the Queen's Advocate's department, Mr. Coomaraswamy brought before the Council the nature and extent of the powers vested in the Queen's Advocate and the danger and inexpediency of allowing the Queen's Advocate to take private briefs. The Queen's Advocate was the chief crown prosecutor and the grand jury, he was to sit on judgment on judges, and he may be allowed to plead before them. Mr. Coomaraswamy fearlessly exposed the anomaly of his position and sternly pointed out that the private practice of the Queen's Advocate was detrimental both to his own and to the crown's interests. Even now, opinion seems to be divided as to what the rule ought to be, though in England it has for some years been settled that the Attorney-General could not receive private briefs.

#### THE GANSABHAWE ORDINANCE.

On the 10th of Nov. 1871 the Gansabhawe Ordinance was introduced into Council, with the object of devising some scheme to provide against petty criminal litigation, and to enable villagers to settle their own agrarian disputes. So early as 1848 the Government Agent for the Central Province had advocated the introduction of the scheme into this country.

Referring to the scheme the Govt. Agent for the Central Province wrote:—

"I think that there is no doubt that in some classes of disputes, justice would be meted out by a Village Council, if there were no party feud in the village, when it would be unattainable by re-

course to a higher tribunal. If, in a mere question of facts, the real facts are known to all the neighbours, it is useless for a person to try to conceal or distort them before a Village Council; and if a dispute is submitted to such investigation at its commencement, the right of either party can as a rule be easily ascertained; particularly when no secondary motive complicates the discussion, as they would do if time had been given for the original quarrel to lead to acts of hostility and retaliation on either part."

Mr. Coomaraswamy gave a qualified support to the measure. He agreed that the times were not fit enough for such salutary government to be revived. In his speech on this occasion, he evinced much learning and deep acquaintance with early native institutions. His account of the ancient village tribunals of Ceylon, deserves a high place in the historical records of the island.

As a result of the passing of the Gansabhawe Ordinance a sum of £ 1000 was devoted to the establishment of Village Tribunals in certain districts of the island. Government was unwilling to extend the changes throughout the island but proceeded gradually in the direction of extending the same. The aim of Government in bringing forward the measure was to work the two parts—the administrative and the judicial—together. The aim of the one was to encourage the people to take an active part in the management of their own purely village affairs; that of the other was to provide an inexpensive, prompt and popular method of settling village disputes. Wherever the provisions of the new ordinance were brought into force, it had worked well and no ground of complaint arose. There were few appeals from the decisions of the Village Tribunals, and even those that came up for revision, were in almost all cases affirmed. The results of the working of the enactment were very satisfactory, and the Government was anxious to bring the administrative part of the ordinance into operation, where it would not have been possible to establish Village Tribunals for years.

#### AMENDMENT OF THE VILLAGE COMMUNITIES ORDINANCE.

On the 30th of October 1872, an ordinance under the above title was



introduced. It proposed to enable the villagers to deal with such matters as it would be hopeless to attempt to reach by general legislation. Rules were to be drawn up by the people, no doubt the Agents assisting them, by suggesting the heads which had to be provided for. Mr. Coomaraswamy's position in regard to this measure was one of distinct opposition. It cannot indeed be denied that meetings were held in Moratuwa and elsewhere, condemning into to the principle of resuscitating Village Tribunals; but the general feeling of the country was one of favour towards the new measure.

Mr. Coomaraswamy in moving that "the bill be read this day six months" embodied his objections to the measure at the conclusion of a closely-reasoned and racy speech:

"My chief objections to the Bill" he said "may be thus summarized; it unhinges the principal provisions of the old ordinance and contravenes its principle, so that its central ideas, the suppression of false litigation, communal self-government, the employment of Natives as magistrates, and the administration of justice in a prompt, inexpensive and simple way, and on the spot itself, by men best acquainted with the subject, and the peaceable settlement of disputes, are most materially interfered with. It further proposes to disunite things which in my opinion do not admit of a division. I should not also forget, that it is not fair and just to the old measure to call its efficiency into question so soon after its enactment. I beg therefore to move that this bill be read a second time six months hence"

The motion however was lost, two voting for and ten against it. It is hard to see how Mr. Coomaraswamy in spite of the overwhelming evidence to the contrary, could have argued that the working of the measure had proved its inefficiency. For if he did not assert it plainly, it was sufficiently insinuated that the inefficiency of the old ordinance alone, could have induced the Government to frame a new enactment. On the other hand it was the very success that attended the working of the old ordinance that induced the Government to bring in the new.

#### THE LENGTH OF THE SESSION

Mr. Coomaraswamy had always been jealous about the privileges of councillors,

the importance and responsibility of their office, and the need for fulfilling their duties in as full and conscientious a manner as time and necessity would permit. The desultory practice however of convening the Council for just three months in the year had been gaining strength, and measures prepared in the Executive were hurried through the Legislative Council, with any but becoming haste. On the 12th December 1872 Mr. Coomaraswamy referred to the practice in terms of unqualified condemnation, and vindicated the dignity and the privileges of the Council and inveighed against the danger of carrying through the House measures on which attention had been but ill bestowed. His speech on this occasion is a masterpiece of parliamentary oratory. Beginning with a serious and close exposition of facts, he does not spare the weapons of sarcasm in claiming for himself, his unofficial colleagues and the public at large, the right to a calm and if necessary lengthy discussion on the topics, which may engage the Council's attention, and rises to the climax of eloquence in proclaiming the high esteem and regard, in which the Legislative Council in Ceylon is held by English statesmen.

To quote it here would certainly be not uninteresting.

"If we examine" he said "the Royal Instructions, we find the object of this Council is to promote "the peace, order and good government" of the colony: and this by the following means, first by enacting laws, secondly by debating motions and questions relating to the multifarious interests of the island. Our duty is thus twofold. We meet here not simply to make laws; we have an additional work imposed on us of watching the general welfare of the country. To fulfil both these duties a session of three months duration is quite inadequate. The work of five or six months could not well be done in two or three, and those who curtailed the time possibly had for their object the suppression of all discussion under XVI Section. But this would be to strike at the root of the constitution, and we should all jealously watch that none of our privileges are forfeited. There was once amidst us a statesman-Governor who took a liberal view of things. His opinion on this matter ought to have some weight. I give the dates when Sir Henry Ward opened and closed the Council during his administration.



1855	opened	July 4th,	closed	1st November.
1856	"	30th	"	9th December.
1857	"	30th	"	6th January.
1858	"	28th	"	8th December.
1859	"	16th	"	19th December.
1860	"	June 19th		

In 1860 Sir Henry Ward left this for Madras, and his successor Sir Charles MaCarthy followed his precedent very much in this respect. With the arrival of Sir H. Robinson, however, a change was introduced, and the Council began to meet very late in the year. Under the regime of the late Governor, I believe there were two ostensible reasons assigned for the change.

(1.) He thought that as the measures were "perfected"—the word was deliberately used—in the Executive Council, the Legislative Council need not be convened till late in the year, when all that they had to do was to assent to them. He soon discovered, however, that this was a mistake, and be it said to his credit, he tried to bring about a change, but his efforts were unavailable. I am quite sure that your Excellency will be the last person to believe that important laws could be enacted without calling to our aid the advice and suggestion of the public—let alone the members of this Council who may not be in the executive. But in justice to us also, you will admit from your experience if even this session, that the Bills introduced by the Government are not perfect and that they did admit of considerable improvement:

(2.) As to the convenience of members that was soon discovered to be an error. If the Council consisted of a larger number of members, perhaps it might be feasible to so arrange, that the work of the session might be done in a short time. But our numbers are limited and the deficiency in this respect could be cured only by the extension of the sittings.

There is no more important institution in the island than this Council. Whatever be the estimation in which it is held by the official or unofficial community here, I know that it is held in high esteem by English statesmen, who look to it as the centre of much good. Mr. Bright has referred to it in eulogistic terms. And on the extension of English Liberalism, as involved in the establishment of Colonial Councils, even Lecky the historian, has many a thrilling period. It will be a disgrace therefore that in a British dependency, any misunderstanding should prevent the full development of liberal institutions, of which Englishmen are so proud that they have conferred them on us; and of which the natives of this country should be equally proud, in that they find in them the rudiments of self-government."

#### SECOND VISIT TO EUROPE.

In 1874 Mr. Coomaraswamy left Ceylon on his second visit to the West. His name was well known there, in Downing Street

his opinions were always regarded with due consideration, and his preeminent services to the colony as a legislator were warmly appreciated. Without reference therefore to Colonial authorities the title of Knight Bachelor was offered to and accepted by Mr. Coomaraswamy. A more flattering tribute to his excellent services and a more graceful token of his sovereign's favour it would have been difficult to find than the award of the highest honour with which a British sovereign can reward a Colonial subject. Sir Coomaraswamy formed the acquaintance of the leaders of thought, and the chiefs of political parties in England. By intercourse with these and by his own study and observation, Sir Coomaraswamy added to his already large stock of knowledge and information. As a *litterateur* too he was appreciated. While here he translated into English the '*Dathuransa*' or the story of the Tooth of Gautama and the *Sutta Nerpata*. Both works are referred to in the *Encyclopadia Britannica* as authorities on Buddhism.

#### HIS EUROPEAN MARRIAGE.

He had been in the habit of frequenting a chapel where non-denominational services were held by Mr. Moncre D. Conway, through whose intervention he formed the acquaintance of a young lady of rare beauty. Similarity of tastes and opinions on religious matters helped them, to discover in each other the germs of solid affection. In taking the bold step of contracting a European marriage, Sir Coomaraswamy was aware of the censure his conduct would receive at the hands of his countrymen and the danger he would incur by neglecting the social rules of his race. But his excuse was that neither in India nor in Ceylon, was he able to find a young lady of good family and position who was equal to him in mental attainments, so as to help him in the work congenial to his tastes. He was too familiar with the race prejudices that prevail alike among natives and Colonial Europeans, to expect that mixed marriages would be viewed with satisfaction by any class of people in the East. Neither had he any notion of setting an example to others by his own conduct in this matter. He treated it as a purely personal question, dependent on the necessities of his own case. His ambition was to help India



and Ceylon by entering the British Parliament, and he thought a highly cultured wife would be of great use to him in the work he had proposed for himself. Failing in his endeavour to meet with a native lady of such attainments, he was obliged to think of a European alliance, more especially, as he had then past his fortieth year and was every day feeling that the question could no longer be postponed. In Miss Elizabeth Beeby, who belongs to an old English family he found a wife as accomplished in mind, as she was beautiful in appearance. He settled on her one hundred thousand rupees. He left an only son who with his mother are now in England. Young Coomaraswamy is very handsomely provided for and is a youth of great promise, having recently passed with honors in science at the London Matriculation Examination.

## RELIGIOUS MATTERS.

Sir Coomaraswamy had been from his youth of a contemplative nature. Together with his friend H. De Saram the son of the late Maha Mudaliyar he used to read, discuss, and study ethical, metaphysical and theological subjects. He believed in the creed of his fore-fathers. His contact however with European *savants*, a study of their opinions and beliefs made Sir Coomaraswamy more philosophic than religious. Religion was being regarded in Europe from chiefly one standpoint. Its aspect as ministering to the advancement of society, and as affecting the civilization of the world was the question that scholars were habituated to look upon, and in their discussions, a marked tendency to generalise on the fundamental similarity of the substrata of all human belief was visible. Abandoning dogma for speculation, they eliminated what was peculiar or appropriate to the religious belief of a country or a people and the residuum was accepted as Natural Theology. This was the outcome of the habits of thought engendered by the upturning of French social and religious life, and it soon spread throughout Europe and the learned world. Eager to escape from the superstitions of the priests, they restored to nature and her laws, the vitality she had lost since the days of the pagan philosophers of Greece. It was at this period of religious thought in Europe that Sir Coomaraswamy

appears to have undergone some transformation. He never denied the possibility of revealed religion but his belief was more philosophic than religious.

## DISESTABLISHMENT.

On the 18th of October 1876, Sir Coomaraswamy brought the question of disestablishment before the Council for the last time in his life. It was a magnificent effort for religious liberty. In a speech, the most brilliant ever delivered in the Legislative Council, which in argument and oratory equalled the masterpieces of eloquence, Sir Coomaraswamy moved "to call the attention of the Council to the contents of the Memorial from certain natives of Ceylon and European residents, praying for the discontinuance of the present votes for ecclesiastical purposes."—All that human genius and giant effort could have done for any cause, was that day performed by Sir Coomaraswamy for the cause of religious liberty. But he laboured in vain. The opposition in the Council though strong in numbers was hopelessly weak; yet prejudice triumphed over right and the voice of indignant remonstrance was hushed for a time. Yet when all his public acts shall have been forgotten, even when the Legislative Council may be superseded by a more equal representation, Sir Coomaraswamy's giant effort for the cause of religious liberty in Ceylon, will be remembered as the grand model of earnest work for a great cause which all who seek to benefit their people and their country, should strive to attain. His speech on this occasion has been so universally acknowledged as a model of argument and oratory, that no apology is needed to quote from it:—

"Sir, I am not a Christian, yet I cannot forget here what a very worthy and eminent man, Professor Jowett, told me at Balliol, ten years ago in the course of a discussion I had with him, that for aught I knew I might be one. Though not a Christian I know what respect is due to Christianity, to its votaries and to its pastors. It is necessary I should state this *in limine* in order that I may convince those who take an opposite view to that which I entertain on this subject, that I am not in any degree animated by a feeling of animosity in agitating, legally and constitutionally, what for us in Ceylon, has become the question of the day. I have all through been flattered by myself with the conviction that in deal-



ing with this subject, I, at least, would discuss it uninfluenced by any trace of sectarian feeling. I stand as it were beyond the pale, and may therefore be able to judge the matter with an impartiality which perhaps, others who are within it may find it difficult to bring to bear on its consideration. This said, I should like also to be allowed to state now some of the reasons which have induced me to bring forward this question at the present juncture, at this time and now. The subject is not one to which I draw the attention of the Council for the first time. I brought the matter under their notice in 1869 and in 1870, and on both those occasions I said I should recur to it on a fitting opportunity. My hon. friend who sits on my left (Mr. Mitchell) will bear me out in saying that it was my intention to have discussed it last session, and the hon. the Colonial Secretary will also not have forgotten it, that I went to him to arrange for a convenient opportunity for this purpose; whether it should be before the arrival of H.R.H. the Prince of Wales or after he had left the country. The adjourned sitting of the session, for there was no opportunity to do anything before December, occurred so late and was so crowded with other work, that it was difficult to have the subject brought on then. But what has been the consequence? If I had pressed on the discussion then, I should not have had to contend with the two difficulties which I have now to face. In the first place I have lost a strong supporter of the principles I shall advocate to-day in the death of a great and eminent man, a member of this council, whose views on this subject were well known to us. The late lamented Sir Richard Morgan would have been of almost incalculable assistance to me, and his opinion regarding the working of the system of ecclesiastical subsidies from the general revenue, would have been listened to with great respect, not only in this council but throughout the colony. He would have made willing converts of many whom my own utterances would fail to convince. It has been my misfortune to lose that able guidance and assistance. It is also a pity that the question could not have been considered a year ago, as there then prevailed here what I may call an ecclesiastical interregnum. A Bishop had gone and a Bishop had not come. It was impossible then for any to interweave this subject with considerations of personal liking or disliking. I have therefore now the further disadvantage of agitating this question in the presence as it were of an existing incumbent. Shall I then postpone it to another time when an absence of all feeling might be counted upon? Certainly not, for if I do not seize the present opportunity, I may be deprived of your Excellency's aid. In your Excellency's presence in the island, I confidently count upon much, for your able enunciation of liberal opinions must carry conviction to many minds (Hear, Hear.) I shall not repeat the mistake I have made, but shall strike when the iron is hot—not because of the vehemence of discussion and agitation of

feeling that has unfortunately prevailed here of late, but because of the presence of certain useful elements which are necessary for arriving at a right decision on this important subject. A still further reason exists why I should take action now. No man could read with any degree of care the despatches of the Secretaries of State relating to this subject, without being struck with the observation which they have repeatedly made to the effect, that they did not know what the feeling of the colony was in reference to ecclesiastical establishments. I regret that they should have been left unacquainted with our feeling on this matter, as also with our action relating thereto.

Yet one more reason exists for my calling attention to the subject at present. In mentioning it, I do not wish to claim undue importance for myself, but rather to exalt the importance of the question I have to deal with to-day. It so happens in the present constitution of this Council that with one exception all its members are Christians. It may be the case any day that even this exception may be swept off, and all hon. members left as Christians. Possibly the views of the non-Christian community may not then find an expression here. What does this mean? Nothing less than this, that nearly the whole population of the Island, for the non-Christians form the vast majority of them, shall have their say unsaid in this Council. Thus therefore, it must appear to every hon'ble member that the course adopted by me is but the natural sequence of events, and that I am not actuated by any desire to promote discord or disension, among the Christians of this colony.

The proposition I shall submit to you is simply this—that it is impolitic, unjust and I must even say, un-Christian, to spend any portion of the taxes obtained from the Buddhists, Hindus, and Mahomedans for the maintenance of the churches and ministers of non-Christians merely, but only one or two sections of them. The proposition is so simple that to state it is to prove it; it is self-evident. The proposition has in one form or another, been so often and duly considered in this and in other countries that I require no elaboration at this time to support my position, nor indeed is any logical treatment necessary at my hand.

Sir Coomaraswamy at this point proceeded to quote from despatches by Lord Northbrook, Earl Granville and Lord Kimberley. He also urged the opinions of such men as Henry Collingwood, Selby, Sir Arthur Buller and Sir Richard Morgan in support of his position. He concluded the speech, which lasted for over two hours, with the following words:

“Not only have three Queen's Advocates sound and true men, Buller, Selby, and Morgan but also an able Auditor-General, has in other times supported this cause to which a Colonial Secretary has lent earnest aid. It has also received



the support of the Government Agent of the Western Province than whom there is no one in this Council to whose opinion, I, for one, should give more deference. He, I am glad to state is with us on this occasion. It is to be hoped that all this will have some effect on the present Queen's Advocate, and also on the worthy son of the late Auditor-General.

An old Roman writer, a pagan like myself, once wrote :

" Omnibus in terra, quae sunt a gadibus usque Auroram ad Gangem, panci dignoscere possunt Vera bonas, ut quibus multum diversus, remota Erroris nebula."

It may be I am one of those unfortunate many whose powers of perception are now drowned by the "cloud of error" of which he complained. It may be, I see not clearly what is good from what is bad. But shall I be presumptuous in appealing to my colleagues, who occupy a more advantageous position and before whom, the question before us is an open one, to deal with it in an impartial spirit unprejudiced by prepossessions and not unmindful of the words written not by a pagan such as I have already quoted, but by a Christian of Christians, the late Dr. Norman Macleod, when he said :

" Perish policy and cunning  
Perish all that fears the light  
Whether losing, whether winning  
Trust in God and do the right."

The Honourable Mr. Alwis seconded the motion in a speech characterized by breadth of thought, sound judgment and and skilful debate. The Council had sat for over six hours, the lamps had been lit and members were anxious to get away home; but His Excellency the Governor would not permit the smallest breach of Parliamentary procedure. Anxious though the opposition were to postpone further discussion for the morrow, they could not obtain that leave from His Excellency. Honourable Messrs. Wilson and Donald followed in feeble and spiritless opposition. The combat of the day now closed. Time and opportunity had been gained by the Attorney-General, Sir Richard Cayley, to array his arguments and on the following day he delivered an oration bristling with innuendo but carefully avoiding the points in dispute; he dealt with the subsidiary question of the Buddhist grants and altogether made out a very fair case for a weak party. Votes however preponderated—Sir Coomaraswamy, Honourable Mr. D' Alwis, and H. E. the Governor alone voting for the

original motion. During the next two years no question of any great importance engaged Sir Coomaraswamy's attention. Honourable Mr. Alwis brought the inequality and the burdensome nature of the Paddy Tax before the Council's notice and moved for papers. Sir Coomaraswamy warmly concurred with him in these views and suggested the appointment of a Commission to inquire whether the tax in itself was a hardship, or whether the mode of its levy was the subject of complaint.

On the 17th December 1877, Sir Coomaraswamy made a motion with reference to the complaints and charges made against the Administration of the Northern Province. The motion was however subsequently withdrawn.

#### THE CLOSE OF HIS CAREER.

Sir Coomaraswamy was yet in the enjoyment of good health, and there appeared to him no indication whatever that his career was soon to close. He had ventured to carry into effect the grandest schemes of his life; Lady Coomaraswamy and her infant son had preceded him to Europe, and he himself expected to follow them soon. If he had lived it was his ambition to have entered the British Parliament. The day however on which he was to embark for Europe was his last. On the 4th of May 1879, Sir Coomaraswamy was no more.

Honour and renown greater than what he had achieved still would have waited on him, and it is difficult even at this period of history to repress a sigh that Sir Muttu Coomaraswamy was not spared to execute the greatest aspirations of his life. The press throughout the island spoke of his great and meritorious services to Ceylon, his vast influence in his own country and in England, and regret for his untimely death was universal.

On the 17th of August 1879, when the Legislative Council met after the death of Sir Muttu Coomaraswamy, Sir James Longdon in concluding his opening address spoke as follows.

" I cannot conclude my address upon this occasion without expressing publicly my regret for the loss which this Council and, I may truly say, the Colony has sustained in the death of the oldest



unofficial member of this Council. Sir Coomaraswamy had attracted the attention of distinguished men in Europe by his learning and ability. He had been specially honoured by the distinction conferred upon him by our Sovereign and he had won the respect of all his colleagues in this Council by his talents and by the unwearying attention he paid to every measure brought forward. After his death I received in numerous petitions, proofs of the esteem in which he was held by his countrymen, by whom his name will long be had in remembrance."

Sir Muttu Coomaraswamy has left behind a rich legacy—not to Tamils alone but to all Ceylonese—the legacy of his example. His public and private life was such as would have borne the light of day. If learning, wealth and rank are entitled to respect it is only when they are found united with virtue and moral excellence. Sir Muttu Coomaraswamy's life has emphasized the paramount importance of the intimate connection between public life and private morals. It may however be noted that many of Ceylon's greatest and distinguished sons were men of unblemished character.

#### LESSONS OF HIS LIFE.

Sir Coomaraswamy was fearless in his opposition to measures which seemed to him detrimental to the interests of the people; of the privileges of debate in Council he was exceedingly jealous, and never throughout his whole career was he found subservient.

He was however never higher in the esteem of Government than when he opposed the renewal of Village Communities, and never did his opinions elicit warmer praise in England and genuine esteem in Downing Street than when he fought for religious liberty in Ceylon. His station and title he owed to the sincere, honest and disinterested service he had done to Government. He never swerved an inch from his duty to enhance the regard due to him from Government or to secure for himself anything to which otherwise he would not have been entitled. He was not unconscious how advantageously his position may have been employed for political chicanery, and Government would have always been ready to buy over his opposition at the highest price. We may doubt the wisdom of his having opposed the renewal

of village tribunals in the island, we may still more question the expediency of having brought up the vexed question of the maintenance of religious establishments in debate, but we can never impute to him in the one case or the other any motive to intimidate Government and secure for himself the highest price at which Government would have been willing to purchase his peace.

He rather preferred to merit the honours of his sovereign by serving righteously the cause he had espoused. Of but very few Ceylonese living or dead can it be said that "such and such a one was truly independent" and Sir Coomaraswamy was certainly one of them. He was no theorist, he did not argue himself into false positions merely to maintain what he fancied should be the right. He was eminently practical and he pursued any scheme he had in view with unwonted assiduity. Thrice during his life he brought up the Disestablishment question before the Council and the public, and even when he failed it was not without the satisfaction, that he had done for the cause all that man could have effected.

In many matters he was strictly conservative; when however it was impossible to stand by the traditions of his forefathers, he made no difficulty in overriding custom and usage. It cannot be denied that he was not indifferent to popularity but that he would never have sacrificed an atom of his opinion or belief on any subject to win such popularity one may well be certain. To be able to command the gratitude and good-will of any people for services done is no doubt the most gratifying compliment to a worker in the popular cause, but to obtain it at the cost of the sacrifice of honest conviction is the outcome of the most debasing ideal of political life. A certain measure of consistency has therefore been always regarded the test of true political rectitude. Sir Coomaraswamy was true to one principle and impartial to the core when he declared for very good reasons that Sir Edward Creasy's pension should not be increased and voted for an additional grant to the pension awarded to Major Skinner. All his public acts



bear the same stamp of unbending rectitude.

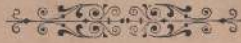
He was the first unofficial member of the Legislative Council who was honoured with the knighthood. He fought and won his spurs in the ranks of the un-officials, and had never the misfortune to leave the ranks to which he was accustomed. Those who would serve the people in the Legislative Council may well take a leaf from Sir Coomaraswamy's life.

Sir Coomaraswamy had noble ideals and he lived up to them. Power and riches and greatness were also his, and truly of him it may be said with the poet :

And thou art worthy : full of power ;  
As gentle ; liberal-minded, great,  
Consistent ; wearing all that weight  
Of learning lightly like a flower.

I would the great world grew like thee,  
Who grewst not alone in power  
And knowledge, but by year and hour  
In reverence and in charity.

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### From Many Sources: By the Busy Bee.



Women can resist a man's love, a man's fame, personal appearance, and a man's money but they cannot resist a man's tongue when he knows how to talk to them.—*Wilkie Collins.*

Leave thou thy sister, when she prays,  
Her early Heaven, her happy views;  
Nor thou with shadow'd hint confuse  
A life that leads melodious days.

—*Tennyson.*



THE greatest curse of female life in India is its enforced ignorance. Hence nothing is likely to ameliorate the Indian woman's lot more than placing her under a good scheme of education and enabling her to go forth into the world with a mind strengthened by knowledge, knowledge which is power, and with which she can devote herself to the elevation of her sisters—*The "Hindu."*

In a dancing-saloon one night a sailor was asked by a messmate to explain to him in a few words, and as quickly as possible, the third figure of a quadrille. His description was as follows: "You first of all heave ahead," said he, "and pass your adversary's yard-arms; then in a jiffy regain your berth on the other tack in the same kind of order. Slip along sharp, and take your station with your partner in line. Back and fill, and then fall on your heel and bring up with your craft. She then manœuvres ahead off alongside of you; then make sail in company with her until nearly astern of the other line; make a stern-board; cast

her off to shift for herself; regain your place in the best manner you can, and let go your anchor."—*"Our Boys."*

THE grandest mountain prospect that the eye can range over is appointed to annihilation. The smallest human interest that the pure heart can feel is appointed to immortality.—*Wilkie Collins.*

THE best wife and best home, in my very firm belief, is made only by that woman who is in perfect harmony with the aims, hopes, desires, and ambitions of her husband. Conceding that perfect harmony exists between man and wife is the same as saying that perfect love exists between them: and if there is love, why, wherever there is love, how can a woman be anything else but the best wife?—*Mrs. Ballington Booth, quoted in the "Young Woman."*

THE best wife is the woman who is brainy enough to be her husband's companion, wise enough to be his coun-



sellor and friend, skilled enough in domestic virtues to be a good house-keeper, and sympathetic and loving enough to guide in true paths the children with whom the home may be blessed.—*Mrs. A. M. Palmer quoted in The "Young Woman."*

WOMEN unfettered by domestic ties, and relationships may devote themselves to public works with immense advantage to themselves and others. But when wives and mothers clamour for more freedom, more excitement, and what they term a larger life—we begin to pause and wonder.—*The "Home Messenger."*

I should like to make the women of America understand that there is no day-time occasion elaborate enough to permit of a low bodice. Whether it be introducing a daughter into society, whether it be giving an afternoon dance, an elaborate tea, indeed, no matter what the affair may be, a low bodice is always bad form. The fact that the Queen of England forces her ladies to appear at court in low bodices is a subject of mortification to many of them, and of great laughter to those arbiters of fashion, the French, who would never think of making such a mistake as displaying even the round of the throat before dark. For that reason a French bride's gown is always high. Women of good taste understand this, and would as soon expect to wear a low bodice, or have an afternoon gown cut low, as they would to see their men visitors appear in dress clothes. You may cite a number of women who do it, but no matter who those women may be they are making an absolute mistake in dressing, and a mistake that is as crude as possible.—*The "Ladies' Home Journal" for October.*

So dear to heaven is saintly chastity,  
That, when a soul is found sincerely so,  
A thousand liveried angels lackey her.  
—*Milton.*

I ask not that a girl in love with a young fellow shall weigh every point. Women were not created that way, and love is not conducive to that sort of all-

around, open-eyed care and prudence. But one thing I do ask of her: If she marries a worthless fellow who has no business ability, with her eyes open, she must not complain afterward if she finds that all the other graces of manhood are as naught, in the long run, before that one great incompetency in a man. An incompetent business man is only a shade better than a morally deficient man, but only a shade. I care not what a young man earns when he asks a girl to marry him—if it is only five dollars a week—so long as he has a sincere love for his work and an honorable determination to succeed in it. The five dollars per week will soon grow into fifty dollars.—*The Editor of "Ladies' Home Journal," in Oct. No.*

THE reason why so few marriages are happy is because young ladies spend their time in making nets, not in making cages.—*Swift.*

Thus grief still treads upon the heel of pleasure:  
Married in haste, we may repent at leisure.—*Congreve.*

No good resolves—no protestations of meaning to do right—can take the place of a definite moral character, which every woman has the right to demand as a testimonial of worth from the man who seeks her as his wife.—*"Mothers and Daughters."*

JAPANESE papers say that the oldest married couple in the world live in their country. The man is 133 years old and his wife is 135. The eldest daughter is 108, the eldest son 105.—*"Mothers and Daughters."*

FOR the first time in his literary career Jerome K. Jerome is about to write directly for an American audience. This work consists of a series of papers similar in vein to his "Idle Thoughts of an Idle Fellow;" but addressed to American girls and women. The articles will begin shortly in *The Ladies' Home Journal*, which periodical will print the entire series.



BRET HARTE is writing a story of American life and incident for *The Ladies' Home Journal*.

FRANK STOCKTON has given both of his new stories, with the quaint titles of "Love Before Breakfast" and "As One Woman to Another," to *The Ladies' Home Journal*.

## The Progressive Woman.

(By N. A.)

I AM a great admirer of Walter Besant. As a writer he is sufficiently modern to please the somewhat captious readers of to-day, although he does not choose to adopt the superficial charm of flowery attraction with which most of our later novelists strive to replace the grandeur and depth of language and narrative, which flings a sort of fascination over the works of an earlier day.

Walter Besant possesses a fund of wisdom, and that wisdom decides that "a woman's place is at home;" but (for the sake of that admiration to which I have pleaded guilty) I cherish some hope that wisdom so profound will also decide that the above assertion admits of some qualification. A woman's place is at home, I venture to say, except when duty "like a strict preceptor" points away from it.

When the force of circumstances over which she can exercise no control casts a woman adrift on the wide sea of life, the path of duty is plain, often, indeed, cruelly so; but, women sometimes educate themselves to mistake the bent of inclination for the sterner call of duty.

When the household of which she is a member demands the rule which cannot be effected through another medium—when the thousand and one duties of home-life call for the attention she alone can give—then, though the prosaic life may fall far short of her ambition, every true woman must decide that her rightful place is home.

But, if not so fettered, surely a woman is justified in seeking means of self-support? Even if narrow circumstances at

home did not place the step within the pale of necessity, surely the spirit of independence, when it exists, might be freed from the bondage which chains it?

Hitherto, in Ceylon there was very little scope for women as workers. Whatever the fund of power and aptitude possessed, the choice lay between "teaching the young idea how to shoot," and helping to adorn other women tastefully—a not always palatable alternative. Now however, the field is wider, and its further extension is a consummation devoutly to be wished. If, today, we shudder at the bygone possibility of being governesses and milliners to the end of the chapter, the insatiability of ambition, the stimulus of progress will soon demand something beyond initiation into mysteries telegraphic and medicinal. And why not? I do not mean to imply that a time is coming when women will despise the advantages within their reach to day, but that the governesses and milliners of the next century will be women who have followed the bent of inclination not of necessity.

Although "the progressive woman" is a staple fact or of the present day, she is, to a certain extent, cramped by the small range which is offered to choice—"the progressive woman" of a period not far distant, I trust, will be an infinitely happier creature, and work, whether from choice or compulsion, will don the garb of pleasure when it can be sought in congenial spheres.

With an utter absence of malignity towards my sex, I may state the fact that, while some women are capable of rising to the exigencies of any situation, and, swayed by a strong sense of duty, will strive to win the crown of perfection for the most distasteful task, it is quite unnatural, and almost impossible for others to adapt themselves to circumstances or to conform to rules which diverge from the pleasant path of inclination.

Mark the face of her whom necessity has made a teacher, and compare it with that of her who is one by choice. The first tells a doleful taste of weariness and hopeless acquiescence to the inevitable, the other is bright with interest and sympathy of equal warmth and sincerity.



An era of ever-increasing lustre is dawning for the woman, who, a prey to dissatisfaction, discovers an estimable panacea in work—and work, too, of a congenial type which will tend to expand not cramp her faculties, and make success less of a dream and more of a reality.

The “progressive woman” is freely canvassed now-a-days, and the feeble voice of advocacy is lost in the thunder of condemnation. Too many are ready to cradle themselves in some poet’s contemptuous decision—“men must work and women must weep,” and, through the bars of their narrow confines, look scornfully out on those who do not choose “to clog the sands of life with tears.”

Widespread is the belief that the woman of the future, in her attempt to keep pace with man, will retain no trace of those womanly attributes which constitute a sort of defensive armour today. I sincerely hope not. If the privileges of advancement are to be so abused, it were better to deny the women the chances of ameliorating their position *in toto*. But surely it is possible for a woman to aim at advancement without degrading her womanhood? A true woman’s ambition would be not to over-reach man, but “to

live to some purpose,” despising the rapid existence which is that of the majority of her sex—a mere river of years, wandering aimlessly towards the ocean of eternity!

I warmly advocate the cause of “the progressive woman,” but the ambition which stimulates her must be of the right sort. The pith of noble determination seems, to me, to lie in this

“Live to some purpose,  
Make your life a gift of use to you,  
A joy, a good, a golden hope,  
A heavenly argosy!”

No new step must be taken without a conscientious view of one’s surroundings. If the imperative call of duty wakes no echo down the vast corridors of conscience, if mentally and physically qualified for the struggle before her, if the path she proposes to tread will not weaken her principles of what a true woman’s life should be—then, I say, it is permissible for woman to seek for advancement, and, whatever the pleasures and perils of her sphere, let her strive to recognise the possibility of making “life, death, and that vast forever—one grand sweet song.”

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## OUR OWN PHYSICIAN.

[BY M.B., C.M., ABERDEEN.]

Books  
consulted.

IN addition to a few hints of my own, much of the valuable information in these chats is obtained from the works of Drs. J. L. Vanderstraaten, W. J. Moore and Catherine J. Wood, formerly Lady Superintendent of the Children’s Hospital, great Ormond Street, London.

I would strongly recommend to the notice of the readers the above works. The last mentioned deals more particularly with home nursing. The title of the book is “Cottage Lectures on Home Nursing.” It could be obtained from the London Society for Propagating Christian Knowledge, Northumberland Avenue W. C. and 43, Queen Victoria Street E. C.

The  
Patient.

THE patient being in bed, with what is he to be covered? we must not heap a weight of clothes on him; he wants warmth and lightness together, and this is found in light woollen material. Of course this will vary with the kind of cases you have to deal with, for instance a case of malarial fever will require change of clothes on the same day or within a few hours of the illness; during the cold stage he has to be covered with blankets &c., and in the opposite way, when the hot stage has set in. Do not have a mass of clothes turned back over the chest; if there are extra clothes let them be over the feet, where more warmth is required. Dr. Van-



derstraaten's "Index of the diseases of children and their treatment" can be obtained at Messrs. Cave & Co., Colombo.

If there is a choice of bedstead, one having iron frames is the best for use, as being less liable to harbour either the germs of disease or insects. In its absence an ordinary narrow wooden one would answer the purpose. Place it with the head to the wall, but both sides free from the side walls. If possible let the light from the window fall on the side and not on the face of the patient. Take away all balances round the bed; they only collect the dust, and serve as places to hold things which ought to be taken out of the room. Sir Emerson Tennent, writing of the fever districts of Ceylon, states that curtains round the bed act as preservatives from disease. Dr. Moore's "Manual of family medicine for India" can be had from Messrs. Thacker Spink & Co., Calcutta or Messrs. Thacker & Co., Bombay.

**The Bedding.** THE best article is an ordinary soft mat, save in exceptional cases, when a straw, cotton, water or an air mattress may be required. The advantage of this is that being cheap, there will be no question about its destruction if necessary, besides it has the advantage of being cool and wholesome.

**A Draw Sheet.** Is a very useful part of the bedding; it is a sheet of coarser material, and measures a yard wide and two and a half yard long for a narrow bed; it is put across the middle of the bed, and tucks in firmly, is easy for speedy removal when soiled without disturbing the whole bed.

The arrangement of pillows must depend on the nature of the illness, but the patient will rest easier with the head fairly low.

This however is not sufficient in the more malarious districts, but it serves as a means of preventing the mosquitoes from their unwelcome nightly visits. The curtains

should however be quietly seen over once in ten days or twice a week without disturbing the patient. Should the removal of them give rise to any excitement or uneasiness to the patient let them be left alone.

**The Sick Room.** If there is a choice of room let it be a cool, capacious and airy one. In most cases it is advisable to remove the patient to another room. If the

disease was an infectious one you have the duty to disinfect the room in which he became ill. Let the room be in a place where there is little noise, such as coming from the nursery or from the street. Change becomes more imperative if the room was in close proximity to the house or street drain.

The colour of the sick room is often of importance, specially in cases where the brain or eye is in any way implicated. The best colour for the sick room is a uniform neutral tint such as light green, buff or slate colour.

Before the patient is taken in the room should be well dusted and disinfected. I shall have to say something about disinfectants later on, as it deserves some consideration. For the present, having shut the doors and windows and other openings in the room, burn in it three or four cents worth of sulphur. It is easy to burn by throwing it on hot embers placed in an ordinary earthenware; and allow it to remain there for a couple of hours.

All this is a matter of great importance to the patient, as he is to spend in the room whole of the time during his illness.

**Things wanted in a sick room.** A table covered with a cloth, so that things may be put down and taken up noiselessly should be set apart for the medicine, nourishment &c.,

It is a good plan to arrange the medicines for external use on one side of the table, and those for internal use on the other end, as it would avert very serious and ever to be regretted mistakes being committed. On the middle of the table place such things as are absolutely necessary etc., a watch, or a noiseless timepiece, some paper and pencil, or a slate and pencil to note down all that had taken place in the condition



of the patient since the doctor saw him last. The doctor will want to be told all that had happened; and if this is told in a simple, accurate way, he will have a very clear idea of the treatment required; he will want to know how much food has been taken, and of what nature; if the patient asleep, how long, and if the sleep has been sound or disturbed; the action of the bowels, whether unhealthy, frequent &c. But I am digressing. Then you ought to have in the room some disinfectants. And some furniture which is absolutely required for the attendants. And such other things which the nature of the case may demand.

The appearance of the sick room should be made as bright and cheerful as possible, by the use of flowers, pictures, books, or other things pleasant to the patient. Such things should not, however, be thrust on his attention, and if they create disgust, or excitement, or feverishness, they should be quietly removed.

Lastly, light. An Italian proverb says, "If the sun does not enter a building the doctor is sure to." It should be remembered that light is a normal stimulus, without the aid of which many maladies are not so readily treated. The windows should be so arranged as to admit, except in some diseases of the eye and brain, abundance of light, or at least as much as is agreeable to the patient. The windows should not be surrounded by woollen curtains or tapestry; a plain green shade, blind and "elich" or a few cocoanut greens placed outside the windows temper the light sufficiently and if necessary cut off outside objects from the patient's view.

All jugs, glasses, and bottles not in actual use should be removed. All hangings and curtains should be avoided, as they become harbourers of the germs of disease. For the same reason carpets should as much as possible be dispensed with, although it is advisable to have something of the kind to deafen the noise when the noise of traffic creates.

And also for this reason need the floor quite clear for sweeping, with no odd corners to hold the dust; it is very important that as often as convenient the floor and furniture

should be wiped over with a damp cloth; all clearing and dusting operations should be done far from the patient's sight and hearing.

The smaller the amount of furniture in the sick room the more air there will be for the patient to breathe, and therefore massive articles of furniture not required for use had better be removed. Cushions and covers should also be as much as possible dispensed with. Dirty linen should be removed as soon as possible and in fevers the linen, sheets &c., should be changed or aired daily. Cupboards or drawers should not be full of unused clothing, in the event of the illness being "catching" these clothes would have to be purified. All bed pans and urinals should be removed at once. Always keep a little deodorizer in them.

Above all, visitors should not be allowed to enter the room at all times. The doctor is the best judge of the fitting time to admit visitors. The sick man will also be the gainer if his nurse is strict in keeping his room from being the "gossip-shop" of the village; the kind but unwise neighbours who think that the sick man wants rousing do far more harm than good; in acute illness certainly half the treatment is rest and quiet.

In order to make you understand what is meant by ventilation, I must call your attention for a few moments to consider what goes on inside our body. Inside our chest are two large bodies like sponges, like sponges they are full of little holes, and like sponges they are elastic. These bodies called lungs open into the mouth and nostrils, by means of a tube called the trachea. A full grown man fills his lungs sixteen times every minute, and takes in 16 to 20 cubic inches of air in the minute. In the air that he breathes there is, or ought to be, an abundance of the life giving gas called oxygen; this gas is absolutely needed by all forms of animal life; and when the quantity for use is small, as in the streets of crowded cities, we see the people look pale, and they are not so full of vigour as the country folk. The blood in the body is pumped by the heart through the lungs, and the oxygen mixes with the blood, giving it a bright

Things not wanted in a sick room.



new colour; then the blood carries the life-giving gas to every part of the body, thus giving it health and vigour. Are you not aware that on some days you feel so much more full of life than on other days? That is because the air is dense and there is more oxygen in it, and you are living a brighter life; when the fire will not burn, you open the window or in some other way quicken the draught: in other words you give it more oxygen. Your body is like that fire—it will do its work better for having a good supply of oxygen.

When all the oxygen is used up, then we return the air that we have breathed back into the atmosphere again, but now quite altered; it has become poisonous and is full of carbonic acid gas, the deadly gas found in sewers, coal mines, and most places where the ventilation is imperfect. If this gas is allowed to collect where people live, in time it shows itself by making us feel dull and sleepy as in crowded buildings or in shut up bed-rooms. This is the reason why we often awake in the morning and do not feel refreshed; we have been breathing over and over again the same air, we must do our best to put the used-up air outside, where it will be mixed with the fresh air, and to get fresh air into the room; this is called ventilation.

It is a pity that there is such a fear of fresh air; it is really being afraid of our best friend; more people are made ill because they have not enough fresh air than because they have too much. As the words of so great a man as Dr. Vanderstraaten will have more weight on this subject, "I quote them here. Fresh air, an essential at all times, is much more so in sickness, being as it is, in many cases, the most effectual restorer of health, and the want of it, the cause of many serious and at times fatal, diseases. Some regard must however be paid to the season of the year, as well as to the state of the atmosphere at the time, and indiscriminate opening of windows, may cause as much harm, as the neglect of it could do—But depend upon it, the more fresh air the lungs get, especially if the patient be a child, the less liability these is to taking cold.

"Ventilation is of the utmost importance in the event of infectious diseases. The poisons of small-pox and other infectious

maladies are quickly diluted with air and are generally thereby disarmed of their power; hence it is that medical men seldom convey these diseases. Where, however, the ventilation of the sick room is neglected, the poison becomes concentrate, and gains rather than loses intensity.—"

Nature has various ways by which she tries to get rid of the poison in the body, which is making the man ill, and this is one way—through the lungs; then having sent the poison outside the man into the room, she looks to us to do the rest by changing the air in the room; in other words by ventilating the room. Unfortunately, we sometimes do not help her in her work, but instead, keep the patient in a poisonous atmosphere because we do not quite understand the way in which nature works. The patient will be made more comfortable in a well-ventilated room; he will not feel weary or depressed, and he will be placed in more favourable surroundings for his complete recovery.—

A draught may cause a child without giving any fresh air at all. Unfortunately in most of the houses in Ceylon the arrangement of the windows is not at all suitable for ventilation; they open like doors, and it becomes more difficult not to have a draught. Still the opening of the window two inches will do much to keep the room wholesome, whilst a temporary screen will shield the patient from a draught. If the windows are *sash* windows then the fresh air is easily let in by raising the lower sash about three inches and filling up the space with a thin plank of wood so that the air comes in between the two sashes. The board should have a hinge in the middle to allow of its being put in and taken out.—

The perfection of ventilation is to provide an outlet near the ceiling, because the foul air being lighter than the fresh air rises up to the top of the room; and if it finds an outlet there will go away, whilst the fresh air will make its way in through the cracks or crevices. A simple experiment to show that vitiated air rises up to the top is as follows:—

Place several small lighted candles on a short candle-stand in such a way that the candles below do not affect those placed above. Cover them all with the globe of a hanging globe lamp. You will notice after a while



that the light from the candles will begin to go out in succession from above downwards, showing that oxygen is necessary in order that the candle may continue to burn.

The mornings and evenings are good times for more strongly ventilating the sick room, and if practicable the sick person should leave the room during the time it is thoroughly exposed to the open air. If this is not possible, with a little ease ventilation may be effected without exposing the patient to any draught, or to any injurious change of temperature; the use of extra wrappings and of screens being the means which will occur to all.

The purity of a sick room may be judged by noticing whether there is any perceptible odour on entering the room from the open air, which indicates that ventilation is imperfect. A still better test is placing a wide-mouthed bottle in the room for some hours, and then pouring a little clear lime water into it (lime water is made by dissolving one ounce of quick lime in two quarts by pure cold water. Let it stand for a few hours, and pour off the clear liquid). If the air is impure the carbonic acid will cause the fluid to become more or less milky in appearance.

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## The Pilot's Daughter.

### A Ceylon Story of Womanly Self-Sacrifice.

*Written Specially for the Ceylon Review*

[By IDA M. TRANTLEY.]

#### CHAPTER XXVIII.

AFTER LONG YEARS OF PAIN.

THE fourth morning after the incidents of the last chapter, Eva and the Vanderlens, Robert and Charles, called on Father Gude to thank him and his gallant guest for the rescue of the pilot's daughter. Many of the fisher folk had, from time to time, shewn their interest in the affair by making kind inquiries about Eva since the events of that evil day. She was liked by the poor for her gracious, condescending ways especially when she went about from hut to hut as a ministering

angel in times of sickness and great need. They loved her—and the man who had rendered her such signal service was held high in their estimation. So in groups of twos and threes they had come at different times to see the poor leper, much against his own will, and some of them were just then returning when Eva and the Vanderlens entered the garden where Father Gude's house was.

It was a shady place a little away from the rocks. Jak trees were in profusion and palms grew plentifully. The house was a very unpretentious, but comfortable building, thatched with cocoanut leaves as were all the poor people's houses in the vicinity. It was a luxury at the time to have tiled roofs. A smaller, neater building was a few yards from the priest's house. It was tiled and had a flower garden in front, where stood a belfry with its little bell. This was the fisher folk's church—the church of S. Anne.

Father Gude received his visitors in the cosy front verandah of his house. The morning light fell on the matted floor, dispersed through the creeper-covered trellis-work, and partially interrupted by the shade of an old lady-love whose yellow leaves borrowed fresh beauty from the sun's rays.

The charge has always been brought against colonial Christianity that its ministers are not examples of self-denial as regards mode of living. While there is ample room for regretting the conduct of some Christian missionaries in this country, in certain "weightier matters of the law"—that they are intemperate, given to slander and spite, bear grudge, lend an ear to the whisperings of scandal, are haughty and discourteous, and are generally worldly—and there is some justification for the complaint that missionaries do not manifest much self-sacrifice in their daily life, it is a trifle unjust to desire in these advanced days such a state of missionary hardships as the pioneers of the faith had to undergo. But this does not justify extravagance in men to whom "the pomps and vanities of this world" ought to be of serious significance. This is a digression.

"Father", said the elder Vanderlen, "where is your gallant friend, to whom my ward owes her life? we are come to thank him."



"He is sure to be pleased to see you all here, but unfortunately he shuns publicity, and is at present engaged in his devotions."

"We can wait to see him" put in Charles.

A bright-eyed little fisher girl came dancing quite familiarly, and noisily greeted "Miss Eva", bestowed but an inquiring stare on the elder Vanderlen, and a sky smile on Charles, while the good priest was well pleased with the little intruder. Eva listened to the little one's message lisped out in her broken English, pushed her curls aside and kissed her; soon it came to Kate's taking Eva away from the company, leaving the men in uninterrupted talk. Kate prattled about the ripest jack her father ate, the almonds she hoped to gather under the old tree in the garden at the season, the collection of shells she had for Eva, and wandered about the place happily till they approached the church by one of the side-doors. Here Kate said she had something nice to say, about which to refresh her memory she would call in her sister Cissy, older than she. So she left Eva there and ran merrily away home to call Cissy.

Eva entered the church. She had heard that her rescuer was there, so she was pleased with the opportunity given her of taking him by surprise. Saints and martyrs looked out from their hallowed niches in the walls around her, and the sweet fragrance of recent incense pervaded the whole place, as she noiselessly walked up to the altar steps. Suddenly her attention was drawn to a corner of the church, by a deep, sad, plaintive voice, a man's, groaning from the inmost consciousness of misery, "If thou wilt thou canst make me clean". She turned and saw a man kneeling before a crucifix, in the attitude of prayer—and he was a leper!

Eva would have retraced her way out of the Church, had not the man risen from his posture of prayer and stood face to face before her. She was speechless; he relieved her of her embarrassment by speaking first, "Make no apologies, I beg of you. This is the house of God, and one such as you cannot be an intruder here."

"We have met before, though under more different circumstances which may remind

you of my great indebtedness to you, Sir, for my life. I come to thank you."

She took a step forward, holding out her hand to him, but he checked her, motioning her away with his hands and uttering loudly the words, "Unclean, ! Unclean !"

"I have no right to be here" he continued "in your presence; I do you wrong, lady, even to speak to you. Pardon me—for am I not a social out-cast? How can I allow you to touch me?"

"I see in you my rescuer and in no other light do I view you. Take my gratitude—it is all in words and feelings, I wish I could express it otherwise."

"Good lady, you cannot realise the great happiness you confer on me by your kind words; but, were you to know as much of myself now as I do, you would more than admit the justice of my former remark."

"What is clean to God is clean to me surely—here is my hand in sincere gratitude. Decline it not."

A tear stood on his eye, as he grasped the lovely hand, more with reverence than any other feeling. Yet, the warm blood rushed to his face and tinged it with a secret pain and a secret joy, when his fingers touched hers after long years of grief and pain, and that before the very altar of God. His body was, indeed, leprous, marked from head to heel with the direful stamp of incurability, but the love of his old days was surely fresh in his heart of hearts in spite of the changes and chances of life. Did she know him? Did she, although she knew him, not love him then because of his appearance? Or did she think *he* might renew the forgotten love and not she? There was no time to answer such questions.

Eva's name was being uttered outside by Kate and Cissy and she hurriedly told him, "There are friends waiting to see you, would you come with me?" His soul was in conflict with itself. He felt the injustice of thrusting himself on her favour and good nature. Nothing was more present with him than the sad consciousness that he was but a leper. Yet a sudden impulse seized him to kneel down at her feet and own his utter unworthiness to be to her what once he hoped he might some day be. A voice whispered into his soul, "See that thou do it not"—and so he followed her.



Kate and Cissy were not the only persons waiting outside; there were also Father Gude and his two male visitors. It was a moment George would have given anything to avoid. His loathsome malady, he feared, might not be a sufficient disguise of his identity. If so, how could he meet his father and his brother—and how could he face recognition?

"My good friend," said Father Gude advancing, "you have heard of these good citizens, you know them by name, now know them personally."

"The pleasure is too much for me" said George sadly.

"We are selfish enough to think, Sir," replied the elder Vanderlen, "that you interest us highly, and our pleasure is truly great. Permit us to thank you, good Sir, on behalf of this young lady. In doing so, all but repeat what she has herself far more feelingly acknowledged to you—her gratitude." "You cannot thank him sufficiently" said Eva "even if you repeat your thanks till it tires you."

"Sir" said George, addressing the elder Vanderlen, "that you and these can really feel any interest in *me* is happiness enough."

"My feelings are quite those of joy, though I certainly regret the part played by my own nephew, and his subsequent disappearance."

"Greed and ingratitude are heinous sins" observed Father Gude.

"And go together" said the elder Vanderlen "for I have seen in my own past experience much of which is bitterness to me to this day. All the miseries of my life I can trace to greed and ingratitude and to nothing else. The desire of possession often develops into a terrible passion, especially in the young. Witness my nephew's doings."

"Let the past be forgotten, except to draw strength from old experiences" ruled Father Gude, "for the present gives us sufficient work."

"We shall meet again, my friend" said the elder Vanderlen, and all shook hands with Father Gude and his guest, Kate and Cissy too, and departed.

## CHAPTER XXIX.

## RETRIBUTION.

Louis Dandenbeck was four days in hiding, with the witch, and on the noon of the fourth day they were both near the cave of the white virgin. No one was about the place, the surroundings were lonesome. The witch had a book of *ola* leaves in her hand.

"The gold can yet be yours."

"Where is the sacrifice?" asked Louis

"I hold the book of wisdom in my hand, and therein I read of other ways and means."

His eyes shone with a wild joy and the witch laughed a grim laugh. He was about to accomplish something terrible and the thought of success buoyed him up. Arm in arm they entered the cave—the witch looking over her shoulders from time to time. It was a hideous place, dark, damp and suggestive of nameless horrors. Louis saw not gold nor silver, but his eyes beamed forth a terrible light that even the grim witch for once quailed beneath his demoniac gaze. A strange feeling was taking possession of the young man, and a strange thirst for revenge, coupled with a bitter sense of disappointment was fast unsettling his intellect. He was in the fire of despair, full of that subtle courage, that loss of hope that maddens the victim was goaded on by the sureness of wreaking a terrible vengeance on the foul accomplice of his life's crimes. Through her he had lost a good name; through her he had never suppressed the love of money; through her he had committed some of the most atrocious deeds the hand of man could perform; through her he had almost sold his soul to the devil. The past was before him in a fearful vision—he saw all that he might have been, all that he might have had, and his soul yearned to take vengeance on the withered malfactress.

In the middle of the cave the witch halted and faced him.

"Do you still long for your gold?"

"From beginning to end you have been a fraud, a shameless fraud."

"So—"

"So I want the gold or your life—wretched woman, you deserve a worse death, but I will be merciful."

He suddenly snatched the *ola* book from her bony clasp and flung it away into the



gloom within. Where it fell the sound was as of a splash and the echo of it was terrible to hear in those dim vaults. "This is Karma," the witch mumbled, "I deserve it and time will verily come when the hand of death will be on you and the grip of the unavoidable will hold you, then you will think of this deed and die in fruitless regret. I curse you—I curse you bitterly—a woman's curse is on you—if you go hence alive, you yet go accursed"

She paused and took a step forward. The darkness was terrible—but a gust of air beat on their faces and a gurgling noise of as of moving water was heard in that inky gloom. The witch spoke again, her voice growing fainter and fainter :

"I cannot have time to go back, for my life is ebbing fast. Truly I have reached my appointed end and the days of my life are numbered. I never in my lifetime deceived anybody, for I sincerely believed in whatever I practised, though I was mistaken. I was never a hypocrite—you—but my breath is spent out."

She took a step forward and the flow of of air seemed to be more copious.

"The end is come" the witch said "yea the bitterness of the cup is mine—and yours."

Louis laughed a weird, demoniac laugh his eyes shone luridly and his whole frame shook terribly. He rushed furiously on the witch and holding her tight pushed her forward.

"Not alone—but together—together we plotted, together we schemed, together we hoped, together we were in sin and shame, together let us die—oh! death is terrible." The next moment they both, in each other's dreadful embrace, fell rolling down a steep—it was all but the blackness of darkness. A splash—a groan—an unearthly laugh—and all was still once more. That day, while the sun was high in the heavens and all was bright outside, in the noonday glare, the night had settled on two unhappy souls . . . . .

With the sea the cave was connected by a narrow channel which widened and deepened towards the cave. The water was collected in a deep pool at one end of the cave. Hence the gust of air and the splash. Years afterwards when the rocks were blown up by dynamite two skeletons, clasped together, were discovered, one a man's and the other a woman's. [*To be Continued.*]

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## OUR LEGAL SUPPLEMENT.

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NOTE.—All communications meant for this Supplement must be marked on the cover "Legal." All questions will receive due attention.

### The History of Slavery in relation to Roman Jurisprudence.

The subject on which I propose to address you today is one, which although it may fail to be of practical utility in your profession, possesses an absorbing historical interest to the student of jurisprudence. An institution which stood the test of Grecian Philosophy, which survived the centuries of Roman rule with its powerful influences of Christianity and Philosophy, which even in our own day stained the fair name of the greatest of modern Republics may well court inquiry from the student, especially when it is remembered how emphatically it is opposed to the instincts of our common humanity.

It is not my intention in this paper to deal with the Roman Law pertaining to Slavery. That is information easily obtained from the recognised text-books. My object is rather to inquire into the historical aspects of slavery in the pages of Roman Jurisprudence, to estimate the causes which led to the gradual amelioration of the legal condition of the Roman serf, and the reasons which gave permanence to an institution which was known in its least humane form in the infancy of the Roman Law, which was one of the subjects of its first codification in the twelve tables, and which more than a thousand years later is found to survive the invasion of the Barbarians and the Latin

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(Being a paper read before the Ceylon Law Students Union by Chas. M. Fernando, Esq., B. A., L. L. B. (Cantab) Barrister-at-Law, and Advocate of the Supreme Court of Ceylon.)



conquest of Constantinople, an institution of so permanent a character must necessarily have produced results as permanent in their form through the many centuries in which it continued to flourish, and a well known writer whose conclusion may be accepted with authority, has summed them up in the gradual decline and fall of the Roman Empire. I quote his own words.

“When we read Gibbon’s eloquent and magnificent description of the Roman Empire under the mild sceptre of the Antonines; an Empire comprehending the entire civilized world of that day full of flourishing cities, guarded at its frontier by those unconquered legions; out of whose camps new cities sprang up; intersected in every direction by great and almost indestructible military roads, whilst its commercial navy united all the coasts of the Mediterranean, and from the Red Sea, visited India, internally connected by a regular coast-guard in the service of the Government, covered with the monuments, which even in their ruins continue to excite the amazement of posterity and with schools for science and arts not only in Rome and Italy, but in Spain, Gaul, Greece, Africa and Asia Minor; whose teachers were paid by the state and encouraged, rewarded and valued to such a degree that Marcus Aurelius seems to have wished rather to be a scholastic philosopher than an emperor; when this picture rises up in our imagination we bear in mind the wonderful development of the Roman Law and of all forms judicial and administrative, it is difficult to conceive that we contemplate a mere protracted decline; material prosperity which is nevertheless partial and fallacious; mechanism with only external moving power; an artificial formation without life and a general unhealthiness of mind, which the upper classes sustain with stoic indifference, whilst the masses sink deeper and deeper in degradation yet so it was and why? The majority in the ancient world were slaves”.

These remarks may at first sight appear to savour of hyperbole. To ascribe the downfall of one of the greatest empires that the world has known to an institution which seems, to have hardly, if ever, come to the surface of its history may look very like exaggeration. I would therefore pause for a while to consider this statement. So long

as the Roman state was concerned solely in its own welfare and development, the slave was merely a marketable chattel, and the uses to which he was put were restricted in their character. But when Rome began to enter into conflict with other countries, when its dominions began to extend beyond the confines of Europe and the Roman citizen was gradually merged into the Roman soldier, the slave became in consequence a less unimportant entity in the internal development of the state. Hitherto peaceful occupations of husbandry and agricultural toil had been consistent with the character of the Roman citizen. One of Rome’s greatest generals had left his plough to lead an army to victory. But the incessant foreign wars in which the republic was subsequently engaged resulted in a special influence of a two-fold kind upon its future destinies. This same influence continued, though silently, to assert itself during the empire so that the slave grew to be more than ever a ruler of the destinies of the country which pretended to ignore his very existence as a rational being. The incessant and protracted woes in which Rome was engaged resulted in the gradual diminution and decay of the class of peasant proprietors. The husbandman was extinguished in the soldier and the slave, originally a mere domestic drudge, silently stepped into the breach. The soldier with his prospect of abundant booty loved the camp more than his fields, which the crafty noble was only too ready to purchase, thus the nobleman became the owner of large estates, once held by the class of peasant proprietors, but now worked by large bodies of slaves. Thanks to the wars, the slave market was never empty and the demand for free labour ceased to exist. The Mechanical arts too which in our day represent the highest forms of manual labour, fell into the hands of slaves and the master’s command was the slave’s only incentive to labour. The spendthrift soldier on returning from the wars helped to swell the ranks of the poor and was left with his sole possession, his vote which he was only too glad to barter at the hustings. No wonder then that an institution which destroyed the efficiency of the industrial and mechanical arts, formed a poverty stricken and corrupt democracy, and turned the following tide of wealth in the direction of a



pampered and effete oligarchy was responsible for the decay of an empire of which it formed an integral part. Slavery may reasonably be presumed to be coeval with the history of mankind. Forming as it did one of the foundations of ancient society we find it referred to in the pages of Homer in the laws of Solon, in the code of the Athenians and later on see its more humane development in the institutes, the constitutions of the Roman Emperors, and in Justinian's

codification of the Roman Law. In primitive Rome like in all primitive societies the unit of the state was not the individual but the family. The state was merely an aggregation of families and the organization of the family was on the basis of the subordination of all its members to its head except on those rare occasions when an infraction of the laws by a member of the family clashed with the interests of society or with the security of the Public.

[To be Continued.]

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## NOTICES.

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NOTES: HERE AND THERE. Nov. 1894.

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THE events of the past month have been numerous and both of importance and of interest. This is so no less with the events of the past outside world than with those of our own little circumscribed island. *Here* we have had the opening of the Legislative Council, the Bar meeting (with all the newspaper correspondence it has evoked), and the touts ordinance. Then there is the establishment of Policemen's Missions by certain benevolent ladies. (If there ever was a man who stood in need of missions and other instruments for the promotion of moral welfare, it is the Ceylon Policeman.) Then in the world of sport we have had the match against Stoddart's team; and the recent blackguardism at a public Hotel, of certain foot-ballers.

ABROAD of course the China Japan war clamours loudest for our attention. And partaking of the nature of war, there is the French Expedition to Madagascar. The length of the month's Roll Call is however what is most remarkable. Many distinguished men have been beckoned away by inexorable Death—many whom we would fain have had with us yet awhile. Princes in the great world of letters—Oliver Wendell Holmes and James Anthony Froude will be mourned wherever the English tongue is known and loved and admired. While, as earthly greatness goes, no grander figure can come within the relentless sickle of the grim Mower than the Great White Tsar of all the Russias. The Comte de Paris too passed away at his residence, Stowe House, and his son has succeeded to the visionary expectant throne of his father.

IN Ceylon everybody breathes again and casts aside his leaden cares. This is due, we have no doubt to the admirable action of the Daily Papers in refusing to publish de-

tailed statements of meetings held in favour of candidates for the not yet vacant Low Country seat. The agitation has abated. For which everybody must feel duly grateful not excepting the praise-besmeared candidates themselves, who must experience a deliciously restful feeling, at being allowed to withdraw into the cool of private life, from the fierce glare of publicity in which they had perforce to parade so long. The welcome rains have come at last, and it is to be hoped, will wash away the fears of fevers which were beginning to trouble us. The rain has come. Drooping Municipal Councils are reviving at the prospect of a speedy settlement of difficulties connected with water supply. The rain has come. Tea is flushing beautifully. The planter's heart is glad, and would be yet gladder if he can command a larger supply of labour in the plucking field. Our little parliament has met once more with imposing pomp and circumstance. The Governor's address (we were going to say the speech from the throne) has been delivered and the reply thereto read; moreover a message from the Governor has been handed in regarding the estimate of revenue and expenditure for 1895. The work of the Council is progressing steadily. That most important measure, the "Touts Ordinance," has been going through its first reading. This a measure which does not seem to us to be likely to accomplish its purpose.

THAT some such enactment is necessary we are the first to admit. But we doubt whether the proposed Bill as it stands will make it any the easier to bring home a charge of touting or drinking to an accused tout and practitioner. We heartily concur with the Hon'ble the Tamil member as to the inadvisability of the ordinance containing any penal measures directed against practitioners. The profession is the most dignified and learned of professions and to pass a legislative measure

The Touts  
Ordinance.



which aims both at the lowest scum (in the person of the "tout") and at the most honourable gentleman (in the person of the lawyer) savours of a contemptuous opinion of the latter. But where is the necessity for further legislation against peccant lawyers (for the truth must be told there *are* peccant lawyers even as scoundrelly doctors and immoral clergymen are not unheard of). Ample remedy exists as things at present stand against dishonesty on the part of a lawyer; and conduct on his part even ever so slightly unprofessional can be punished by the Supreme Court in the most condign manner—by disbarring him, in other words by inflicting on him indelible disgrace and ruin. Therefore we have no hesitation in expressing it as our opinion that the touts ordinance should be confined to the tout.

It is also an enactment that makes great inroads into the sacred liberty of the subject; and will furnish a convenient channel for the bringing of false charges. In such a case the accused man, however innocent, will find that both judge and counsel will inevitably start with a prejudice against him which will enhance the difficulty of establishing his innocence. It would also be wise if the ordinance will make express provision for the registering of lawyers' clerks, of the secretary, or some other officer of the court. The last great improvement we have to suggest is the licensing of petition drawers. The advisability of both these suggestions will be readily understood and need no further demonstration at our hands.

The Bar THE lawyers have again started up in apprehension.

Meeting. The appointment of Mr. Conolly to the post of acting District Judge of

Colombo bades no good, they think. And we are inclined to think their apprehensions not ill-founded. Only they should have struck a very vigorous blow when the wedge was first introduced by the appointment of Mr. Conolly as additional District Judge. The arguments the lawyers adduce in favour of professional judges are too well known to need repi-

tion here. They have been discussed in these columns some months ago. But there is one view of the action of Governor Havelock that obtrudes itself so strongly on our consciousness as to be incapable of being ignored. It is this, that the morality of our present Government crumbles away under pressure of civil service exigencies, and they become guilty of a distinct breach of faith, of an act that in a private individual would evoke our execration and would result in that individual for ever losing caste among his fellows. Why should we allow a Government to have a duller sense of honour than an individual. The insidious way in which Government is going to work to accomplish their purpose rather tends to show that they are quite aware of the "shadiness" of their action. The Bar have with amazing and unwonted promptitude called a meeting, adopted resolutions and forwarded a memorial to his Excellency. We much deplore having to record that there actually was a dissentient voice at the meeting—that of Mr. Walter Pereira. This question is one which has been before the public for some time, but Mr. Pereira has never revealed his attitude with regard to it. Perhaps, he waited for a sensational opportunity like the present one. Mr. Pereira's arguments have been before the public, both in the report of his speech and in the letter he has addressed to the *Observer*, explaining his position. But we are sorry we are not able to say that his arguments carried conviction to our hearts. These arguments have been ably dealt with by "Lex" and others; they have been seriously met, solely we think out of respect to the eminent source from whence they emanated. We would be inclined to regret Mr. Pereira's action at the meeting if we did not feel that the solitary minority of one will only strengthen the show made by the others. Had we not known Mr. Perera personally and had we not recognised the sterling fearless integrity of his principles, we should have felt inclined to construe his opposition to be a bid for the favour of the Government in the matter of the to-be-



vacant Low-Country seat. But knowing him as we do, we can only hope that some day when his views have changed (for his coming over to the right side is only a matter of time) he may not be ashamed to stand up and be bold in proclaiming his conversion.

Such an attempt to violate the privileges of the bar and to foist upon the public a judge, whose knowledge of the broad principles of law, cannot but be limited by reason of his not having undergone a regular training in law and of his not having practised that profession, would never have been attempted in England. There is no doubt civilians make satisfactory judges, but that satisfactoriness is from the point of view of the Colonial Secretary's Department—they send in satisfactory returns. We have ever often been assailed by a suspicion that these higher judicial appointments are desired for civilians in order to discourage and diminish litigation. "Plaintiff's action dismissed with costs" seems to be the formula which forms the guiding principle of the justice meted out by the Civilian Judge; and an aggrieved party will rather undergo his wrongs silently than appeal to a Court of Justice. But there is a ray of hope in the fact of the Attorney General of the Colony being now in England. He will not be acting in accordance with the opinion we have formed of his public spirit and independence, if he does not besiege the Secretary of State for the Colonies, or even take his case before the English Bar Association and the Attorney General of England, and do all he can to prevent the violation of a pledge and the casting aside by the Ceylon Government of an acknowledged principle.

But the lawyers are not the only body which is by schisms rent as-under.

Sport.

The Colombo Cricket Club did not show an overwhelming desire to assist Mr. G. Vanderspaar in getting up a match against, and in properly entertaining, Mr. Stoddart's Cricket team. But that gentleman with truly British pluck took the whole

burden of arrangements on his own shoulders and carried them out admirably. If the rather second-rate team he was obliged to put into the field did not make a very good show, yet the visitors must have felt grateful to Mr. Vanderspaar for a very pleasant day in Colombo. When, we wonder, when will all discords cease; all bad feeling be smothered; and when shall we hang the trumpet in the Hall and study war no more! we would be delighted and all our readers will also be, we are sure, if the Colombo Club will commence the New Year with a clean slate, will shake hands with the Colt's Club, will once more smile at members of itself who have fallen from grace—and everything will go well and we shall see some of these glorious matches—also now things of the past—where every club of the Island in turn used to tilt vainly against the Colts and excitement ran high.

Very unworthy of true sportsmen or gentlemen was the recent foot-ball scummage at a Hotel in Kandy. The action of the Hotel in refusing offers of pecuniary settlement, and in persisting in bringing the offenders to justice is much to be commended. But the result affords a saddening spectacle for our contemplation. For singing at a public Hotel where ladies were at any rate not far off, the foulest and filthiest of bawdy songs, a gentleman is mulcted in the small sum of Rs. 25. And a certain section of the Press not only carefully and studiously suppresses information as to the names of the accused, but goes out of its way to write to the complainant Hotel urging an abandonment of the prosecution. What, we wonder, would the penalty have been if a native of this country had been guilty of a similar offence! and what would that same section of the Press have had to say about Native Blackguardism! ———

To turn to matters of wider interest, to turn from the events of *Here*, to the occurrences *There*, we start of course with the war at present raging between China and Japan. These two countries especially China

Bella! Horrida

Bella!



have been to a very great extent *terrae incognitae* to western nations. They have ever been regarded as first cousins, from their many points of similarity. That they should now be fiercely rending each other's causes, therefore, an universal raising of eyebrows. Both countries have been typical of topsy-turvydom. Hence the fact that the younger, smaller, and presumably less powerful of the two, should be defeating the other is provocative of less surprise than might be anticipated. News—that is to say authentic news—of the course of the war seems difficult to obtain; but from what is gleaned from a puzzled study of the contradictory telegrams daily appearing, it seems clear that the superior discipline and training of the Jap. is more than counterbalancing the vast numbers and the savage doggedness of the Celestial. There is no lack of information spread before the public as to the events of the war. But how to discriminate; how to sift; how much to accept and how much to reject. These are tasks which the inexplicable contradictoriness of the news renders hopelessly difficult. But we are encouraged to hope for a more satisfactory state of things on the arrival on the scene of no less renowned a war correspondent than Mr. Frederick Villiers, who to the war has gone—not like the minstrel boy of old with his father's sword, but with mightier weapons, his pen and inimitable pencil.

#### Its Cause.

THE *casus belli* is shrouded in mystery, by reason of that very same contradictoriness we have alluded to. Korea is no doubt the bone of contention. It is for the possession of this choice tit-bit that these two nations are "urging on their wild koreas" as *Punch*, with pardonable levity puts it. But there have been assertions made of bad feeling on account of certain indignities offered by the ladies of one country to the ladies of the other. In spite of the almost universal truth of the aphorism *cherchez la femme*, we will be safe in rejecting this latter reason in favour of the former.

THE results which will probably follow, present a vast vista. The tendency among European nations was at first to overlook the war as a petty embroglio capable of speedy settlement. But *nous avons changé tout cela* as the daily arrival at our port of Colombo of powerful battleships eastward bound sufficiently shows. There is growing fast, and taking firm root, a feeling of uneasiness. This feeling it was that prompted the offer of interference and a reference to arbitration which emanated from England and which was by the way, at first received with coldness by the other Powers. It is reported that their acquiescence has since been gained but no further news on the point has reached us. As far as our own little colony is concerned, the immediate results apprehended were a diminution of the supply of China teas and a rise in consequence in the price of our staple commodity; also a falling off in the supply of tea boxes and a consequent increase of prices. Neither of these expectations has been realised. It is not easy to understand why, but the fact remains. Chagrin was felt by at least one prominent firm of merchants to our knowledge, who laid in a large stock of Japan momi tea boxes, and who are still waiting for a rise in their price which, however, *sedet* and (to all appearances) *eternum sedebit*.

Profound politicians are busy surmising results of the war. They say that the greedy Russian polar bear is smacking its lips and awaiting an opportunity for pouncing upon tracts of land under cover of friendly interference. They say that the proposed interference on the part of the western nations will probably result in more than one of them being dragged into the vortex of the struggle; in other words that we will have the uncomfortable prospect of a general war. They say that in consequence of the tussle either China, or Japan, or both will come to realise its or their own strength and importance; that they will then after progressing yet further in the arts of organisation on civilised warfare demand a recognition of equality on the part of



the Great Powers; and will be prepared to enforce that recognition at the point of the sword. There are some who say, that after reconciliation, both these nations will join hands and make common cause against Russia or some such other power, and so not only make history, but considerably alter the geography of the world.

The great loss of life on both sides cannot have failed to strike every one. Will it be a wild conjecture to say that the wholesome thinning out of such a populous country will bring about the return to their native land of some of the large number of Chinese emigrants in Australia and America; with a resultant chief of the congested labour markets of both those continents.

We will not commit ourselves by predicting positively that any one or more of these consequences will assuredly follow. We place them impartially before our readers, for their choice.

#### OTHER political troubles

**Minor Matters:** must not be overlooked; Morocco, though their importance is Madagascar, such as to demand but slight consideration at our hands. The Sultan of Morocco is dead. Difficulties seem to have followed with regard to who should succeed him—such difficulties are only to be anticipated on the death of every despotic oriental ruler like him of Morocco. The death occurred under canvas. The Sultan had accompanied his army on a campaign. A romantic story is told of how the fact of the death was concealed to prevent an outbreak of the tribes; how the body was carried back with the army to the city and at last when further concealment was both impossible and unnecessary the faithful adviser of the Sultan who had been managing all these artifices, by a bold *conf* placed on the throne the son of the dead Sultan, this being in accordance with the wishes of the deceased. The position of the French in Madagascar is a little impossible. Affairs have become turbid. France has entered with determination upon the work of clarification. She has despatched M. Le Byre de Vilers

on a mission to the Queen of Madagascar. This gentleman is not unknown as a rough and ready diplomatist, who does not allow himself to be over troubled by scruples in attaining the object set before him. He it was who represented and preserved French interests in Siam not long ago.

Already confident that his mission would be a failure, or with a view to commanding its success with such gentle persuasives as galing guns, the French have despatched an expeditionary force which was to land at Majmija in the north east, proceed up the river same way, and march the rest of the way, to Antananarivo. In the event of British interests being violated (for their route crosses more than one British possession) we anticipate an Anglo-French difficulty, for Lord Rosebery has promised to look after British interests.

THEN again the rumoured illness of the Amir in Afghanistan is arousing The Buffer-State, anxious interest. These little Eastern nations are so undecided when it comes to a matter of succession that the question cannot be settled without some bloody risings, and many sanguinary executions—for it is not till many meddlesome heads are struck off that the crowned head can enjoy any degree of ease and comfort. That the Amir is ill at all does not itself seem quite certain, for though reports from Sir Salter Ryne state that his Amirship is progressing favourably, yet news from the Kabul Agency Munshi, dated 20th October makes no special reference to the illness of the august patient. He is stated to have designated his eldest son Habibulla Khan to be his successor—but there is another Richmond in the field in the person of Ishak Khan.

THE first thought that occurred to us on being informed Sic Transit. of the death of the Czar was one of some triteness but much truth. It was that Death was no respecter of persons, and knocked with equal impartiality at the hovel of the serf as at the glittering



white palace of the sovereign. Alexander III. has taken out his passports for another country where his crown and sceptre will not avail him overmuch. He succeeded in 1881, on the murder of his father, to the most glorious of heritages. Born in March 10th 1845, he was crowned on March 27th 1883 and was married in 1886 to Mary Federovna (formerly Maria Sophia Frederica Dagmar.) These and his death seem to have been the only occurrences of his reign. His Empress is the daughter of Christian IX of Denmark and sister of the Princess of Wales and the King of Greece. Alexander's has been an uneventful life. The greater part of it has been spent in the closest retirement. For he had dogging his footsteps, a grisly fear of violent death at the hands of the Nihilists. How pathetic an object of contemplation! The ruler of vast realms and millions of souls—their absolute ruler with full powers of life and death—walking yet in daily, hourly apprehension of death! Added to which in later days, as companion to the Fear came a Shadow—the Shadow of a painful and incurable malady. Truly being great does not necessarily mean being happy.

Alexander has earned for himself the title of the peace-loving Czar. And he maintained peace by the most approved of methods—by preparing for war. The Russian army has been brought up to a pitch of admirable perfection. The smothering of his great bugbear Nihilism has also been zealously followed. The new Czar, whom we have all had the privilege of seeing in the flesh when he visited Ceylon not long ago, does not enjoy the reputation of possessing brilliant intellectual qualities. What his policy is going to be is yet unknown. But if he will justify suspicions and become a tool in the hands of rash advisers—then the outlook is certainly not comforting, with the China-Japan war and the illness of the Amir, affording opportunities for Russian meddling.

DR. Oliver Wendell Holmes was born on August 29th 1809 at Cambridge Mass. U.S.A. Though originally intended for the law, after graduating at Haward he entered—

upon the study of medicine and held several professorial appointments, besides enjoying a lucrative practice. His literary tastes showed themselves at a very early age and we have much in the way of both prose and poetry from his pen—all of which is excellent. On his visit to England in 1866 he was hailed with acclamation on all sides and was the recipient of that extraordinary honor, an Honorary Degree of D.C.L. which was conferred on him by the University of Cambridge. The trilogy of the "Breakfast Table" is well-known. He has also written much light humorous verse which will live long—we venture to think on account of its fresh genuine inevitable humour. His lines on the Street Band, with their wealth of smile haunt us. We look forward with interest to a perusal of his reminiscences on which he was at work before his last illness.

IN the Comte de Paris the world has lost a character  
A forlorn hope, who has done nothing in  
life to deserve all the prominence given to the circumstances of his death and burial. He was the representative of the House of Orleans and therefore in direct succession to the throne of a nation which remains unwilling to have a king. Yet the House of Orleans has kept up a pretence of active machinations towards a restoration to their rightful sphere. He has even thought fit to leave a Political Testament; and too pusillanimous himself to strike a blow in his own cause, has left the duty of winning back France to his son. It would be absurd to seriously discuss his chances of success even in the by no means probable event of his electing to initiate a coup d'etat. The deceased led the life of a country gentleman at that magnificent residence "Stowe House." It is reported that his son will reside partly in London and partly on the continent, finding his means insufficient to enable him to keep up the same state as his father. It is funny there should be another claimant even in this forlorn hope. But a General of Spain claims to be the real Duc d' Anjou and therefore heir to the French throne in preference to the present Count.

The vacant chair at the Breakfast Table.

graduating



**The Historian:** JAMES Anthony Froude was born at Dartington in Devonshire in 1818. He was educated at Westminster College and Oriel College, (Oxford).  
**His Story.** Here in 1840 he took a second in classics; and in 1842 took the Vice-Chancellor's prize and was awarded a fellowship at Exeter. Some years after his ordination which occurred in 1844, he published "The Nemesis of Faith"; on account of which he had to throw off the cloth and abandon his fellowship. He contributed for many years to magazines and periodicals—chiefly *The Westminster Review* and *Fraser's*. He travelled about to the States, and Australia. After the latter journey he produced his book "Oceana. He was

elected Rector of the University of St. Andrew, and afterwards on the death of Professor Freeman, Regius Professor of Modern History at Oxford. His principal works besides "Oceana" and "The Nemesis of Faith", are "A History of England from the Fall of Wolsey to the defeat of the Armada." "Julius Cæsar", "Thomas Carlyle" "Reminiscences of the High Church Revival." "Short Studies on great subjects." His recent apology for the much married Henry VIII evoked a great deal of criticism. When as in the present day the earnest study of History is but rarely taken up, who shall replace our Froude now that Freeman too has gone?

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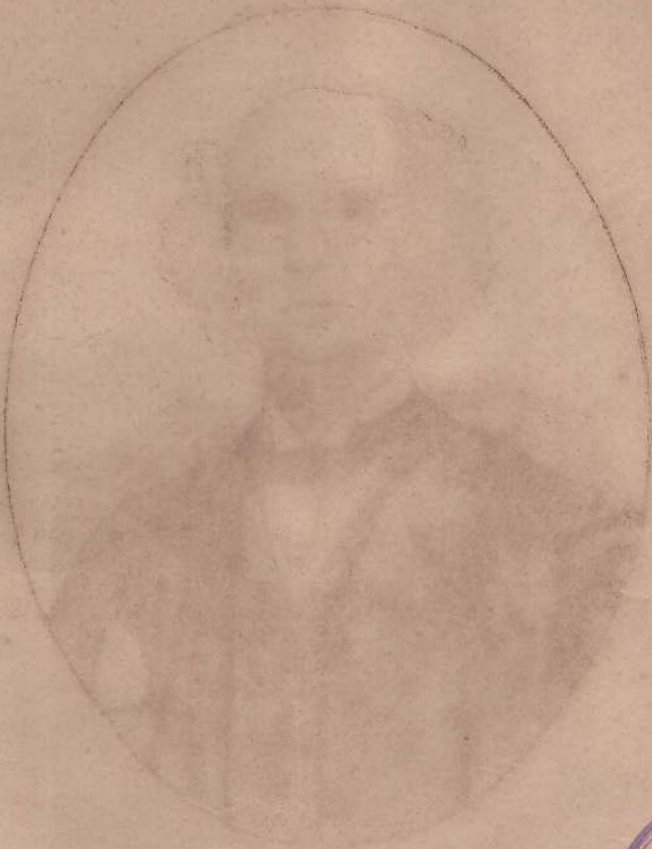
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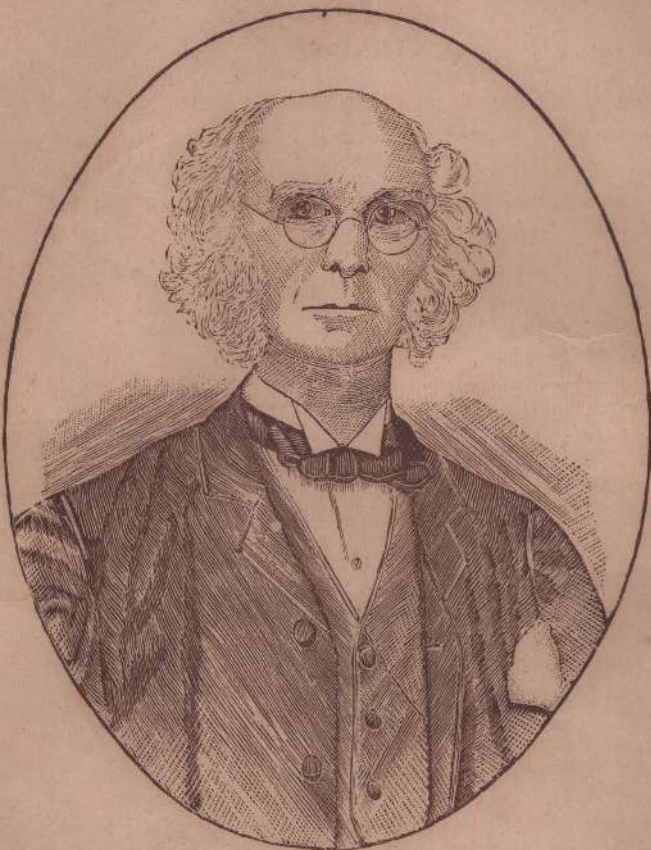
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**MR. GEORGE WALL, F.L.S., F.R.A.S.**  
(Editor, "Ceylon Independent.")

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