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C O 19/11/75
by A Radical

Responsible Govt for Ceylon E25
C O 18/11/75

A Plea for Responsible Govt for Cylon E30

A Representative Constitution for Cylon II E34

A Representative Constitution for Cylon E49
by A Radical C O 9/11/1875
(8)

C. E Corea's letter to J. T. R E50
11/5/27

F. S. G. Perera's letter to J. T. R E53
19/4/27

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THE OBSERVER

THURSDAY 13TH APRIL 1843.

The Friends of Ceylon.

On the evening of the 11th a General Meeting of The Friends of Ceylon took place. C.Elliott in the Chair;- when the following Address the People of the Island, which was read in English & Sinhalese, was unanimously adopted.

ADDRESS
TO
THE PEOPLE OF CEYLON

" He who allows oppression shares the crime."

The Friends of Ceylon constitute a Society recently formed in Colombo, for the benefit of the People of this Island, whether they be Native,or European-born- In order that the nature and objects of this Society may be known the "Friends of Ceylon" publish this address to the People of Ceylon.

But before the nature and objects of this Society can be rightly understood, it is necessary to enter into some explanation.

The object of good government is the welfare and happiness of the people at large, without distinction of rank, wealth, caste or colour.

The happiness and welfare of the people can be attained only by the protection of every man's person and property, through the establishment, and efficient administration of just laws.

The people of England, * on the whole, enjoy these blessings more than any other nation in the world. The different Institutions tending to this result in England cannot in this short Address be explained; but it may be affirmed that the prosperity of the English nationis to be attributed principally to the share which the people have in the Government in their country.

This large share in the Government people enjoy by means of the House of Commons, which is a body of about 658 persons elected by the people as their representatives.

This body of men have the principal share in framing all laws, have the exclusive right to levy taxes + and have sole control over the expenditure of the Revenue.

The laws, being thus made, as it were by the people themselves, are agreeable to the wants, feelings and character of the people; the person and property of the poorest man are protected equally as those of the richest; no more taxes are levied than are considered absolutely necessary for the wants of the country; and no expenditure of the Revenue,(not even that for the support of the Queen)can take place,without the sanction of the people.

continued

E 2

The people of England are very generous, and therefore ready to confer the same privileges which they enjoy themselves upon the Colonies whenever they think these privileges will not be exercised to the detriment of the Empire at large, and the inhabitants of the Colonies are prepared for such self-government.

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* By England is meant the United Kingdom of Great Britain and Ireland.

\+ All money bills must originate with the House of Commons: and only go for formal approval to the House of Lords who can make no alteration without the sanction of the Commons.

The North American and West Indian Colonies have long enjoyed these privileges to a considerable extent; they have been lately conferred on the Colonies of Australia :- the Cape of Good Hope also, is about to be put in possession of them; and one of the principal objects of the "Friends of Ceylon" is to obtain for the Island similar advantages.

It is delusion to suppose that the Legislative Council of Ceylom discharge their duties even as they are performed in the more favoured Colonies. That body consists of the Members of the Executive Government, several Government Servants, and a few nominies of the Governor. Without in the least detracting from the honourable intentions of the members of the body, collectively or individually, it may be confidently asserted that they are incompetent to discharge the legislative functions required by this Island, and to the shadow of a representation of the people at large they have not the slightes pretention. The Legislative Council possess few feelings in common with, can have but little sympathy for, and know nothing of the ~~of the~~ wants of, the people for whom they are required to frame laws. What wonder then, that we see the country laboring under the heterogenions mass of ill-digested and unsuitable ordinances, that oppress the energies of the population - Nor is it surprising that such taxes only are levied, as are agreeable to, and that the Revenue is expended in accordance with the interests of a few individuals and without reference to the wants and wishes of the great mass of the people.

Taxation is an essential part of the law, as much so as any civil or criminal statute. Taxation is also of two kinds - direct and indirect: An examples of direct taxation is the Assessment upon Houses. Indirect Taxation is levied principally as Duties at the Custom House. Direct taxtation, is avoided if possible by Government, because coming at once out of the pocket of the individual it is always paid grudgingly, and it is apt to excite enquiry as to why it is levied and how it is expended. The Government, however, intend to impose another direct tax of 3d. an acre upon all lands,- whethercultivated or uncultivated. - The "Friends of Ceylon" do not

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E3

do not at present express any opinion on the measure; but they would just remark that it can not be an unmixed evil, because it will lead the people to reflect on, and enquire into the reasons why such a tax is levied, and in what manner it is spent; and thus, to learn their rights as British subjects.

Indirect taxation is not, however so immediately felt, and being levied imperceptibly is paid without a murmur. It is greatly to be feared that the indifference of the people on the subject of taxation, and to their not being convinced that they contribute from their means as really by indirect as by direct taxation.

A person in ordinary circumstances pays directly for his house say £1 or £2 a year; but he as absolutely and as really pays perhaps £20, £30 or £40 a year in duties levied upon articles of consumption. On all the Rice, which he and his family consume, he pays about 20 per cent Import duty through the Trader, who pays it to Government, and who therefore charges so much more for the Rice. All the servants in his employment, and their families have to contribute the same, and therefore he is obliged to give them so much higher wages,than if there were no such duty. If he uses bread, he pays a per centage on the wheat from which it is made. If he indulges in the luxury of Wine 10 to 15 and if Beer 10 per cent, The paddy for his horse 20 per cent, the clothing of himself and his family 5 per cent, for Salt 1600 per cent on the cost of production; and by the increased wages he is obliged to give, he pays in the same ratiofor all the servants and coolies he employs. - For the knives, forks, spoons, plates, dishes, glasses, cups, saucers 5 ot 10 per cent according to the plac of manufacture; and in fact through every necessary or luxury brought into the Island, and for many or most of those produced or manufactured in it, the man who possess any property beyond the supply of his daily wants contributes largely himself and through those dependant upon him, by means of indirect taxation, to the support of the Government.

It is not meant by this to say that taxation is not necessary, as indeed without it there could be no Government,without government there could be no laws; and we should soon return to a savage state. But these explanations, are made in order to shew, what a personal interest every has in good Government; and that the individual who does not exert himself to insure good Government neglects his own and his family's best interests.

Taxation and the expenditure of the taxes, it is admitted by all statesmen, ought to rest principally with the people,as it has been shewn it does in England. This principle was truly laid down by Lord Camden in the House of Lords in his speech on taxing the American Colonies so long back as 1765 - His Lordship said "My position is this

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continued

" I repeat it, I will maintain it to my last hour -
" taxation and representation are inseparable: this
" position is founded on the laws of nature; it is
" more; it is in itself an eternal law of nature;
" for whatever is a man's own is absolutely his own -
" no man hath a right to take it from him without his
" consent, either expressed by himself or by his
" representative. Whoever attempts to do this attempts
" an injury; whoever does it commits a robbery - He
" throws down the distinction between liberty and slavery.

" But about £350,000 revenue is collected and spent, every year in Ceylon by Government without in any way consulting the wishes of the people, from whom it is derived.

The "Friends of Ceylon," ask is desirable, that such a state of th thing should be perpetuated; especially as they are prepared to show that the people, through proper representatives, elected by themselves, are fully competent to exercise a sound opinion on the subject, and ought therefore to be consulted.

One of the duties of Good Government it has been seen is the protection of every man's property. Every shilling, therefore, of unnecessaryor improper taxation, and every shilling of revenue improperly or unnecessarily expended. In as much a direct violation by Government of this sacred trust as if Government neglected to apprehend and punish a robber who had stolen so much from his neighbour, or did not afford the best practicable means, to the injured party of recovering his ~~prosperty~~ property.

The criminality of an act is, of course, judged of by the intention of the perpetrator; but a man is as much robbed of his property by an unjust or unnecessary tax, whether direct or indirect, or by the improper or unnecessary expenditure of revenue, as if his pocket were picked. So long, therefore, as Government does not avail itself of the people's advice on these great matters, so long are they liable to act in this erroneous manner.

The protection of the subjects life and property in the first dut duty of Government. This country has no doubt greatly benefited in this respect by having a British Government, and it is admitted that the present government is most anxious to secure to the people their lives and property. Good intentions are not, however sufficient to such all important matters. Let then a brief view be taken of the manner in which the Ceylon Government discharges this sacred trust. In all civilized countries, the first means of protection to the people is an eficient Police to prevent the perpretation of crimes, to apprehend criminals and generally to assist in bringing the accused to justice. But in vain do we look for any institution to perform these duties, except in the town of Colombo.

continued

E5

The "Police Vidahns" as they are called though appointed by Government, receive no remuneration from the state, and therefore can hardly be supposed to exert themselves as zealously as if they received a salary proportioned to the duties incumbent on their responsible situation.

It is no answer to this state of things (which makes Government indirectly the concealers of crime and the protectors of criminals,) that there are not means to provide for the expenditure which an efficient police establishment would entail. There are found ample means to defray the expences of Civil Government, and means are found for various public improvements; why then should they not be provided to insure the first duty of Government, individual protection. If there really be not means they ought to be provided; and cheerfully would the people contribute them, if they were only assured through their representatives that their contributions were applied to the intended purpose.

The enactment of sound laws is another method by which the person and property of the subject are protected, and it signifies not in effect to the subject whether his person be insured in consequence of the general immunity of crime which encourages the perpetration of it, and his property injured and taken from him by bad laws; or whether he is assailed by lawless violence and spoiled by the robber. It would far exceed the limits of the address to illustrate the numerous imperfections in the laws of Ceylon, but this is the less necessary as the insecurity of property from this source is a matter of almost daily experience to the people. Here then it is sufficient to remind them that no material improvement can take place until a body exists sufficiently acquainted with, and personally interested, in the wants of the people to exert themselves in framing suitable laws.

However sound laws may be they vecome nugatory unless efficiently administered. But who is entrusted with this ardous duty in Ceylon. A body of men who are compelled, or take upon themselves, to practise one of the most difficult professions without the slightest preparation or education.

What would be thought of the man who went to a tailor to have a pair of shoes made, or to the Shoemaker for a coat. To come nearer the point, a Doctor is not consulted as a Lawyer, nor the Lawyer as a Doctor. Some persons, however, think, that "Common sense" is enough to quality an Individual for a District Judgeship in Ceylon. But what appears "common sense" to one man is often thought non sense by another person. It is also well known how feelings and prejudices influence men in the opinions they form even with the most honest intentions. So that if the Law be administered by those who have not made if their peculiar study and practice, instead of being a certain rule - one of the most exact sciences - the accumulated wisdom of ages, perfecting great principles, and bringing them to bear on the transactions of life, it varies with the

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E 6

judgments, opinions, thoughts, feelings, prejudices and even whims of every man who happens to fill the judicial chair. And yet in Ceylon persons are thus called upon to investigate the nicely balanced claims between man and man, and to decide uponthe guilt or innocence of others without the slightest knowledge of the principles on which such investigations ought to be conducted-It is evident that no one is safe either in his person, representation or property in such a state of things could not continue if the people, who are directly and personally interested in it, had the power through their Representatives of constantly demanding explanation, as they ought, in matters connected with the due administration of Justice.

Whilst the truth of these remarks cannot be controverted, it may perhaps be urged that the people of Ceylon are not sufficiently advanced for using the means by which these evils are corrected elsewhere. But to this objection it is sufficient to reply that the People of Ceylon enjoy the elements of Civilization and social Improvement to a considerable extent; they possess the power of receiving and communicating thought by means of reading and writing at least to as great an extent as do the mass of the people of England. Surely then it cannot be denied that they are equally prepared to exercise the civil privilege of electing their own Representatives in the Legislature as those wmen who were so lately slaves in the West Indies.

The people of England have elected their Representatives from the early period when not even the Rudiments of education extended beyond the Clergy. And now the Negroes are placed on an equal footing in this respect with the European inhabitants of Jamaica and the other West India Islands. Who then will deny that the Independent Singalese and Tamil Landed Proprietors, or the intelligent Moorish, Traders are not prepared to exercise and enjoy the Rights and Privileges of Preemen!

Having thus very briefly shewn wherein the lute and total want of them in Ceylon,the means by which they are obtained in England and in other Colonies-that is by popular representation; and the personal interest which every man has; in these things the "Friends of Ceylon" now point out the manner in which they propose to effect these great objects.

1st. By public discussion they desire to bring these things continually before the people'sminds, and thus, by inducing them to inquire into, to prepare them at the same time for these changes. Constitutional improvements are not accomplished in a day-they are the growth of time and sooner or later even the advocates of arbitrary government will admit they must be introduced into Ceylon. To hasten this period it is necessary to familiarize the people's minds to the happy changes that await this land, and thus to make them set to work in earnest in praying Great Britain for their

rights/

E7

rights. Surely what is worth having is worth working and asking for; and what is worth conferring and an indisputable right. England will grant to the deserving child of her adoption.

2nd. In accomplishing their purposes the "Friends of Ceylon" intend to solicit the aid of the Colonial Society in London-A society composed of several members of both Houses of Parliament and other persons of influence. That society is formed for the special purpose of obtaining good Government in all respects for the British Colonies, and has already done much for the benefit of the colonial possessions-With this noble Society the "Friends of Ceylon" intend to open a correspondence; and they have no doubt that in their loyal and constitutional endeavours to improve the general condition of Ceylon the powerful aid of the Colonial Society will be afforded.

3rd. By Petition. It is a constitutional right of every British subject to petition Parliament and the Throne. What is thus secured by the fundamental laws of the kingdom, is a most valuable privilege. But why is it, that whilst many individuals in this colony have experienced the benefit of this privilege none of the petitions from the People of Ceylon have ever been of much if any use! Simply for want of a permanent body like the "Friends of Ceylon," On those occasions a public meeting was called, "petition adopted, and signatures affixed; but with the dissolution of the meeting ceased also the existence of the collective body who alone could press for a suitable answer, afford explanations if called for, make a rejoinder if necessary and in fact would not cease urging the suit until the matter involved was satisfactorily arranged. These latter duties it will be the special care of the "Friends of Ceylon" as a permanent body to perform.

It is by petition well supported that many of the great public measures in England are brought to the notice and pressed upon the attention of the Queen; and this is one of the great instruments of which the "Friends of Ceylon" meditate the free use.

Her Gracious Majesty the Queen who deservedly rules in the heats of her people, of every colour, and dwelling in every climate, throughout an Empire on whichthe sun never sets, will never disregard the respectful and earnest prayer of her loyal subjects the inhabitants of Ceylon.

The House of Lords, to whom the "Friends of Ceylon" will perhaps often have occasion to address their petitions, is a body of hereditary legislators, forming a component part of the British constitution, who from education and position possess the highest principle, and are therefore always ready to.hear favorably the remonstrance of the most humble of their fellow subjects.

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E 8

The House of Commons is the most likely to sympathise in the wants and feelings of the great mass of the population of a distant colony like this, if those wants and feelings are only brought to their attention in an efficient manner, but of which hitherto the means have not existed in this Island. Such means however the "Friends of Ceylon" will in future supply, not only by direct Petition but also by the assistance and influence of the Members of the House of Commons, who may be also members of the Colonial Society, and by the appointment (if their income should ever be sufficient) of a member of Parliament to act as a Colonial Agent. And thus the people of Ceylon will be enabled to appeal to the people of England whose Representatives the House of Commons, constitute the most powerful body in the Empire and whose omnipotent will may be said to rule the destinies of the World.

It may be necessary here to remind both the Governing and the Governed that Ceylon is no longer a conquered country; that it ought not therefore to be treated as such, and that the rights and privileges, which the "Friends of Ceylon" seek, they demand for Ceylon as British-born subjects. Besides the number who have emigrated to Ceylon from the United Kingdom, every individual born in the Maritime Provinces since 1796 that is every person under 47 years of Age, and every individual born in the Central Province since 1815 that is, all under 28 years of age are actually British Born subject; as such, owing inalienable allegiance to the British Crown, and entitled to all the privileges of British sujects. Allegiance, indeed, presupposes protection and protection of the Crown induces the maintenance of rights and privileges to the subject.

Whilst the foregoing may be considered the grand objects of the Society of the "Friends of Ceylon" there are numerous others to which they will apply themselves as opportunity offers. For this purpose it is desirable that Branch Committees be established in different parts of the Island for collecting local information to be submitted to the Central Committee, and by them made use of in a manner most conductive to the interest involved. In this way much valuable information may be imparted to the Local Government; public grievances may be immediately redressed; the undue exercise of official authority, and even individual injustice or oppression counteracted. It is not necessary to explain further the nature of these duties as it will occur to the mind of every intelligent reader of this Address - Suffice it then to say that the attention of the Society shall never relax in relation to what may be considered (in contradiction to the present general principles and questions already explained) matters of local interest.

continued

E9

Such then is a brief explanation of the objects of the "Friends of Ceylon" which they publish for the information of the Public - To place them in a position to discharge those great duties with efficiency they invite the co-operation of members.

A certain sum to meet the current expenses of the Society is of course necessary, but the minimum subscription is placed extremely low in order to induce all to join who have more will than money to assist. The great engine for accomplishing these designs is moral influence - the warfare to be engaged in is that of mind; and under this conviction the Society invites every man, whether of high or low degree to enlist himself among the " Friends of Ceylon ".

E10
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A REPRESENTATIVE CONSTITUTION FOR CEYLON.

SIR, - When writing my last letter I had fully made up my mind not to send you any more on the subject until after the Prince of Wales had come and gone. The two columns you promise me I, therefore, would prefer not to fill until that period. Then, I hope to show that my ideas regarding political economy, especially with respect to the grain tax and import duty on rice, are not so stupid as they appear to be under your treatment of my (necessarily) brief reference to them. The points I intended to touch upon in Letters IV. and V. will have to be dropped, and the scheme under consideration must suffer condemnation without being fully stated.

A RADICAL.

("Condemnation" would follow however full the treatment: just as necessarily as in the case of an essayist who chose to write columns, in order to prove that because the millenium was coming the people in Ceylon ought to begin now to have "all things in common." - ED.C.O.)

E 11

CORRESPONDENCE

(CEYLON OBSERVER NOV: 19, 1875.)

A REPRESENTATIVE CONSTITUTION FOR CEYLON. - III.

PROGRESS HINDERED FOR WANT OF REPRESENTATION.

The bane of all our great public improvements is that they have come too late. The Railway to Kandy would have saved untold wealth to the Colony had it been completed ten years earlier. It will be the same with Uva, Dimbulla and Matale. It has been so with with nearly every district road: usually for years coffee has had to be carried on coolies'heads for long distances before the road came. Mr Geegory is almost the first Governor who has had the good fortune (in the case of Maskeliya) to place a road in the centre of a district before crops became general,
- Editorial, Ceylon Observer, No.13, 1875.

He (Sir Coomara Swamy) had always tried to impress on previous Governors that when people spoke of the prosperity of Ceylon there was to some extent a fallacy underlying that expression, for if by Ceylon were meant not merely the Western and Central Provinces but also others that formed parts of it, there would be but little occasion for congratulation. It should,therefore, be the endeavour of the Legislature to do its best to bring the outlying Provinces to a more flourishing condition than has been their lot for years past. - Speech in Council, Oct. 27, 1875.

Sir, - If a bare statement of **fact** were all that was necessary to prove a case, the extracts placed before, - the first from a quasi-opponent of a Responsible Government in Ceylon, the second, the utterance of a legislator who has not expressed himself as favourable to the object, (though I hope he is) which it is the aim of this series of letters to show the desirability of, - would render unnecessary any further remarks from my pen. * But experience shows that such is not the case. As the Hebrew prophet found in regard to spiritual things, so do all social reformers experience in mundane matters, that continued iteration is needed before a truth or fact is grasped **by** those unaccustomed to look at a matter from the standpoint advanced: "Line upon line; precept upon precept. Here a little, there a little, " until at last the balance is turned and a whole host of waverers, who are not fighters at all,rush to the winning side, and by the force of mere numbers contribute to a **greater** victory than would otherwise have been secured,much in the same way that the women and camp followers of the Scottish troops by coming over the hill at a critical moment and giving the appearance of reinforcements contributed to the utter defeat of the panic-stricken English troops at Banrockburn.

continued

E12

Endeavouring to look at the matter from a strictly native point of view it does not strike the writer that the advent of British capital and enterprise to grow coffee has been an unmixed benefit to the inhabitants of the Island. To the practical Englishman a review of what coffee has done for Ceylon makes his heart glow with pride' and adds perchance to that deceptive form of selfconceit and selfishness which is dressed out and made to look other than it is, by being called patriotism. Such an one points to the bared hill-sides of the Central Province, fondly traces the white, hard metalled roads which run in every direction, and tells of the quarter of a million labourers from another land to whom this enterprise yearly gives employment. All very good, but of the earth, earthy. At the most the changes that a generation and a half of coffee planters has made in the face of the land is outdone by tornado of an hour's duration, and if he has made roads it is to advantage himself, while of the 1,316,841 men, women, and children who have immigrated hither from 1843 to 1874, how many have been made better men and women, or aught improved for their visit here except in the fact that their bellies have been better filled than they would have been in Southern India ? + I know it may be pointed out that the railway has been made and great public works undertaken through the revenue raised incidentally by coffee, but I should like to point out that with the exception of the brief period when a tax was paid for railway purposes, the coffee directly contributes nothing to the State, in the shape of tax, whilst native cultivators from their poor, scanty paddy-fields, and in the duty the natives generally pay on the rice imported, contribute nearly one-fourth of the splendid revenue yielded by this Island. + +

This would not have been the case had not affairs been almost altogether administered from the stand-point and the advantage of those who were aliens in the land, strangers who had taken forcible possession by the brute force of might, and not, Penn did with the land of the Red Indians, by the gently powerful means of Right. And, be it borne in mind, Penn's was the only attempt at Abglo-Saxon or European colonization which did not cause bloodshed, cruelty, and oppression of the people whose lands were invaded. There is no reason whatever why the coffee enterprise of Ceylon should not have been as successfully conducted by fair means by Europeans if natives had had a large share in responsible Government, as it has been under other means. And when responsible Government comes, as it surely will, it cannot carry much longer, there is no earthly reason whatever why Englishmen should not be as potent on the Exchange and in the coffee field as they are now, they having a fair, just proportion in the Government, and no more. Certainly, to the end of time, the Anglo-Saxon idea and influence of self-government will dominate the Island. Had things been conducted more on the principle of recognising the rights of others

continued

E13

others and doing justice even at a pecuniary loss, than on a greedy clutching after material wealth the disasterous days of '48 would have been unknown,and the saddening details of ruin now being recorded in the Aberdeen Free Press by Mr.Boyd have been among the things that never were.

I dwell thus much upon Coffee because we are told that without the cultivation of this plant in the way that it has been cultivated Ceylon would not have advanced in the manner that she has done. I join issue on the fact embodied in this statement, as well as to the form of the words. The decline of Jamaica and the discovery that would grow in Ceylon,added to the fact that Englishmen held possession of the latter Island rendered it inevitable that this cultivation should be undertaken,all that the Government needed to do being to stand aside and allow things to take their own course, neither aiding nor abetting the pursuit nor hindering it. //. Instead the authorities got so mixed up with works,&c. , connected with the cultivation, as formerly they had with growing another plant which resulted in the "ruling caste" becoming little more than aristocratic Cinnamon cultivators,to the neglect of higher and better interests of Government.

We are often told that England holds the East for the benefit of the people. Why, then, does she not more devote herself to their advancement ? Instead of striving to get together a large revenue which is deceitful and a snare,why has not the policy been adopted of allowing the large profits which arise from public works to go into the coffers of the public rather than into the Treasury chest of the State ? A paeon is sometimes sung over the achievements of the Ceylon Government in this respect .A dirge of sorrow and a wail of lament ought the rather to proceed from our lips. The whole question centres in this, Whether is it better that the administration should be glorified and net an annually increasing revenue,doing everything for the people, or that the people should do everything for themselves and be individually made wealthier and better off in every respect? ** Had this policy been adopted, instead of there being a yearly profit of £150,000 from the railway going to Government, a million pounds sterling would be uplifting and enriching hundreds and thousands of individuals.* There is not a native in the land who would not then be better off than he is now,while Uva and Matale would long ago have had their coffee conveyed by Railway and manure brought to their store does at a twentieth part of present cost for transfort. +

A paternal Government,such as we have in Ceylon is an anachronism, and only to endured when it is justified by results. Thus judged the authorities here are found wanting. If,as has been

continued

E14

has been stated, Government had left the making of railways and similar works to those who needed them,and allowed the profits of these undertakings to go to those interested in them, it might have done its duty to the "sons of the soil ", to whom it has been able to devote but little attention,and that not of the best kind. And yet I feel inclined to retract these words as soon as I have written them, and remark, instead. that beyond giving the people opportunities to help themselves Government should have restricted itself to legislation and keeping the peace between all parties.

What has Government done for the people ? " An immense deal," will be the prompt reply of some. Let us see. (1) Established Courts for the administration of justice. Yes; very properly,that is its duty, and it might have been better fulfilled than it has been. (2) A general administration of affairs for the people, which finds embodiment in the Kachcherries and the Agents and the Assistant Agents. These were established here (as in India) in the first instance as revenue collecting offices,but gradually all the affairs of the Districts came to pass through the hands of the official, who became to the Sinhalese Headmen what the Rajah had been,and as the newly created official was frequently changed and knew but little of the District, caused deceit to be practised,and leaving all the powers in the hands of the Headman, who was responsible. This was done, instead of the common-sense and elevating principle of making the people of a hamlet responsible for its sanitary and other care and visiting the neglect of this with a heavy penalty: now, ssventy years' trial of the system has proved its utter failure and the plan suggested is to be tried. Better late than never. Besides, all the depressing and evil effects of a machinery of routine leading to mechanical performance of duty has had its night-mare effects upon the island generally.

Government, in matters of administering town and village affairs, and indeed anything else, cannot do so well as the people of a land, - even the much-contemned and scorned Ceylonese of all races, - can do for themselves. We see this in England. How much more so, where the rulers of a land are foreigners, and cannot sufficiently put themselves in the place of the people, nor regard things from the point that they do. We English are very insular in this respect, and a more potent illustration could not be given tthan appeared in the recent Egan and Sparkesdiscussion. None of the writers seemed able to look at the matter from the position in which a native regarded it, and were altogether contemptuous of the manner in which the feelings of the honest and educated amongst "the majority" might be wounded by what was written, as I happen to know they were. Englishmen carry with them wherever they go the idea that their institutions are immeasurably superior to all others, and in some respects carry out their ideas,which are undoubtedly correct: will those in Ceylon,just for once in a

E15

in a way, be logical, and do their best to obtain for the people of this land who, it has been shown, are admirably fitted for self-government, that legislative institution which has been proved to be the best the world has yet seen, - governing by the governed ?

With what Government meddles it generally muddles, more, owing to the machinery by which its object is carried out and the feeling that necessarily arises, causing a magnifying and intensifying of the office rather than the object which is sought to be attained, than because the particular officers are inefficient which,though, is some times the case. Take a case in proof, the education of the people,which is lamentably and disgracefully deficient. According to the figures given in the report of the Director General of Public Instruction only one person in fifty are•undertuition, I forget the proportions in England, but I know the difference is marvellous. And of the result in Ceylon, such as it is, which has been obtained, by very far the largest propotion is due to the efforts of missionaries, who have altogether outstriped the Government teachers, heavily handicapped as these latter are. The proportion of schools to inhabitants are:-Western Province 1 to 2,026 (in England there would be 4 or 5, or more, to this number of inhabitants, before the passing of the Education Act;) Northern , 1 to 1,577 (Missionary and private effort,not Government, which has much neglected this part of the Island,to its great advantage); North Western, 1 to 12,548; Southern 1 to 6,150; Eastern 1 to 2,745; Central 1 to 8,690; while in the new North-Central there is only one ! And this is the result of the best efforts of a Government which is "paternal",and for which we are told to wait until it has given schools to all the people,and has specially fostered native interests ! The Greek Kalends will become historical before a despotic government does this much ! Then the kind of instruction imparted, how generally meagre and worthless it has been ! Never rising,except in the Academy,above elementary stages there is not now, nearly eighty years after the British has had possession of the Island a single science or art student, who has been trained here ! ‡ We administer Ceylon for the Ceylonese, and not one of them occupies a superior post in the scientific Departments of the Surveyor General and the Director of Public Works ! Contrast this with the Medical Department where the best and ablest physicians are Ceylonese, - all, however trained out of the Island ! Or, again, the legal profession, where Burgher Tamil and Sinhalese Advocates are quite the equals even if they do not sometimes surpass in ability and worth the European barristers who work amongst them; whilst the Supreme Court bench is "adorned" (I use the word advisedly) by Sir Richard Morgan, Charles Stewart, and Henry Dias. The same qualities which

continued •

E 16

which lead to pre-eminence in the medical and legal professions are those which secure the foremost places in scientific knowledge; similar qualities turned into another channel. No doubt recent enquiries showed that here were some inefficient Ceylonese in the Survey Department, but they also showed that hese were equally blundering and incompetent English men in the same office. Yet the latter are still there, and are gradually rising to responsible posts. Again Mr. Gregory - (with a penetration which enables him to see the way things ought to go, and makes one sigh to think he is not altogether relieved of legislative functions that he might devote all his time and experience to putting things in good shape)- indicates to the Public Works Department a manner in which native Road Overseers may be employed instead of European, and it is almost painful to read how Messrs. Tatham and Byrne hedge round the reform and emphatically express the remark that an overseer is not to consider that, having obtained this step on the ladder, he has thereby a claimto higher promotion. As though there could not be a good Ceylonese Provincial Assistant for the Western Province as there was an honest upright Sinhalese District Judge of Kalutara, nor a trustworthy and qualified Burgher Director of Public Works as there have been successively two Burgher Acting Chief Justices ! The action of the Financial and Provincial Assistants of the Public Works Department in this respect, typical as it is of the way in which most Englishmen look at native qualifications, reminds me of anecdote told of Sir Isaac Newton. A Unitarian came to him one day, and said that nowhere in the Bible - (he had searched every chapter) - was there anything to support Trinitarian views. Sir Isaac, seeing the sort of man he had to deal with, one who had made up his mind on the matter, replied, "I'll tell you what happened to me last night. When I got into my bedroom I tried to light my candle but failed to do. After a while I found I had been trying to ignite the wick whilst the extinguisher was on ! " .

When we have to guide us in our opinion the excellent manner in which Schools have spread in the Jaffna peninsula and the eagerness with which the Villagers, power having been given them by the Gansabhawa Ordinance, have increased the means of tution, it is in the highest degree safe to conclude that if the people had had more power they would have obtained more knowledge and of a better quality. Or, if they would not have done it forty years ago, they are willing to do it now. Shall the powerneeded to accomplish this be with-held ? But it is far from certain that if the responsibility had been thrown upon them, the people would not have shown themselves worthy of the trust. I do not mean the people left altogether to their own devices, which certainly were not towards culture, but guided by an enlightened Government.

continued

E 17

Anyhow, in 1834 there were 1,105 schools, while in 1874 there were only 1,458, and for long series of years there were fewer than a thousand. And in 1838, I think, Mr. Stewart Mackenzie was only restrained from sanctioning a large loan of money for educational purposes, to be repaid as our Breakwater loan is to be repaid by interest and sinking fund, because, he argued, it was contrary to his ideas of political economy to indent upon the future in a matter of this kind. 1875 is not much in advance of 1834 in the matter of education, and so far as this is concernedit may not be too much for the writer to say that, for want of due representation of the people in the Council of the nation, progress has been hindered, greatly hindered.

It would take a large book to record all the cases of a similar kind which might be related, and which would serve to show that, save in the Central and Western Provinces, so far as the Government, a "paternal" one, is concerned, little has been done for the people whilst they have not done much for themselves. I am restricted in my remarks to one or two columns of a newspaper, but I cannot conclude this division of my subject without indicating other points besides that of Education, and (as at the beginning) trying to show the generalmis-policy of the system of Government which still obtains here.

I take up the new volume of Ordinances recently published by the authorities, and as I look down its list of contents, or peruse the digest of the Ordinances prepared by Sir. Edward Creasy and Sir Richard Morgan, I am struck with the few measures directly affecting native interests.* I know (and no one is more ready to admit it than myself, but this not the proper place to do so) that many of the Ordinances passed ostensibly for Europeans have had a great, through reflex, influence upon Ceylonese. But something special is surely needed for the peculiar requirements of an Oriental people other than what may filter through European interests. The Legislature, has not done much in his respect, the improved system of Courts, so far at least as the Supreme and District Courts are concerned, was the outcome of the Commission consisting of Lt-Col. Colebrooke and Mr. C. H. Cameron, to the latter of whom you, Sir, recently made graceful allusion. While on this subject of the Courts I may be pardoned for a moment turning aside to make a remark respecting the excessive litigation amongst the Sinhalese, which the (London) Spectator says has become une grande passion with them. The large number of litigants in Ceylon is more than parallelled by the immense number of Bengalis who flocked to the English Courts as soon as they were established. Mr. Hunter ("Annals of Rural Bengal") notes this as a good sign rather than otherwise, and to be accounted for from the fact that under their own rulers the people had no such opportunities of getting wrongs redressed, but instead suffered grievious injustice.

continued

E 18

Their crowding the new Courts was a proof of confidence in their rulers, and was a practice which, as the country became more settled and the people enlightened would become more infrequent, - remarks which, in every particular apply to Ceylon and the Ceylonese, even to the alleged increase of litigation under the Gansabawa Ordinance.

Rajakariya, - that system of compulsory labour which caused Governor Stewart Mackenzie to use language which seemed out of place from his gentle lips - was abolished before the Legislative Council was established, and that Legislature will re-impose modified Rajakariya, if the unofficial members will allow it. In its turn the Council did the Ceylonese a great disservice when it "established" the Christian religion by making large grants of money to support ministers and build churches for particular sects, throwing our annual sop to others.

Four measures only, of any importance, appear on the Statute Book, specially benefitting the natives, and when they come to be enumerated, is there anyone who will say that, fairly and generally directed, the people might not have been trusted to do more for themselves than this ? The four measures I allude to are (1) the abolition of Slavery; (2) the Irrigation Ordinance; (3) the Service Tenures' Ordinance; and (4) the Gansabawa Ordinance. + Respecting the feeling working amongst the natives nearly forty years agowith regard to the first subject alluded to, Mr. Stewart Mackenzie shall be the witness. He said (addressing Council 28th June, 1838) :-

Believe me, gentlemen, that it is in no moderate tone of exultation I announce to you that this work (of freeing the slaves) is achieved, that the dawn of better days has broken in upon us here. I shall lay on your table a letter in proof that the Kandyan Chieftains, under the benign sway of British rule, are not themselves tardy in learning that their best security for the present tenure of their ancient land is to be found in an earnest endeavour after British example, to ameliorate the condition of those who are born upon the soil, by emancipating them from the bondage of slavery. Such has been done by Chieftains, one in the District of Saffragam, the other in that of Alipoot; thirty-nine slaves are emancipated by Doloswala Disava in Saffragam, as Mr. Moir, District Judge, writes. * * *

I verily believe that a mightier arm is stretched forth, that there has been heard a louder and sterner voice than any mere mortal proclamation or mortal Ordinance, of narrow and brief authority as are all human instruments: I verily believe that an inward monitor has aroused them, and, under God's influence, has taught them at length to listen to the call of sympathy, and has

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and has awakened among the Kandyan Chiefs a desire early to set a laudable example to others, by the bestowal of this blessing upon their fellow-creatures. What has not your own wise and benign legislation done, which first extirpated that disgraceful system of complusory labourfrom among us ! What a character of worth and virtue will these acts stamp on this Island; what a lustre will they add to it ! May their influence diffuse and expand itself gradually till there be left not one slave-owner who has not done the like ! And if it be permitted to me to breathe so lofty an aspiration, may their not be one under the mighty rule of Britain, in any quarter of the globe, whose heart at length shall not be gladdened by the extinction of slavery, and the restoration of everyslave to his birthright of freedom ! Here, at least, such acts as these Chieftains shall not go unheeded nor unrewarded; but to mark the deep sense of gratitude to God, who has thus made them instruments of good, and to commemorate their voluntary manumission of their slaves, I purpose to present a gold medal to each, with an appropriate inscription, to perpetuate the rememberance of these unsolicited acts of wise and virtuous humanity.

The pleasure it gives one to read such generous and stirring words respecting our Ceylonese fellow-citizens must be my excuse for making so long a quotation. (2) The irrigation ordinance is proving, according to all accounts, a success, but, mark, not in the great ambitious works, such as those at Tissamaharama and Kanthalai, with which Governors and lesser officials,pardonably enough wish to associate their names. It is only as the village system , - the consent and co-operation of the people previously obtained - is extended that the success desired is being achieved. Had the people been more largely represented in the Legislature, who can doubt that unambitious, but solidly-useful ‡ works like these would have been widespread, and instead of their being large tracts of country of which we are constrained to say," The very land seems curst," and the people scarcely drag out an existence on kurakkan and other dry grains, these would be spreading cultivation, and a contented thriving population, such as, it will be remembered, the Governor described as one of the most interestingof the things he witnessed on the first visit to the Eastern Province. (3) The Service Tenures, as an effort to do awaywith serf slavery and temple degradation was praiseworthy but it was "long o' coming" and now that it has arrived its provisions are not so well understood by those who still remain serfs, as they might be. I say this on the strength of a conversation with a English gentleman who, last year, spent some weeks in the Sabaragamuwa district, and freely entered into conversation with these people on this, among other subjects. (4) The Gansabawa Ordinance.

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E20

I fancy I decry the signs of a somewh t fierce flight about this measure though it must be confessed not a single voice has raised in deprecation of Village Courts, save from lawyers, whose motives cannot be above suspicion in this matter. From all other source, including the Hon. James Alwis, who said in Council, the other day, that "he had no objection to urge against these institutions," but one remark is made, and that is of the continued and abundant success of the measure, and its remarkable effect, in calling forth increased manliness and the care of villages induced. Certainly, solid fruit and great benefit have already accrued, and when I come across such statements as the following, which appears in the Report on Public Instruction, laid on the Council Table, last Wednesday, I am content to wait till the evil conjured up by some is more clearly shown than it has yet been:-

"In the Central Province (says Mr. Young Adams) the the establishment of elementary schools under the Sansabhawas has been most successful, and a fair beginning has been made in the Badulla District. In the North-Western and North-Central Provinces very little has yet been done, as the people are too ignorant to appreciate the advantages of education for their children, and it is difficult to induce them to put up suitable buildings for schools. This has always been found to be the principal difficulty in commencing work in remoter districts; but experience shews that, when once schools have been established in a few villages, the neighbouring villages soon came forward to ask for schools of their own; and I have no doubt that the next two years will shew a great increase in the number of Vernacular schools, even in the Vanni country.

But when we have considered all the advabtages wgucg nat be summed up under these four measures, and gather (which we cannot fully) all the benefits which have come in an indirect manner from European legislation, so much has not been done as might, and as ought, to have been. The Jaffna Peninsula, and other parts of the Island, have been most shamefully neglected and overlooked.

Save in the Central Province, and a part of the Western and Southern, the English Government have done very little for the Ceylonese generally,+ and what is worse, and which would have cost little money, but the expenditure of some time, have not put them in the way of doing things for themselves, though they have an aptitude for self-government.

Unlike Bengal and other Presidencies of India, Ceylon is a compact country, easily reached in all its parts, and its inhabitants without any warlike qualities or desires which would lead them to take up arms against the present alien rulers. Nor, do I think they would ever desire to altogether sever their connection with England, knowing that as a Member of the

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E 21

Federated British Empire that, itself, a mere matter of years, they would be stronger than if let alone. And, if permitted to take their share in administering other parts of the Empire, would not wish to shake off a certain amount of administration from outside, of themselves.

But this is carrying me into the next division of my subject, which is "That British interests, and connection with England, would be strengthened by greater freedom being granted to the Ceylonese," and this I must postpone to Letter IV., while in my fifth I shall try to show the kind of Representative Chamber which Ceylon is now in need of.

A. RADICAL.

P.S.- With reference to the editorial in last night's Observer I fail to see why a cry of disloyalty should be raised against those who are advocating a reform that will surely come, even though an educated Ceylonese should say that he, individually, feels no particular attachment to British rule. It doesnot follow that if "representative and responsible" Government were granted to the Ceylonese a severance from Britain would take place. The anticipated evils that are always prohesied of reform seldom, or never, occur, certainly would not in Ceylon, where the change would be gradual and only the educated and trained portion of the people introduced to wider freedom. Mr.Disraeli said, respecting the abolition of Church rates, that it would be accompanied by "the decadence of nations and the fall of "empires": while the Bishop of Bath and Wells, about four weeks since, said of Disestablishment, "***; then "I believe the Church's days are numbered, and that at any moment a sudden crash may announce ro a started world, that for the first time in her existence the empire of England is without a God, and without a Church." This is pretty as a figure of speech, and as a psychological puzzle, from the ignoring all agencies but the speaker's own, but absurd otherwise, Simiarly, I venture to think, would it be with a representative and responsible constitution in Ceylon.

A Radical.

E22

* The playful deceit in quoting our editorial in this connection is less pardonable than that of Sir Walter Scott when, in order to lead the readers of the Waverley novels astray as to their authorship, he placed his own verses as headings to some of the chapters. A native government sanction planting roads sooner than the existing government: "Credat Judaeus!" "Radical" ought to know that one reason why roads and railways were so slowly extended was the undue influence in the Government of men who considered themselves the special champion of native, as opposed to planting, interests: Wm.Charles Gibson, for instance, who said the country was better before planters over came to it, simply because civilians had less trouble and more influence and their salaries went further at a time when the sight of a rupee was a rare thing in the hands of rural Singhalese. It took many years to convince old European "fogies" of the necessity for opening the coffee districts: but had native representatives predominated, such places as Dimbula, Dikoya, and Maskeliya would not have been heard of for would not have been heard of for fifty years to come.-ED.

+ Quite unnecessary of course to mention the Tamil Cooly Mission and Schools entirely supported by the coffee interest; much less the close relation between the mental and physical condition of such people, ro which we allude elsewhere.-ED.

+ + This statement displays a quite astonishing ignorance of the most ordinary principles of political economy as well as of a rudimentary acquaintance with the sources of our Ceylon revenue: how can producers of grain who send their surplus to market pay an import duty on grain imported? Along with Speculum in 1868 we ~~ea~~ carefully analysed the revenue with reference to the purely native contributions, but we found that the influence of coffee, coffee was felt everywhere, basides its being the direct source of several of the larges receipts in the local budget.-ED.

.//. Why was the rush to Ceylon instead of to Travancore (a native State,) Whnaud, Coorg or Mysore all with as good if not better climate and soil for coffee? Simply because the Ceylon Government was less under native influences and ideas. Had "Radical's "Native Representative Government existed here in 1837, we in 1875 would have counted the coffee estates by units instead of hundreds.-Ed.

** Who benefitted by the "millions sterling" sunk in "coffee" previous to 1848 the revenue, or the native? Not to go so far back we quote from the last issue of our Directory:-

"Since 1860 the areaplanted has equalled 73,000 acres or 114 square miles, which extent of forest-land has been transformed into plantations at an outlay to date of not much less than one and a half million pounds sterling in hard cash. When we remember that this money (apart fromthe considerable proportion accruing to

the public revenue in purchase of land, duty on rice, &c.) has gone chiefly into the Tamil coolies, Singhalese wood-cutters, carters, servants, boutique-keepers, and rice-selling Chetties, we may very well say that the prosperity of every class and race in the Colony specially depends on the continued success of the Planting Enterprise."

* I am aware that a Company began the Kandy Railway, and that Government had to come forward and complete the work, but if Governments are not good for such emergencies what do they exist for? An exception is not to be taken as a precedent for all time. A Radical.

+ Sinhalese Headmen, Proctors and Appuhamies voting for Railway Extension five or six years ago! when this is what the Hon.James Alwis (and where are there other three Sinhalese so enlightened as he?) says of a Road and Railway on the necessity of one of which every European in Colombo is agreed, in 1876, from his seat in Council: "A very large expenditure was proposed, and he was decidedly of opinion that a railway to the north of Colombo would be of no appreciable benefit to the people and would scareely meet the requirements of any European establishments Of those, too, there were only three on, or in the vicinity of, the proposed line of road. It would not be worth the money proposed to be expended upon it. What he said about a railway was equally true of the road. The traffic towards Madampitiya had been said to be large, but it was not so. Instead of opening a new line of road, there was need for improving existing communication from Matakulia, (how this was to be done but by a railway deponent sayeth not). Except in that locality, to a great portion of the town. He, therefore, strongly opposed the large sum required to be expended oneither of the objects named."

‡ The simple answer is that Government has recently voted year by year more money for "Education" than could be spend from want of teachers or applicants: qualified vernacular teachers are not created in a day: as respects "higher education" for the multitude we may point to its effects in Bengal with its swarms of unemployed "B.A's." and "F.A's." There, as the story goes,our correspondent can have a "B.A." or an "art and science" student (if book acquaintance with astronomy, physiology, chemistry, &c.,means that)as a clerk for Rs.40/- per mensem. We have seen it stated too (by the Pioneer) that native students even when trained in such scientific colleges as that of Roorkes are not lightly to be trusted in putting their learning into practice, say in designing or building a bridge. Europeans often fail, but they "peg away"; it is not to the taste of highly educated natives to engage in the arduous labour at ending the dutiesof officers of the Public Works or Survey Departments. The Ceylonese naturally gravitate towards the professions for which they have a taste and are best fitted. Why don't young men

amongst/

E24

amongst them (with education and even capital to gegin with far, beyond those of the average successful coffee-planter) turn their attention to coffee or tea in place of looking to Government employment, or the bar, or the counting house? ED. C.O.

* In the first place our correspondent need not have gone beyond the list in our Directory to see that the larger proportion of the Ordinance making has been in the interests, directly or indirectly, of the natives. The feeling of the men best acquainted with thepeople and their requirements,(Sir R.F.Morgan for instance) is that here, as in England, we are suffering from over legislation and that hence-forward codification more than new laws should occupy attention. A people are not made virtuous or happy by act of parliament. When we specify "security to possessors" and "facility to acquires" we mention two of three great ends which a Government has to keep in view; the third has been defined as "hope to all," and this we maintain the British Government has given to the Ceylonese in a measure never given to a subject nation before, as the proportion of this class to Europeans now filling posts in the public service, amply testifies. ED.C.O.

+ What about the Throughfares Ordinances which has done more for the natives than almost any other: and the Land Registration, Partition of Lands, and other similar Ordinance-ED. C.O.

* This is a reckless and unfounded statement: the late Mr.Dyke was allowed to do almost what he liked in the North, and because he was a despot, untrammelled by any native or European councillors probably, he improved the Jaffna peninsula so as to put to shame every other native district in the country. In fact, nowhere has so much been done for the natives as in Jaffna-ED.C.O.

+ We could give a score of testimonies from natives and Europeans alike to the existence in the Central Province of numerous flourishing villages and a happy contented people, with schools, catechists or ministers and even Courts (if that is any benefit) where all was jungle a generation ago or before the coffee era. In justice we must add they have also their arrack shops, equally abundant, however, in the Western and Southern Provinces where our correspondent has taken place. Again, how great a change has come over the Batticaloa district within twenty years.-ED. C.O.

E25

CEYLON OBSERVER
18th Nov. 1875

RESPONSIBLE GOVERNMENT FOR CEYLON.

Were we not well aware of the tendency of writers with theories to air to say much more than they mean, apprehending neither the full meaning of the language indulged in nor the consequences inevitable to the practical application of the revolutionary doctrines they advocate, we should denounce as not merely foolish but wicked such a cry as that in Ceylon responsible Government must come soon and cannot tarry. If any one argument were wanted to dispose of all the sophistries in favour of granting such a concession not to the people of Ceylon who neither understand it nor want it but to a few inflated young men who consider themselves the centre of all Ceylonese interests, it would be found in that fatally candid letter of "A Ceylonese" containing the confession, (good against himself and his set,) of the absence of loyal attachment to the British Government. We are asked to believe that in order to awaken the feeling of loyalty in the breasts of men who owe even the power of expressing such sentiments in intelligible English to the benevolence of the British Government, we must vest them with full power. Possessed of that, our refreshingly verdant correspondent believes they would condescend to retain their connection with the British Empire, on condition (God save the mark) that they should be permitted to take a share in governing the Empire generally! Governor GREGORY, divested of all legislative functions, might be retained to "put things in shape!" and the vast condescension is even hinted at of the coffee planters being permitted to remain in the island and follow the pursuit, which, according to this writer, they have followed only for their own good. Surely, when the last of the English are driven out of Ceylon an exception will be made in favour of the pro-native gentleman who has made the marvellous discovery that the native cultivator pays the import duty on rise! The words are there, but the truth, we need scarely tell our readers, is this, that the native cultivator of rice in Ceylon, is largely protected, and a premium put upon his produce by the Indian export duty and the Ceylon import duty on rice, both of which consumers pay, and those consumers consist mainly of the coolies employed by the coffee planters. In the shape of wages given to those coolies the planters contribute a very large proportion of the revenue derived from grain salt-fish, curry-stuffs and, we are sorry to add, arrack and other liquors on which customs and excise duties are levied. They also contribute largely to the revenue in duties on metals, asphalte, &c.,and in tolls. The native cultivator, the market price of whose rice is largely enhanced by an import duty which though levied merely for revenue purposes is really protective, pays a tenth to Government, and there generally his

payments/

E26

payments cease. He wears but little cotton cloth and consumes but a small quantity of salt. And, if well-to-do, he owes it largely to the presence of the coffee planters. But for them and their enterprise where would be the market for his straw, the employment for his bullocks, of himself and his sons as fellers of forest? The truth is that until recently it was the natives and the natives alone, the native carpenters, masons, contractors, carters, & c., who profited by the bast amount of capital and enterprise, and enerby bestowed on the coffee pursuit. In the disastrous period of 1848 the ruin which came on the British planters and merchants, and which our correspondent having had, of course, a speciall insight into providential arrangements, recognizes as the retribution of selfishness and greed, came only on them. Their capital had circulated in Ceylon and contributed to raise the Singhalese to a pitch of material wealth which, as the Rev.Mr. HARDY put it (in reviewing the vast improvement in their condition inthe period of British rule,) no rice-eating people in the world had ever previously attained. A large portion of the Singhalese now eat better things than rice, while the labourers from Southern India are able to "fill their bellies" an operation which was as rare to them in their own country as a belly-full of peaches was to Dr.JOHNSON. Now a sufficienty of good food is a blessing to be desired it is not contrary to, but highly in accordance with Christianity, theDivine Founder of which had compassion on the fainting multitudes and fed them. His missionaries in India must often wish they had a similar power, when they find their message is utterly unable to reach the intellect, such as it is, of people who are in a chronic state of inanition and who when offered the "bread of life" look with lack-lustre eyes at the speaker of words they do not and cannot understand and whine piteously "Give us rice to fill our bellies." The vast majority of Englishmen, like the vast majority of human kind, are actuated largely by selfishness or what the phrenologists call acquisitiveness. But the veriest tyro in political economy knows that "no man" however selfish, "liveth to himself." When a planter goes to open a coffee estate his main object is to provide an independence or it may be wealth for himself and his family. But he cannot take a step in felling forest, in planting or in building without benefitting those he employs and amongst whom he distributes capital. Would our correspondent be surprised to hear that in this manner the COFFEE PLANTERS and MERCANTILE CAPITALISTS of Ceylon are the real authors of the large reneves by which the benevolent British rulers of Ceylon are able to vote money to provide irrigation works and hospitals for the scrofulous, because famished, people of the Norther portions of the Island? For a long period those wretched

creatures/

E27

creatures were left in the full enjoyment of the privilege of managing their own affairs. Is the result of the experiment encouraging? Would a Government of educated, high-caste Singhalese and Tamils care more for them and do more for them than the British Government is doing? Would such a Government ever have abolished forced labour, slavery, and service-tenures serfdom? We can remember the action of certain Kandyan Chiefs in manumitting a few slaves and allowing that there was Providence working in the movement, as Mr.STEWART MACKENZIE put it. But we suspect we do not do the Kandyan Chiefs an injustice in supposing that they were actuated largely by the desire of pleasing an anti-slavery Governor. The british Government did right in abolishing slavery and in dealing with service tenures. But we fear we shall shock some good people by the statement of our belief that in the abolition of forced labour, mistakes were made which have been properly rectified by the legislation to enforce the formation of roads and the upkeep of irrigation works. We also hold that it is the natives who chiefly benefit not merely by irrigation works but by roads and railways. On the latter the vast bulk of the passengers are natives who are carried at rates of speed and money such as ought to awaken some loyalty in their minds. But it is the Planters' traffic of coffee down and rice up which gives the real revenue from the railways. But our correspondent wants a Government which would stand aside and let the planters and people provide their own roads and railways! This, at a time when the tendencey is for the State in India to obtain possession of all the railways. Great reason have we to rejoice that in Ceylon, after a disastrous experiment of a Company, our Government took the matter entirely in hand. We trust there will be no exception to this rule, until the day comes when Ceylon derives the larger portion of her revenue from the profits of railways, telegraphs and post offices. It is news to us that the Natives flock to the Courts of Justice because of their confidence in the British Government, and not for the gratification of their own litigious propensities. But if our correspondent is correct, we have an additional argument in favour of the continuance in supremacy of the Government to which the mass of the people are loyally attached, whatever may be the case with a small section of "educated" Ceylonese. What bearing has PENN'S proceedings in Pennsylvania, as contrasted with those in other parts of North America, on the acquisition or rule of Ceylon? For what cruelty, bloodshed, and oppression have we to answer? It is very true we repressed with the strong hand the rebellion of 1817-18, as we certainly should any movement now to establish responsible, that is native, Government in Ceylon. But Ceylon was acquired and has been ruled with the minimum of bloodshed, and our mission has been gradually to abolish the oppression and cruelty which the natives have always been so

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E28

ready to inflict on one another: the high caste on the low; the rich on the poor. When, in all history till now, were all equal before the law, and how long would their equality last under a Government, the result of the folly and crime of conceding responsib-le government to a people not one in ten of whom yet know the meaning of the term self-government, whose only idea of their own duty to Government is to evade, if possible, the payment of all taxes, to shirk all public duty. While it is conceded that the people of the land have filled the Medical and Legal professions, complaint is made, as if it were the fault of the British Government, that the higher offices in the Public Works and Survey Departments are not filled by natives; and Messrs.TATHAN and BYRNE are brought to task for their narrow and illiberal ideas in not opening up the office of Provincial Assistant to those who began life as Road Overseers, with such education as fits a man for such an employment. How can such a style of writing be met? This writer knows well enough what the objections are. Europeans take the lead in such departments, because of their superior physical strength, and, the truth must out, their superior honesty in money matters. But if a Singhalese or Tamil will have himself trained, physically and mentally, as Civil Engineers are trained, there is absoletely nothing to prevent such a man entering and rising in the Scientific departments of the Service. Messrs.TATHAM and BYRNE spoke with the caution of long and practical experience of what natives are, a caution which our correspondent may yet be taught by painful experience. But the natives have improved, are improving, and will improve, if their career is not arrested by the effects of wild nonsense about their being fit to be left to their own devices. How they are to be left to their own devices, and are still to be guided by an enlightened government we scarcely see. But we cannot too emphatically denounce the outrageous statement that in education, 1875 shows little advance on 1834. We, personally, know what the advance since 1837 has been, and though much remains to be done, the task has been taken up after a fashion which the Buddhist and devil-worshipping people, if "left to their own devices" and their wonderful capacity for self-government, would never have brought about or permitted. Let us go on as we are going, by all means, "broadening down" our government so as gradually to admit a larger infusion of the native element, but let us hear no more of this rot of the people of Ceylon being qualified for responsible government. At any rate we must really request this correspondent to sum up his display of eccentricity in a couple of columns more. With his notious of the cruelty and injustice of British rule, of course he will consider the discussion of his crotchet of more importance than such a trifling matter as the visit of the future Kind of Britain and Ceylon to the Island. But we and our readers who believe in the duty of loyalty to a good strong government, the only govern-ment, the only government possible here, feel differently.

E29

and our feelings must be respected. We cannot promise space for two letters equally verbose with that which leads our columns to-day. A small knot of natives may regard our correspondent as their friend, but there is in reality no greater foe to native advancement than he who would unsettle their minds by representing "the impossible" as attainable.

CEYLON OBSERVER
November 16,1875.

£30

A PLEA FOR RESPONSIBLE GOVERNMENT IN CEYLON.

By a Writer who confesses that Loyal Attachment does not exist.

Dear Sir, - That discussion raised by "A Radical" in your columns", I have no doubt, is watched with interest by your readers; but before he exhausts the series of letters he has promised us on the subject, it would be premature to express an opinion. I am, however, astonished that with the liberal views you generally entertain on matters affecting the well-being of natives, you do not think that the time has come for according to Ceylon a responsible Government. Now, Sir this has always appeared to me as unmeaning talk, I was going to say idle cant. Pardon me the expression, but I do not know how better to stigmatise a wrong, but very prevalent, idea. What do you mean by Ceylon being not yet fit for responsible Government? If the Ceylonese have emerged from barbarism and despotic away to freedom; if they appreciate the ordinary rights of civilised life and cannot be without them; if there is self control among the powerful, and peaceful and industrious habits among the mass; if they have confidence in general principles and could act up to them; if there were wife-spread sympathies in the many, and a general desire for improvement; if I say these conditions are admitted to exist, Ceylon is ripe for the privilege contended for. The period of nearly half a century during which representative Government has been working is ample time enough to admit of the introduction of responsible Government To keep her in the same state for a longer period is not to improve her, but to take away slowly but surely all those healthful germs of energy and sodial advancement which are ready to thrive under a better form og Government. Indeed, Sir, I think you yourself will be shocked to hear a people spoken of as being no longer fit for responsible Government owing to or because there is in them a redundance of all those virtues which Sir Edward Creasy believes, accompany "civilised" nations. Ceylon is too gentle, too thoughtful, too impressed with the vauity of human life, and too contented, to be entrusted with self-government: keep her nailed to an inferior position is your argument. On the contrary, Sir; raise an honorable ambition in theminds of the Ceylonese; give them a fair field for their aspirations, instead of deadening their powers; and make them conscious of taking part, really and bona fide, in the great work of government; and you will see what loyalty and interest they will evince in all that concerns them.

You may say that in Ceylon responsible government will not be so successful as representative government. This is a groundless fear, but even if I grant its validity, "good administration" has been repeatedly said to be not the chief desideratum in politics.

I/

E 31

I quote from a high authority; "To be able to feel loyal attachment" (which in Ceylon we have not) "to our government is a more important thing than that that government should be wholly wise. In short, as to a woman it is more important to feel that the man who governs her is her own rightful husband, than that he is wife in his government; so it is with a nation; and the more so, the higher is its MENTAL SUSCEPTIBILITY."

Yours &c,
A CEYLONESE.
(P. Ramanathan)

15. 11. 75

My dear Digby,

Kindly insert the enclosed letter, an argument for "A Radical", a "ducedly" clever felow. I take off my hat to him, whoever he may be.

Yours faithfully
P. Ramanathan.

16/11/75

RESPONSIBLE GOVERNMENT FOR CEYLON!

Our correspondent "A Ceylonese" is responsible,and not we,for the statement that loyal attachment to the Government does not exist amongst the people of Ceylon. We believe he libels his countrymen, all save perhaps the small knot of men like himself, whose education has simply confirmed in them the belief that they are the men and that wisdom will die with them. But, supposing this writer could establish his position and prove that the natives of Ceylon, peaceful and prosperous beyond all former precedent, are yet ungratefully disloyal to the British Government to whom they own these blessings: has our correspondent studied the elementary rules of logic to such small advantage as not to see that if he can make good his position as to the disloyalty of the people, his success is, as it ought to be, fatal to the proposal that such a people should have not merely representative but responsible Government condeded to them? Does our correspondent really understand what strictly representative institutions and thorughly responsible Government mean. Here they would mean a Legislative Council composed six-tenths of Singhalese, two-tenths Tamils, and perhaps,(it is by no means certain) the other two-tenths might be chosen out of the European and Burgher elements, if Europeans or Burghers consented to serve in an Assembly where their function would be to endorse the decisions of the native majority. That majority faithfully representing the people, as "A Ceylonese" describes them, would be disloyal, and

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their first resolution would be a request addressed to the British power to leave the island to its rightful possesors. The British would be likely very likely indeed, to obey the order, merely stipulating that European coffee planters and others should be allowed to realize their properties. In the Anglo-Saxon Colonies there is a Governor who like the Sovereign he represents, "reigns but does not govern." But the people of Ceylon being, according to our correspondent, disloyal, Mr.GREGORY would be the last British Governor of Ceylon. His place would be taken by a Singhalese Rajah, we suppose, and then would begin native Government and the repeated glories of wars such as have made the names of DUTUGAMINA, the Singhalese, and ELALA the Tamil, famous, Then, too, would be seen the fitness of the Ceylonese for responsible, that is self-government! Commerce and Agricultural enterprise would follow the British and their capital over the seas, and Colombo and K ndy would soon rank with Anuradhapura and Polonaruwa as Ceylon ruins. A "consumationmost devoutly to be wished" by all disloyal Ceylonese. When Sir CHARLES MACCARTHY talked of our Council as representative, he simply meant that the members were selected and appointed (mark) so as to secure a fair degree of representation of the various races. But just see what SIR COOMARA SWAMY, the Hon'ble Mr.ALWIS, and the Hon'ble Mr. FERDINANDS have said of the working of strictly representative instritutions. The truth is that generations of British rule will be required to fit the natives for even modified representative institutions, and when many more generations of British rule are added and the natives have passed from childhood to manhood, and are able to walk alone, there may be room for talk about responsible Government. We suppose Britain's Mission is to elevate the subject races. That indeed is the justification of her position as the suzerain powers in India and

"Utmost Indian isle Taprobane."

But we must not go too fast. Are we not going fast enough? A Tamil Knight of the United Kingdom speaks with authority and is listened to with respectin Council, while a Sinhalese member vies with him in influence and another Sinhalese, universally respected, administers justice and expounds law on the bench of the Supreme Court. Singhalese and Tamils have found their way into our Civil Service and "there"s room for iany a more." But loyalty to the British Crown must exist in such cases, or perjury is perpetrated when the oath of allegiance is taken.

The advance of the Colony in material property would receive a check from the transfer of power into the hands of native representa-tives. The rumour in 1865 that SIR HERCULES ROBINSON meant to fill all the vacant unofficial seats with Burghers and Natives no matter what their standing was sufficient to give the alarm to local financiers and to conquer the repugnance to public life of such men as Messrs.DUFF and WISE and to send them into Council. We

regretted/

E 33

regretted their decision on that occasion, but we suspect the argument used by them that a Legislative Council mainly composed of natives would check the planting enterprise and prevent the free inflow of capital, was one shares in by British capitalists in the old country. It is natural to suppose that, if the question of Railway or Road Extension through undeveloped districts of the island were before a Council, with a majority of native members, simultaneously with a motion for the abolition of the salt monopoly or a reduction in the grain and cotton-goods taxes, that the latter would be carried, however good a prima facie case was made out for the continued maintenance of taxation in order to secure increased development of resources. If responsible or representative Government means anything at all, it means "the power of the purse," and here we touch on one of the weakest points of the native, for even in connection with matters of higher import than civil Government, Europeans are chary of imposing financial responsibility upon their native brethren. As we said the other day, in discussing the appeal of the Chamber of Commerce, it will be time enough to ask for an addition of one or two Singhalese and one or two representatives of other classes in the Legislature when the great works of material improvement now under consideration are completed, the country thoroughly opened up, and vernacular education a thing no longer unknown among hundreds of thousands of the people.

Yes, we are advocates of conceding to the natives all that is good for them and safe for the British Power. What secures the safety of the British power is good for them, and, if we are supposed to be in favour of anything more than a gradual and moderate infusion of the native element into the higher ranks of office, we are much misapprehended. Like the rest of the British we can smile with contempt at tall talk about the absence of loyal attachment to the Government. But we assure our correspondent that if he or any one else carries disloyal feeling into overt act, the Editor of the Observer would be the first to demand the punishment due to traitors. The time may come when success may justify disloyalty amongs the Ceylonese, but both they and the British must be greatly changed before that day arrives. Meantime the British Government will do its best so to treat the natives as to deserve loyal attachment, and if this feeling is absent it merely proves how ill-fitted for, and how utterly underserving of, further concessions the Ceylonese are. The danger will be that the wild demands now made on behalf of "young Ceylon" will prevent really beneficial moderate concessions being granted when a favourable moment arrives. If men do not feel a loyal attachment how can they expect a greater share of influence in the Government?

THE OVERLAND CEYLON OBSERVER

November 13th, 1875.

E 34

To the Editor of the Ceylon Observer

A REPRESENTATIVE CONSTITUTION FOR CEYLON.

II

THE FITNESS OF THE CEYLONESE.

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SIR, - It may seem a too venturesome remark to make, and yet it is thought the sequel will show that the assertion is not uttered at random, viz., that the Singhalese and Tamil races may be looked upon as certain to occupy a position in the Eastern world, so far as a leavening free, self-governing influence is concerned, like unto that which England bears to European States. The first named people should occupy this position from its common race origin with the British, both being alike Aryan, whilst so close and impartial an observer as Dr.Caldwell (Essay on "The Dravidian Physical Type.") endorses the remark that has been made, that the Tamil family of the Dravidian section of humanity, shows a surprising and marvellous faculty of adoptation to European forms of procedure and social life. It is not much to the credit of the British that they should have been nearly a century in India before they discovered that low down in the social strata, far away in the interior as well as close at hand, there was a perfectly developed system of "home rule," being exactly identical with the village life of Europe ten centuries since, from which in England has grown the borough municipal life which has made its citizens such hosts in themselves, under any circumstances. So, too, in Ceylon, village communities flourished space, so far as despotism would let them. All students of English history know how slowly and often with seemingly complete defeats town and village corporate life overthrow the feudalism of England. Just where the English of Aryan extraction was at the time of the Norman conquest there was the Indian villager and the Singhalese goya at the time of the English occupation of India and "its utmost Isle". The reason why the branch in the West proceeded from good government to better, while that in the East stagnated and became overgrown till it was almost a dead inert mass, certainly with no progressive life, finds explanation in two things, religion and climate. In the one case the faith grasped was uplifting and humanizing; in the other a rigid system of caste or a blank atheisms which gave promise neither for the life that now is nor for that which is to come, had entire sway. As regards climate, in the one case, uncongenial soil and adverse atmospheric influences put the individual upon his mettle and called forth unlooked for qualities; in the other was a too kindly land, where the sun always shone, where keen and bitter lasting distress was not felt; where, if distress came, it was in the shape of sharp sudden famine, succeeded by years of plenty, and so, under these

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E35

combined influences a lack of energy was superinduced. But a compensation was provided, and if the intensely practical nature which marked both branches of the same family in earlier stages, and which has remained only with one, has passed away from the other, or lieth dorment, the spiritual and mental side of the same nature has not been stunted; it is a common remark of the Aryan, and to a quite equal extent of the Dravidian, inhabitants of Hindustan, that it is mind, purely mind, which rules and dominates them. And certainly there is much truth in this. The remark is ventured not upon experiment but upon experiment but upon observation, that there is as much brain power among the average Singhalese and Tamil as there is among the ordinary agricultural class of Europe; that the brain of Bal Hami in the Wellaway district, for instance, would weigh as heavily in the balance as that of John Hodge of a secluded Dorsetshire village, and that the former upon the test being fairly put would show as much "bottom and ballast" as the other. There are the brains if only somebody will come and set them properly working. I think it was of Benjamin West, certainly it was of some great painter, that the story is told, that a stranger, admiring his works, asked him with what he mixed his paints "With brains, Sir", was the reply. So here, whoever will work this field shall find "brains" to manipulate.

I know that the ordinary European looks upon the natives he has to do with as exceptionally stupid, but so also do I remember that Mr.John Henry Newman has remarked, in his own incomparable manner, that mankind generally has described the lion as a very pusillanimous beast, but that possibly the lion might say much the same of man if it were able to describe what it has seen of the bipeds. The second day after I landed in Ceylon, the gentleman with whom I was staying, and of the natives generally, "If it is possible to do a thing wrongly they will do it. Now mark that cooly, you will find that he puts your box with its front to the wall," and sure enough so he did. If I had been a passing visitor to Ceylon as, for instance, Mr.Anthony Trollope was, I might have gone away with as erroneous notions respecting the people as he did respecting the Island generally. Even of the cooly class, whom we consider how, unlike the similar class in England, once a cooly always a cooly; once a demestic servant always a "slavery," I venture to assert they work as hard and as intelligently as the lowest class of labourers in more favoured lands. I know that of the agricultural labourers in England, whose weekly wage is ten shillings, not much more than a first-class cooly's, one at least out of a hundred, if a Dissenter, becomes a local preacher and a leader in spiritual matters amongst his fellows. There are, in the Island, Missionaries from Southern India, where so great and good a work has been done by the Church Missionary

Society/

E36

Society; can they not tell us something similar of their converts, the average of whose wages I have seen stated at two-pence a day?

Passing up from the lowest class in our social fabric, and seeing that there is soundness there, let us go a little higher, and enquire whether we may not find something which will support the contention of this letter that the Ceylonese have all the qualities which, rightly directed, fit for self-government. It should ever be borne in mind that the strain of "inherited tendency' which has so much effect upon the daily doings of all men, in the case of the Ceylonese has been in the highest degree detrimental, and calculated to make puppets of the people. What treatment in the past have they had, but despotic harshness from native kings and contemptuous treatment from Europeans, in the case of the Portuguese and Dutch especially? In the annals of their past what has there been to make them proud to paraphrase the Roman maxim which finds sitting adaptation to English lips, Civis Romanus sum? What martyrology or Puritan period: what gallant deeds on sea and land: what venturesome putting forth to explore unknown lands: what great fight with a spiritual despotism the gaining of which added an inch of dignity to every man in the land: in brief, what have they had, which we as Englishmen possess, which should make them men altogether equal to ourselves? And, if we boast of being better than they, what wonder is there?

Again, the glory and grandeur of England is maintained, not by its aristocracy or squires of landed renown, but that living and ever-increasing stream of men who forge their way from the lower ranks of socixty and by dint of great ability become leaders of men. Not one day stepping from obscurity to the never-dark shadow of the Throne as an Eastern Rajah makes his favourite barber his Prime Minister but by gradually forging the way through all obstacles, and acquiring strength for the next to be encountered by the power called forth in overcoming the last. It may not be time wasted at this juncture to consider some of the aids which the thousands of lads and young men in England have, who are irresistibly impelled by the desire, in some humble sphere, to leave the world a little better than they found it. Leaving out of consideration that splendid past to which allusion has been made, though it is alarge element in the result obtained, what advantage the English toiler has! There are living men by hundred who have done what he is striving to do, whom he daily sees or hears of, and who serve to keep up his courage to the persevering point. He is helped and aided by fellows of his own years and class like-minded with himself. Institution on every side lift him up and strengthen his resolve. The literature which abounds at a cheap rate, and yet which he has to buy, thus causing self-sacrifice and thereby reaping a double benefit, is at hand, and how amazingly large and useful it is, since the time when Charles Knight published his

Penny/

F37

Penny Cyclopaedia! In every portion of the mental, moral, and spiritual domain he finds assistance ready to his hand, and those who will help him, finding pleasure in his action. All this tells on the national life: to our mind is the yeast that causes the rising of the nation which is not yet stayed, nor will ever to whilst the heart of the people keeps sound.

By the side of this state of things look at what we have in Ceylon. Whether it be due to the forcing heat of the climate or other causes, the average Ceylonese, of whatever race, is remarkably sharp and very absorptive. With equal educational advantages as have British lads Ceylonese students do not fail to hold their own. With wonderfully few exceptions the lads who go to England for university training show well in the Honours List. Some people complain that there is not that solidity and depth which may be seen in the English character. Granting that there is not, is ti any wonder? As well complain that chena land does not give so rich a crop as expensively cattle-manured, carefully-weeded coffee soil, or peculiarly richly-irrigated paddy land. In self-control and general management of their affairs the natives of Ceylon have been enabled to escape a Poor Law which Governor Gregory, at the recent meeting of the Ffriend-in-Need Society, stigmatized in unmeasured terms as degrading to the last extent. Bad as the people are, low as some people may say they are in the scale of civilization, one in eight is not a pauper, nor can it be shown that for three hundred years whole families have lived on State funds, much as the last Queen of Kandy and her parasite relatives are existing in Tanjore at the present time. (See Report on Kandyan Pensioners by the Hon. J.Douglas 1871.) But the English Poor Law records, according to a writer in the Contemporary Review for September, show that there are families in England which have been in continuous receipt of poor law relief from the time of Queen Elizabeth to the reign of Q ueen Victoria and are still on the Workhouse books, and weekly frequent the pay-table of the Relieving Officer. The Eastern Aryans may not have performed the spendid achievements of those in the West, nor, be it borne in mind have they suffered from peculiar social evils which are draining life-blood from the other, though God knows they have had their own scenes and episodes of detestable cruelty.

But I find myself generalizing more than I could wish. My contention is this, that without the advantages of Englishmen the inhabitants of Ceylon, long separated brethren of the same family as that Europeans belong to have similar qualities at bottom, have precisely the same characteristics, and only need generous and liberal treatment to do the same deeds. Another side of the well-known remark "Scratch a Russian and you find the Tartar," might be given, and the remark made" Fitly train

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E 38

and discipline the Ceylonese of mingled races and you have the English of the East." As a corollary to this the more favoured brother should help the less-favoured to climb the heights where the breezes of freedom have full play and bring the flush of health and activity to all who feel their influence. It took the English nigh upon eight hundred years to rise from village community to full municipal and parliamentary life. With all the experience of the past available, and with a soil most fit and workable, two years for each hundred would suffice to make the people of Ceylon quick and handy to rule themselves and their own affairs.

In a letter to the Straits Government on the subject of Muhammadan laws, recently published, Sir Richard Morgan gives a forcible instance, in telling the story of the Kandyan Marriage Ordinance, of the evil results of legislating in advance of a people. It may be at once remarked that this applies exactly to the case of a representative consitution for Ceylon. Not so. If a representative House of forty members were established it would not follow that everybody would have a share in the making of that House: only those who had shown special fitness for this privilege, and who acquire status by first ruling themselves. And who are there that have done this? It will be asked.

Firstly, all the educated men of the large and secondary towns. And, secondly, all those who support Gansabhawas, or Village Councils for irrigation arrangements. What, it will be asked, indignantly perhaps, Shall those who have to do with the little pedding ways of a small town or village have a voice in National affairs? Why not? Precisely the same qualities that are necessary in the one case are exercised in the other, with the advantage often to the smaller body. A Government makes shipwreck of the Educational question: a Village Council settles it by onacting compulsory education pure and simple, even education for girls, and further debars the parent from village privileges, sends him "to Coventry," if he does not obey the rules, a share in the making of which he has had, or might have had. Similarly, a good infusion of English citizens being included, would Municipalities have worked in towns had they been fearlessly put in action freed from the burden of Government routine and indifference which crushes and saddens all who wish that progress, sure and stable, should be furthered at the rate it might be. Life is short, and Government stepping out of its proper sphere, aggravates and makes existence a burden and partially useless. Instances in proof will be given in Letter III. Individually, as well as collectively (and how splendidly the Singhalese work in concert for needed improvements initiated by themwelves let the Hon. C.P. Layard and Mr. E. Elliott be the witnesses, in their last Administration Reports) the Ceylonese is worthy and capable of exercising independent judgment. It is, too, a Tamil who is progressive enough to bring the Jaffna

peninsula/

E 29

peninsula two days nearer the seat of Government than it is now, while it is English authorities who stop the way, the Governor's explanation notwithstanding, for "where there's a will there's a way," Who are the sturdy sticklers for constitutional rights, doing inour poor feeble little Council what John Hampden and others did in the English House of Commons? The Singhalese, Tamil, and Burgher members respectively, with but one Englishman out of a dozen present, to help them. I dare say it may be turned against me that even the Singhalese member of Council has strongly expressed himself against his own people being trusted with an enlarged franchise. I sorrowfully admit it, and think that if there is any man capable of describing his countrymen as they are, the Hon. James Alwis is the man. But, can he look at them in the light of British working institutions and tell of their fitness for similar privileges? It is with the British Constitution, admirable as it is, as with many other things, "Distance lends enchantment to the view." Mr.Alwis complains that but little interest is manifested in elections here. He "never knew a sincere election." Everything connected therewith turned upon the popularity of one man and his influence. So well read a man as he is must know that these words apply equally well to the elections in England before the basis of the parliamentary franchise was"broadened down". Even now, those of us who are conversant with Municipal elections especially, and the writer claims to have some personal knowledge on this point know how true this is of Englishmen, when the November elections are held. Either the elections are as tame as was the meeting in the Galle Face school-room when Mr.George Leechman was recently elected for the Slave Island Ward,or a personal matter arises, men are put forward on anything but public grounds, the public house are turned into Committee-rooms, drunkenness ensues,and for anything but the enlightened reason Mr.Alwis supposes, a Ward contest is decided. In proof thereof, let him read a letter in the Pall Mall Budget of a few months since, nay, I think the letter is quoted by Mr.W.R.Greg in the August Contemporary, and he will there find English gentlemen of enlightenment altering this state of things by doing precisely what Singhalese and Tamil gentlemen could do were they free and (officially) unfettered Municipal bodies in Ceylon. And, further, in Parliamentary elections how shamefully has the screw been turned by landlords, and tenants, by scores and hundreds, compelled to vote for their landlord's favorite candidate, while it is notorious that in Ireland to this day, the Romanist voters are dragooned by the priests and led to the ballot boxes, while directions to vote are given from the alter steps. Consequently if the point insisted upon by Mr.Alwis is to be accepted, the British people are unfit for self-government. Rather, do even they need teaching how properly to exercise the large powers vested in them. The same argument, too, applies to the reasoning

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of a correspondent in the Examiner of Wednesday last who, with marvellous good taste, strives to identify the writer of these letters, but whose action I will not imitate, though I could tell his name, and with more positive certainty than he can mine. What he says of the pre-arrangement of a Gansabhawa election is equally true of all institutions at the commencement, and where his duty, and the duty of other educated Ceylonese lies, is in teaching the people to be as jealous and vigilant of their rights in the village assembly as the Hon.James Alwis is in the Legislative Council.

The Tamils have their system of self-government, and only used that the faculty now exercised for the caste or race should be turned to the public use. Sir (then Mr.)Coomaraswamy, in the debate on the Gansabhawa Ordinance in1871, said:-

Amongst the Indian settlers in Colombo there is self government in full vigour. The Chetties call the Association by which such functions are exercised, the "Nakaram," Every Sunday night it meets in one of the Temples, and disposes of not simply such paltry suits as this bill deals with, but cases of importance, whichwould otherwise be dealt with by only our District Courts.

* * * If either the Plaintiff or Defendant will not abide by the decree pronounced by the "Nakaran," their punishment is exclusion from their caste. And this means a great many annoyances. In India, the dhoby would refuse to wash for them, the barber decline to wait on them, whilst the dancing girl will refuse to make her salams. They dare not enter the social gatherings of their follows. Till, therefore, the decree was complied with the recalcitrants were treated as outcasts.

Agsin,it may besaid, "But, ask the people: intelligent Burghers and others. They do not want this power." If one sees the capacity for better things ina people it isnot always wise to take their "ignorant" and "stupid" (to quote words kindly used of myself by the writer in the Examiner) prejudices as the guide of action. A boy has promise of great abilities but is disinclined to get knowledge and men, who act on Mr.Ferdinands' maxim would say "Learn: N: why should he if he doesn't choose?" Not in so many words, perhaps, is this said, but that is the logical outcome of his argument. Would Mr.Ferdinands argue that slavery should continue because it is on record("Social Statics," p.431) that, negro slaves were wont to jeer at freed men, and taunted the latter because they had no white men to care for them when they were oppressed! Shall we, then, who are Englishmen, the inheriters of noble privileges, withhold a great boon from people who are, when only a little reasoned with and guided, found to be worthy of so great privileges? Of course, unthinking Ceylonese say they do not want Representative institutions, because they do not know what they are saying, and because their "ap-ma-bap" (their "Father and Mother,") as the Bengali says, has hitherto done everything for

E.41

them. All improvement which makes a call upon an individual to increased effort, even for himself, is resisted, because of the inherent laziness of humanity, until a stronger motive comes to be an impelling force.

The one point I wish to insist upon in this letter is the fitness of the Ceylonese for an enlarged franchise, their undoubted possession of good practical power, mind and brain force, if only properly directed and enlightened. Only the other day an Advocate of the Supreme Court told me that he much preferred conducting a case with a native jury than before a box-full of Englishmen. "They are more intelligent," he said, I demurred. "Well." he replied "They certainly take greater pains and seem more intelligently to grasp a case."

Anything that natives in Ceylon do is at a disadvantage because English enterprise by the side of it is so much more splended. I do not want to quote names, but may mention one illustrative fact, for which I trust I shall be pardoned by the persons whom I designate. The proprietor and Editor of the Lakrivikirana in the way they have founded and worked that paper till it has a circulation as large as, or larger than, any vernacular newspaper in all India, have exhibited perseverance and resource such as that we properly admire in Benjamin Franklin. But with Britons above them, and the English language mainly current, we do not ordinarily hear about, and are not cognisant of, these things. There is a thirst for knowledge (though it is aimless groping in the dark for want of experience and guidance) amongst young Singhalese and Tamils, instance of which the writer unexpectedly came across, which is surpassed, because of surrounding circumstances in England, by the British heroes of "Self-Help." but that is all.

The subject is a tempting one, and there is much more to be said upon it, Ihave merely played with a few friges of a large garment, but your space and the patience of your readers warn me off from further pursuit of this point now. I could wish, but I do not expect for I know how many hundreds of times an unwonted fact has to be stated before it is accepted, that a discussion might arise which would give me the opportunity of enlarging upon what I now only hint at.

To re-capitulate: the native of Ceylon is altogether a different being to the negro inhabitant of Jamaica and the West Indian Islands. The latter is a poor survival of barbarism who never came into contact with civilization till a white man made him a slave. On the other hand the people we have as fellow-citizens here are those whose forefathers were familiar with many of the advantages of civilization when the race which is but sparsely represented in the present inhabitants of Britain worshipped stones, were idolatrous Druids, wore skins and paddled about in

wicker/

E 43

NOTES:

absurdity of all dreamy talk about the representation of native in the counsels which govern the country. Either representation must be an utter sham, or some power must be attached to it; and the moment we realise this much, we also see that such power might be asserted against England, as much as for it. Some day our educated native fellow subjects will no doubt come to see that when they are able to expel England from India, they will be quite right to do so; but that until that day arrive, England must continue to civilise the country against the will and the prejudices of its people, and consequently that any talk of representing the people must be premature for many years to come.

It may be said "There's all the difference in the world between Ceylon and Bengal"; but when we repeat that "either representation must be an utter sham or some power must be attached to it" we see that Ceylon is, no more ripe than India for placing "power" and Government in the hands of the masses.
ED.C.O.

8/11/75

THE OVERLAND CEYLON OBSERVER
November 9th, 1875.

E 44

(1)

A REPRESENTATIVE CONSTITUTION FOR CEYLON.

SIR, With your permission I should like to address a short series of letters to you and to your readers respecting what I believe to be the present fitness of the Ceylonese people for a Representative Government, by which theirLegislature shall be a worthy and fit representation of the many races and peoples of this Island and I hope to be able to show that this "belief" of mine is founded on sufficiently strong grounds for a movement being initiated to secure to the inhabitants of Ceylon a fair share in the government of their own country. I know that your own opinions are opposed to a representative Government being given to the Ceylonese "just yet," but I nevertheless think you will give me the opportunity for stating the reasons why I think the present the very fittest time that could be conceived for carrying out an arrangement which, you confess, is only a matter of time. This introductory letter, however, I should like to devote to a consideration of the debate in Council on Wednesday last on the second reading of the Local Improvements Bill.

When, in introducing this bill, the Colonial Secretary, referring to the working of the measure, said the Government had not undertaken the nomination of members to the Boards because they wished to have control of the institutions themselves, and that he, for one, should be glad to see the elective principle adopted, I felt sure that the consequence would be a demonstration on the unofficial side of the House to secure to the people another means of learning how best to govern themselves. Consequently I felt not a little indignation when I perused Mr.Alwis's speech on the second reading of the Ordinance. He actually taken credit to himself I hope he did so with regret and sorrow at having to make such a confession that he had advised Government to still treat his countrymen as children, and keep them for a yet longer period in leading strings. And, more surprising still (shade o Charles Lorenz, haunt the man!) Mr.C.L.Ferdinands, as if jealous of the position assumed by the Sinhalese Member, seems in great haste to take credit for a share inwhat I think it is not a misuse of language to call questionable conduct. According to the report in the Observer, he said: "His hon. and learned friend on the left (Mr.Alwis) had stated that he was partly responsible for the decision (nomination victorious over election) being arrived at. He (Mr.Ferdinands) might state that he also had something to do with the change" Surely his Burgher countrymen will be thankful for the advice thus tendered to Government and so boasted of! Long enough, surely, the Burghers have been looked upon as "unstable as water," and not be allowed too much power in the State, though their ranks (to my mind) have a very large proportion of able men,

worthy/

E 45

worthy citizens of a great Empire. Of the Ceylonese members of Council, the only one who did not stultify himself and insult his countrymen was Sir Coomara Swamy, the Tamil member. But how far he is prepared to go in trying to educate his countrymen in the art of governing, by themselves taking a share of the work, has yet to be seen. Altogether, no lover of progress and of men receiving their just rights can have read the debate on Wednesday without feelings of regret and shame.

I believe it was long the boast of Englishmen, and indeed is now, that the most healthy and active part of the body politic is the middle class, from whose ranks came Sir Robert Peel and Cobden, and from amongst whom are W.E.Gladstone, John Bright, W.E. Forster, and others among the most brilliant of Liberal politicians. It is of the middle class in Ceylon,the inhabitants of the provincial towns, that Mr.Alwis said:- "It was a positive fact that none amongst the Sinhalese cared to be elected. The Government would find great difficulty in getting any respectable persons beyond those who now composed the District Committees under the Thoroughfares Ordinance." Then, more shame to the "respectable people" who refuse to work for the common good, and, as Solomon referred the stuggard to the ant for a model, so would I say to Mr.Alwis' friends, "Go to the goyiya, "thou who hast not public spirit, and see how, in "Gansabhawa assembled, he worketh for the "coomon good". So, again, with Mr.Ferdinands the "member who represents the Burgher community," as Mr.Clarence describes the hon. gentleman who gives his race follows such a mean idea of the common wed, that he says:- "The elective system "would be imperative. People declined to serve on "the Boards because they thought it would look "invidious to tax their neighours." Let them go to the Village Council of Muleriyawa (I think it is), told of by Mr.Layard in his Administration Report, and see the people engaged upon a work of reclamation, which will cost them 25,000 rupees, and which they have undertaken of their own motion. Mr. Ferdinands talks of sixpence being the sum that gets a Ceylonese's back up, and makes him execrate an elective institution. One is tempted to parody Canning's exclamation to the knife grinder, when he said.

"I give thee sixpence: I'll see thee d___d first."

So, in like manner, Mr.Ferdinands' ordinary Ceylonese would say,

"I pay a sixpenny tax: I'll be dirty rather."

Again and again, inthe course of the speeches of these gentlemen (Messrs.Ferdinands and Alwis) I come across such expressions of contempt as "sham nominees," "sham election,"never knew a sincere election except once or twice,"Let Government take the responsibility and the work willbe done," and so on.

Assuming, for arguments sake and it is for arguments sake only/

E 46

only, as I hope to show, subsequently that the residents in provincial towns, the Sinhalese and Burghers, are unfit to be trusted with elective responsibility, may I venture to suggest what would have been wiser and more statesmanlike on the part of Mr. Alwis and Mr. Ferdinands, and which I hope they will see their way to adopt before the bill is passed, even if it has to stand over for the February Session of 1876, when, we are told, the Railway Bills are to be submitted? I may, perhaps, use a homely illustration, and ask these gentlemen, both "family men," whether, if any of their children at an age when they might be fairly expected to help themselves, were to become persistently peevish and say that they would do nothing whatever, would they, as wise parents, arrange a course ofthings that would encourage this? To state the fact is to reveal the absurdity of the supposition.

Consequently, I contend, that in these provincial towns, while the people may be disinclined at the first blush to tax themselves, they may, if proper means be used, be induced to do so. But they never will if Government machinery is so continually and readily employed. Whey have Municipalities been so much of a failure that Mr. Ferdinands could sneer at them, nobody protesting, not even the Chairman of the most important Municipality in the Island, who sat quietly by whilst contempt was expressed of the institution he presides over? He does not take Mr. Wilson's personal attacks with similar nonchalance. Municipalities have failed, simply because the authorities tried to join together two systems that will not coalesce, but must be kept as under if each is to do its proper work. I mean no disrespect to Mr. Layard, but the very fact of his having been autocrat of a Kachcheri for nearly half a century renders him the most unfit man in the world to be at the head of a free city. The only parallel that suggests itself to my mind is that of Abdul Aziz, the Sultan of Turkey, an Autocrat of the Autocrats, presiding over a public meeting of Turkish Stockholders, and these latter criticising the act of the authorities who had determined to pay the public deb half in bonds, that is with waste paper. Make the Municipality of Colombo perfectly free of Government officialdom and the position of Lord Mayor of so large a city would be worthy of the ambition of men of ability, and would enjoin a greater respect for the institution, and the election of a worthy Board to conduct the affairs of the city.

Similarly, in Negombo, Kalutara, Matara, Kurunegalla, to give more power to the King Log who already rules is surely to add to the indifference of the townspeople and render them less likely to do their own work. The sharp spur of necessity has to be pressed into the sides of lazy humanity before it will stir. If anything, Ceylon is too much governed from above: even in the North Central Province a judicious extension of the Gansabhawa, the village Republic, as Mr. Dickson neatly phrased it, two years ago, and a

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E 47

periodical inspection of these by an official would answer all purpose, if the people here are not always to be exclusively ruled by an alien race. That the people are not utterly abhorrent of taxation, if only it is imposed by themselves, has been clearly enough shown in the smooth and facile working of the Gansabhawa Ordinance.

But,to return to what I conceive would have been manlier action on the part of Mr.Alwis than (as he did) to beg for a continuance of Government control, more grandmotherly government. Knowing, as he does, that no accomplishment can be acquired, save by practice, why did he not argue somewhat on this wise:- "I know that my countrymen have not, hitherto, shown much appreciation of the Municipal franchise, but are not the authorities themselves to blame? Where has 'a fair field and no favour' been granted them? Have they not been brought up to see the Government doing everything for them, and however self-reliant they may be, and they are a self-reliant people, no scope whatever has been allowed to them to show how they would act if left to themselves, now that they have had,and can still continue to have, the inestimable advantage of English example and assistance. It is more than probable that if these provincial bodies were rendered altogether elective they would work awkwardly at first. So a child stumbles again and again as it attempts to walk alone, but itsucceeds eventual y. Similary would it be with my countrymen and the elective franchise. They might, and would make some mistakes, but they would profit by their blunders, and commit fewer afterwards. Besides, how much better would it be to have a community of self-governing people, then a population whose streets and compounds have to be cleansed for them by a central authority residing many miles away." And so on, I imagine the hon. member might have discoursed, instead of speaking as he did and strengthening the hands of those who are only too ready to keep back the natives of Ceylon from that share in the government of the Island which their numbers and intelligence demand.

While Mr.Alwis is talking rank Toryism in Ceylon the inhabitants of Calcutta are striving heartily and with good promise of success, to sweep away the nominated Board of Justice which now rules the city, and in their place to have a properly elective and representative Board. To this and the Ratepayers of Calcutta have formed the "Indian League," and not long since held a public meeting at which all the speakers were natives save the Chairman, Mr.James Wilson, Editor of the Indian Daily News. The speeches then delivered were of the right stamp and showed that the people who took part in that meeting had got rid of the pestilential idea that the Government must be called in to do everything for a community.

Why did not Mr.Alwis and Mr.Ferdinands, recognizing to the fullest extent the (alleged) unfitness of their countrymen for the franchise, instead of asking for new leading strings boldly

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E 48

announce that for the future they would rather act for themselves, and set to work to found (if it be necessary) as Educational Self-Government League, and by means of Lectures, Pamphlets, and the like, uplift their countrymen to the level of the aliens? If, in England, the birthplace of Free Trade, the Cobden Club is necessary, so that by Lectures and publications generally the sentiment of the nation may be kept up, how much more necessary is a similar institution in Ceylon, where the red-tape of Government takes the dimensions of the drains of a provincial town, and only the agricultural labourers (the only class outside the franchise in England) are permitted to rule and legislate for themselves to an extent, and in a manner, that Irish Home Rulers vainly struggle for? Thitherwards, in my opinion, should the unofficial members of Council direct their efforts, and by some such means as have been suggested rousetheir own people to action. This is necessary, according to what Messrs. Ferdinands and Alwis say of their countrymen, and would surely be more worthy of these gentlemen than the position they have now taken up. I do not agree with the picture they have sketched, and with your permission in three or four letters, one a week so as not to bore your readers, I should like to show, -

I. That the people of Ceylon are fit for the exercise of great self governing powers;

II. That the progress of the Island is hindered by this being withheld;

III. That the British power (understanding by that expression connection with British maintained by a self-governing Colony, such, for instance, as New Zealand) would be strengthened, whilst native interests would be greatly advanced; and

IV. That, to the better accomplishment of this object a representative Chamber should be created, and the Island placed in a fair way to become an Independent Colony of the first class.

I am not without hopes that a case justifying to some extent at least, each of these positions may be made out.

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(Our correspondent does not mean what he preaches, incendiarism The simple reply to most of his arguments is that this is a Colony of Asiatics, the mass of them still grossly ignorant, subject to British rule. To enable the experiment to be fully tried the British ought to retire. If they did, we should soon see how fitted for self-government the people of Ceylon are. One amusing result which might be expected if a movement of the kind referred to were initiated, is that the men whose testimony in respect of the working of the Gansabhawa Ordinance affords the very basis of our correspondent's argument for the fitness of the Singhalese for representative Government, would be the very first to protest against the inference. We should like to see a report by the

Government/

E 49

Government Agents on a question of this kind, namely, as to whether the apparent success of Gansabhawa, did or did not shew that in all towns and villages the people might be released from official leading strings, electing their own Headmen, Committeemen, Councillors and Mayors totally independent of the Government Agents. We suppose we should then have the other side of the picture of the condition of the people and their ability to take charge of their own affairs, with a vengeance. The fact is, we must have an Enquiry and Report by a mixed Commission on the Working of the Gansabhawa before the present coulocu du rose statements of the Government Agents can be accepted in their entirety. We would suggest for such a Committee, three Government Agents, three lawyers acquainted with the native languages, three headmen, and three respectable low caste men. The result of their enquiries and examination of witnesses would form a most valuable guide for future legislation- Ed. C.O.)

Many a true word is spoken in jest. This is just the principle on which ninetynine out of every hundred natives would act if permitted and to grant such a people full self-government would be a fall and a crime. -ED.C.O.

And the cry would be not only "Watura Epa," but Scavenging epa" and "Tax paying epa." There are also Kandy and Galle to refer to, and the Chairman at Galle is the very embodiment of dolce for niente, the mildest of Chairmen and yet in his Council there is less willingness on the part of unofficial members to work for the public good than in either of the other two twons - ED.C.O.

We, in Ceylon, may wellawait the result of the experiment; there will be much to take warning by or we are no prophets-ED.C.O.

EDIRILLA GEDERA
CHILAW.
11TH. M A Y 1927.

Dear Mr. Rutnam,

I am very sorry I could not reply to your letter earlier. I was at Sita Eliya (near Nuvera Eliya) during April: and your letter had come here on the 30th and forwarded to Sita Eliya. I left that place the same day: So the letter was returned and came to my hand several days later. I have been ill since my return from the effects of a chill caught up-country and am not quite recovered even now.

Your question is whether the Sinhalese Government - by the way "Kandyan" is a very modern term: Kandy is a modern city which became a Royal Seat in the 16th century A.D. (orde Mahavamsa XCii. 8), whereas the "Kingdom" was founded 500 year B.C. - was a Constitutional or an absolute Monarchy: and you say " From all accounts I have gained up to date, the Ceylon King was, in theory, an absolute monarch. "This surprises me a great deal: for I have not come across so much as a single word or expression in any historical work pointing to such a conclusion the "accounts" of European writers who do not cite any authority for the "theories" they have imagined, cannot of course be admitted as historical and are worthless. But even among Europeans, those who have made any attempt to obtain first hand information note that the Sinhalese Kings had in theory at least only limited authority. The difference between an absolute monarch and a constitutional ruler is stated by Walter Allison Phillips, a leading authority, to be that the former derives his power from no one but himself, by "divine ~~request~~ right" and that therefore his power is unlimited or "limitable by his own free will alone", while the latter derives authority from the will of the people and his actions would be governed by the consent of the people. "In other words the absolute monarch is "born not made" - the Constitutional Monarch is "Elected". - Tennent says: "In theory the Sinhalese monarchy was elective in the descendants of the Solar race: in practice, primo geniture had a preference."(Vol.1. p 361.Note). Major Forbes, in the midst of serious misconception, admits that " the Kings of Ceylon appear to have admitted the necessity of election, previous to their inauguration: Even the last King (Sri Wikrama Raja Sinha) went through the form(Forbes calls it "the farce" !) " of receiving a confirmation of his right to the throne from the voices of the ~~profile~~ people." The "ritual" necessary for the making of a Sinhalese King - (no more a "farce" than the fantastic ceremonies of " saving " at the Coronation of English Kings, when " the heir " has to appear in "sacerdotal vestments" and have his " hands, breast, shoulder, elbows and head" anointed with oil) - is the "abhiseka" wrongly translated by Geiger as "Consecration". "It is written" as follows: He who "wishes to be duly inaugurated

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as a King "being seated on a throne in a pavilion prepared for the ceremony of Abhiseka, a representative of each of the three Estates of the people namely, the army, the priesthood, and the householders shall, in turn, pour water over his head out of a chank, saying "Sire ! by this abhiseka, all the Kshatriyas, all the Brahmens, and all the Grahapati, make the Maharaja, for their protection. Do thou carry on the Kingdom in accordance with the laws relating to Kings (Raja-dhamma). Have those for the people a heart of family affection (putrasneka) : and do those protect them. Thou shouldst rule in accordance with our words: otherwise may thy head be split asunder." In reference to the Raja-Dhamma (Laws relating to Kings), Forbes shrewdly observes " It was in defiance of unexceptional ruler for their guidance that Buddhist Kings proved cruel rulers."- There were good Kings and bad kings. Those were bad defied the law. But the law was clear: the King had power only to rule according to the will of the people ("our words"): and so that he should know what the people will was , he had a Council of State to advise him. Oling, writing in A.D.44 from information obtained from Sinhalese Ambassadors to the Roman Emperor (Claudius) has said: "For a King they (the people of Ceylon) chose among the people one who was venerable gh yeans and humanity ...The Sovereign had a Council of 30 persons assigned by the people and no one could be condemned to death except by a plurality of suffrages. And the persons condemned had a right of appeal from their sentence to the people". (N.B. The jury system existed in Ceylon about 600 years before it was introduced into England by the Normans (Encyc. Brit)) When the Muhamedan traveller Edinsi, visited Ceylon in A.D.1154, when the most powerful of Sinhalese Kings was on the throne namely Parakrama Bahu the Great to whom it would have been easily possible to enforce absolution, he found that " the King had 16 viziers and other learned persons appointed to assist them. "The officials, whom Edinsi speaking in terms of Muslim polity, called "Viziers" were really "Ministers with portfolios" as modern terminology will name them. The Nikaya Sangrahayaya, a Sinhalese work of great authority written about 1390 A.D., enumerates exactly 16 "principal officers of State" in Parakrama Bahu's "Parliament". Numerous Edictile rock inscriptions and Sannas (wrongly supposed to be Royal Grants being really certificates of "registered" title in the majority of cases) mention an Order or Mandate of Council, as their authority. In fact, nothing seems to have been "ordered" by the King except "in Council". Some inscriptions are on stone pillars which are called in the inscriptions themselves "Pillars of Council" and state that each of them was set up on "An order made by Council." In many such Pillars of Council erected to record the privileges and immunities of "moral holdings" (gam or ~~vill~~ villages), Officers of the King are prohibited from entering those villages for any purposes, even to arrest murderers who take refuge there. This particular"privilege" Connotes the very wide rights

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E 52

of local self-government enjoyed by the people. So late as in the year 1873, the G.A, of the Central Province (Mr. T.J.Dickson) found and reported that " The whole province is composed of a ~~member~~ number "of small agricultural republics"; and two years earlier, the G.A. of the Central Province(H.S.O.Russell) described , at the second reading in the Legislative Council of the First Village Community Ordinance, that system of village republics as follows: "The administration of each village community was entrusted to the natural leader of that community. The village elders met from time to time at a convenient spot, where, surrounded by all who cared to see and hear and critize their proceedings, they deliberated on affairs of common interest, adjusted civil disputes, and awarded punishments to offenders against persons and property." (Here again was trial by jury)." All this indicates that the Sinhalese Government exhibited the essence of constitutionalism, which is that the Sovereign "reigned but did not rule" and the people governed themselves. To paraphrase what an English writer said in describing a "Constitutional Kingdom in Europe in the Middle Ages: " There was a man who was called King - but in practice the power of ruling were left in the small units of society of which the Kingdom was composed. If the King and all his Councillors and Officials had vanished in the wrinking of the eye, the people would not have been overwhelmingly conscious of the catastrophe, for they, in the main ruled themselves by their own lands, and judged themselves in their own Courts: it was their own law they administered, and not the law of the far-away King. "The Sinhalese King was indeed a far-away King" who only appeared at the head of the army to defend the people against their enemies. This is what I have gathered from all true "accounts" of the ancient system of Government. I should really like to know what those "accounts" are which you say show on the contrary that the Kings of old were "absolute".

The above was written in haste and is "Scrappy". The subject will need a whole volume to be properly dealt with. The task is to dig deep beneath the huge mountains of rubbish dumped on the top of history by European "Accounts" and discover the actual truth. I am too "old and feeble" to undertake the task. It is up to young students, such as you, to investigate with a view to sweep out "historical untruths." -

I am sorry I cannot at this moment lay hands on the Chilaw Association Memorials which you wish to see. I shall try to get you copies later.

Yours sincerely

C. E. Corea

E 53

St. Aloysius College,
Galle, 19, Nov. 1927.

Dear Mr Rutnam,

I am sorry for the long delay in writing to you and I am rather afraid that after all your waiting it will be a disappointment to you that I have so little to give you.

The following are suggestions:

Geography of Lanka: In connection with the Rajavaliya account of the inundation of the south west coast, read Commander Sommerville account of observations and soundings:" Formation of the Coast line" in the Spolia Zeylanica. Also Burnouf's "Researches on the ancient Geography of Ceylon" Paris 1857. Reprint from the Journal Asiatique of Paris.

On Ethnology, Pre-Vijayan, read among others Virchou in Journal RAS No.32 pp 267 & Sqq Prehistoric Ceylon in the "National Review" (Ceylon) 1906. On Stone Age and Stone impliments in Ceylon, there is John Pole's booklet. Also Spoilia Zeylanica IX No. 34 p.117) X No.36 p. 54, XI No.41 p.85. And Parker's "Ancient Ceylon"
For the social and political conditions under Vijayo and successors the chief sources are books treating on contemporary Indian conditions. The Cambridge History of India will be very useful. C.M. Fernando has an article in J. RAS No.47 p.125, and in the Ceylon Antiquary I, 167. John Senaveratne in JRAS.
On rights and succession of kings Codrington has a brief note in his Short History p. 53 & Sq with references. There are also the answers of some Buddhist priests to the questions of the Dutch in Uphams Sacred books III.
The legal system is chiefly based on land tenure, which is a large subject. The Epigraphia Zeylanica gives valuable date (inscriptions) regarding temple, and no doubt the same conditions more or less existed in Royal villages. Read also on this subject Bertolacci and Doyly's Constitution of the Kandyan kingdom,in the Journal of the Asiatic Society of Great Britain Vol.I. There is also a MS of the same in the Museum and extracts and a summary in Bell's Kegalla Report". Codrington's Short History occasionally summarises the information under the heading "Administration".
On Gansabhas and Ratesabhas there is little beyond what Hayley summarises in his Laws and Customs of the Sinhalese. He gives references to his authorities. You will be able to get some information from books treating about the Indian prototypes of our Gansabhas, i.e.panchayt and Gancarias of Goa Salcette etc.
About Portuguese administration,the chief source is Queyroz, but till the translation appears you will have to consult the Portuguese Era of P.E.Pieris, and his Ribeiro. There is in the Government Archives three volumes of the Portuguese tombo MS. which gives the taxes levied etc. and is an important source.
About the transfer of the sovereignty from Kotte to Portugal I do

/not agree

E 57

not agree with the traditional account, or rather the modern explanation, given by Pieris and E.W.Perera. They hold that a Convention called the "Malwana Convention" was held between the Portuguese and the Sinhalese and that when the former undertook to uphold the laws of Ceylon the latter took an oath of allegiance. But according to our available sources what happened was this. Dharmapala died leaving the Kotte kingdom to the king of Portugal by a last will and testament. On his death the king of Portugal was acclaimed king by elected representatives of the people. Some time after this the Portuguese summoned a meeting at Malwana to decide whether Ceylon should be governed according to the laws of Portugal or according to the laws of Ceylon. The Sinhalese representatives insisted on the latter, whereupon the Portuguese took an oath to administer the Sinhalese laws and the Sinhalese representatives swore to be faithful to the Portuguese king. Thus the Malwana Convention (Assembly) was a meeting held to decide a given point only. And it is wrong to say that the king of Portugal was accepted conditionally. Pieris Portuguese Era. E.W.Perera in the Imperial and Asiatic Quarterly Oct. 1912 and in a newspaper controversy with me in the Daily News 26.2.27 (where he relies on a free French translation of Ribeiro which Lee translated in English) & 25.3.27. In support of my contention see Queyroz, Ribeiro, Couto and Codrington in his short History.

About Dutch administration the chief sources, printed, are the Memoirs of Dutch Governors, and the Beknopte Historie translated in the JAAS XI. The best sources are the unpublished MSS. in the Archives.Mr Reimers will be able to help you on this point, which is an interesting one and well worth working out, and which has so far not been tackled.

Finally about the Kandyan Convention also I have arrived at a conclusion which is different from the popular view of that incident. My view will be found in the articles in the Daily News of 13, 20, 23, 27, 30 April last. Contra, D.R.Wijewardana D.B.Jayatilleke in the same paper 29-1, 2-2, 7-2: 15-2, and a subsequent controversy with J.A. Halangoda in the May issues of that paper.

Chief sources for a study of the question are: D'Oyly's Diary, "Narrative of Events which have recently occured in the Island of Ceylon, by a Gentleman on the spot" London 1815: Marshal, Davy, Valentia, Asiatic Register 1803, Wellesly MS. in the Literary Register, Legislative Acts of the Ceylon Government First Edition of MSS there are the following. Douglas papers, originals in the possession of Mr. D.R.Wijeyewardana, copies in the Museum; Secret Diary of the Government of Ceylon MS in the Dutch archives. These do not refer to the Convention, but show the attitude of the British.

My contention briefly is this:

In 1815 after several unsuccessful attempts at negotiating with Kandy, the British, who could not get on without some understanding with Kandy, profitted by the fight of Ehelepola and the barbarities inflicted on his family, to march on Kandy.

/Their

Their quarrel was not with the people but with the king and his government. The people were dissatisfied with the king and chiefs, the chiefs with the king. Thus the British were supported by some people and some chiefs. Ehelepola thought that the British would install him as their nominee to the throne, but the British had no intention of installing anyone at all. This is shown by the Prolamation of 10-1-15 which promised the people relief from oppression, the chiefs their privileges, all classes " the blessings enjoyed by those living under the safeguard of the British Crown". Accordingly the Four Korles, the Three Korles and Sabaragamuwa were annexed to the British crown by proclamation (see Legislative Acts)

Finally when Kandy was occupied and the king taken, Doyly was busy arranging for the government of the country. The main thing was that the chiefs should not lose their privileges and offices. He drew up a Proclamation (see Doyly's Diary) embodying his arrangements. A Convention (i.e. Solemn Assembly, Audience) was held at which the Prolamation was read. This document was then published as the Act of Settlement of the Kandyan Provinces." Thus Kandy remained distinct from the Maritime Provinces.

In 1817-18 there was a rebellion of the chiefs who were not satisfied with the amount of honours granted to them. The supression of the rebellion cost much blood and trouble. And the British issued a new constitution of the Country withdrawing the powers originally retained to the chiefs. Before this the Kandyan Provinces were on the same level as the Maritime Provinces. All subsequent legislation completely ignored, in matters political, the distinction between Kandyan and Maritime Provinces, thus making the so-called Convention a dead letter.

Yours sincerely

S. G. Perera.

E56

MR COREA AND CEYLON HISTORY

(Ceylon Daily News 17.3.1920)

The Editor,

"Ceylon Daily News."

It is to be regretted thatMr. Corea is inaccurate in his reference to Ceylon History, a reference irrelevant to the subject of his letter and, therefore, the less excusable in its casual inaccuracy.

The Convention at Malvana on the 29th of May, A.D. 1597, was not the only, still less the last, declaration of Dominion over the Maritime Provinces. This convension, agreed to buy the Sinhalese noblemen and people, gave the Portuguese legal sanction to their long established rule over the Maritime districts and also gave them a titular claim to all "the Kingdom's and vassals of Ceylon." On the 22nd of June, A.D. 1658, the Hollanders completed their conquest of the Portuguese realm of Ceylon when Colombo was surrendered by the famine and plague-stricken garrison. Mr. Corea appears to ignore the treaty between Governor Falck and Kirti Sri on the 14th of February, A.D. 1766, by which, for the first time, the Kandyan monarch acknowledged the Hollanders to be lawful and independent rulers of the Maritime Districts. The Portuguese claimed to be agents of the sovereign Dharmapala, who in his will made the King of Portugal his heir; the Malvana Convension was the promulgation and confirmation of this new title to Dominion.

But the Kandyans did not acknowledge this title or claim and their sovereigns in their dealings with the Hollanders maintained their prior claim to the realm of Dharmapala.

By the Falck Kirti Sri treaty that claim was abandoned.

When Colombo was surrendered to the British on the 16th of February, A.D.1796, there was an agreement signed by Van Angelbeck by which the British acquired the possessions of the Dutch (which the Portuguese had previously held). This cession to the British was further ratified by the Peace of Amiens which ended the war between England and France.

The independent Kandyan kingdom became a British possession only in A.D.1815, by the Kandyan Convention on the 2nd of March, when Sri Wickrema Raja Sinha was formerly deposed and the chiefs and people declared the Kandyan Kingdom to belon to the British Crown, thus uniting the Sinhalese under one rule after centuries of division and separate rulers.

Yours faithfully,

A. N.

March 13th, 1920.

E57

MR COREA AND CEYLON HISTORY

(Ceylon Daily News 20.3.1920)

The Editor,

" Ceylon Daily News ".

Dear Sir, - In the letter signed by " A.N." under the above title, commenting on the communication of Mr Victor Corea, over his own signature, your anonymous correspondent avers that by the Falck-Kirti Sri Treaty 7 (1766,A.D.) the Kandyans abandoned " their prior claim to the realm of Dharmapala." This is absolutely " inaccurate." Under that treaty, the Dutch were at that treaty compelled to " acknowledge the King of Kandy as Emperor of Ceylon," and they "engaged as his dutiful subjects to pay him tribute." Your correspondent has evidently been misled by the spurious "copies" of the Treaty, for the publication of which Mr H.C.P.Bell, over whose name they were printed in the Orientalist and the R.A.S.Journal, has now repudiated responsibilities.

Yours faithfully

C. E. COREA

Chilaw, 18th March, 1920

E 38

MR COREA AND CEYLON HISTORY

(Ceylon Daily News 23. 3. 1920)

The Editor,

" Ceylon Daily News ".

Dear Sir, - With reference to Mr C.E.Victor S. Corea's reported errors in Ceylon History, let me quote his original misstatement, and endeavour to show him his failure: in his letter of March 10th, Mr Corea wrote : " In 1796, the British Sovereign succeeded to the rights in the Maritime districts of Ceylon possessed by the States of Holland." So far nothing is disputed, but Mr Corea in the same sentence proceeds " which were precisely those enjoyed by the King of Portugal, derived from the Malvana Convention."

How could these rights be precisely those derived from the Malwana Convention if there were later wars and treaties for nearly two centuries, until, after a war disastrous to both parties, the Falck-Kirti Sri Treaty of February 14th A.D.1766, gave the de facto rulers of the maritime districts Royal sanction hitherto withheld from Portuguese and Dutch.

To quote from Dr. Paul E. Peiris,

" By this agreement which contained twenty-five articles, the Company was acknowledged as sovereign over the districts it had possessed previous to the war. Moreover the King ceded to it the whole of the seaborde which had remained to him, for the distance of a gowwa island, the Company undertaking to pay him yearly the revenue which was collected therefrom. He was acknowledged paramount over the rest of the Island, and all other territory occupied by the Company during the war was restored to him." Mr Corea will find more of the treaty in P.E.P's book and a list of authentic original authorities, in the introduction.

The rights over the maritime districts acquired by the British were the rights acquired by the States of Holland by wars and treaties from A.D.1658, to A.D.1796, when the Malwana Convention of A.D.1597, had been long superseded, especially by the Falck-Kirti Sri treaty of A.D.1766.

Yours faithfully,

A. N.

March 20th, 1920.

E 59

" CEYLON AND THE HOLLANDERS. "

II

Dear Sir, - It is painful to find Mr.C.E.Victor S.Corea again inaccurate in his presentment of Ceylon history. In his letter of March 17th, he writes of the Sinhalese of the Low-Country " privileges they had by their just repudiation of King Dharmapala's last will and treatment wrested from Philip II." Let Mr.Corea consult the original authorities, and, for the present let me give him a few extracts from Dr.Paul E. Peiris's " Ceylon: The Portuguese Era."

" On the 27th of May,1597, there died in Colombo the King Dharmapala," .... " he left a will declaring the King of Portugal his heir, and de Azavedo took prompt action to enter into possession on behalf of his Royal Master. On the 29th May, a public meeting was held at Malwana.

There could have been nothing " wrested from Philip II" at this meeting under de Azavado's orders, and certainly no" repudiation of King Dharmapala's last will and testament" at a Convention held within two days of his death, immediately after the funeral, a meeting at which the Convention confirmed the last will of Dharmapala and acknowledged his heir, the King of Portugal, as ruler of the territories held by the Portuguese previously ostensibly for Dharmapala.

" Privileges wrested" "repudiation" of the last will of Dharmapala .... dreams. The Portuguese were in power, they summoned the meeting at Malvana and the Convention confirmed Dharmapala's will.

Yours faithfully

20th March 1920 A. N.

E 60

CEYLON AND THE HOLLANDERS

III

Dear Sir, - Mr. C. E. Corea's adjectives "Inaccurate" and " spurious " can be estimated by reference to the original authorities cited in " Ceylon and the Hollanders " or (by the unlearned) to pages 119 onwards in that work. Mr C.E.Corea omits reference to the provisions about the Dutch East India Company ...."the Company was acknowledged as Sovereign over the districts it had possessed previous to the war" (P.E.P.)... Mr. C.E.Coreastates " the Dutch were compelled to acknowledge the King of Kandyas Emperor of Ceylon," P.E.P.writes " he was acknowledged paramount over the rest of the Island." Mr.C.E. Corea writes "they engaged as his dutiful subjects to pay him tribute" ... P.E.P.writes, " moreover the King ceded to it the whole of the seaborde which had remained to him, for the distance of a gowwa inland, the company undertaking to pay him yearly the revenue which was collected therefrom." Mr.C.E.Coreais, however, correct when he says that Mr.H.C.P.Bell repudiated responsibilities for the publication of copies of the treaty which we are now to hear called " spurious" copies. There are other sources of information (besides the Johnstone MSS. with P.E.P.), eg, the Mahawansa, if read with a heart and understanding.

Yours faithfully,

A. N.

March 21st, 1920.

E 61

MR COREA AND CEYLON HISTORY

II

To the Editor,

"Ceylon Daily News "

Dear Sir, - I regret to find A.N. persisting in his " valiant ignorance" of Ceylon history.

By his convention to the Christian faith and his surrender of power to his Portuguese friends, King Dharmapala the last king de jure of the whole island, had alienated the loyalty of the majority of his subjects. These broke away from their allegiance and acknowledged the sovereignty of Wimala Dharma Suriya and his consort Catherine. The separation of the Kandyan Provinces from the Maritime was then as complete as the secession of the ten tribes of Israel during the reign of Rehoboam, son of Solomon.

When King Dharmapala died, the rightful heirs to his Crown were his next of kin, the descendants of Maya Dunnai of Sitawaka. But these had sunk into utter helplessness and obscurity since the death of Raja Sinha the Great.

The nobles and people of the low-country then had the choi choice of two alternatives: to acknowledge the Raja of Kandy as the King of a united Lanka or to swear allegiance to the man whom late sovereign had named as his successor.

At the Convention of Malvana they made their choice; on the express understanding that the King of Portugal was not to alter the ancient laws and customs of the Sinhalese.

Not all the wars and treaties that followed could alter that arrangement.

Neither by birth nor election was Kirti Sri entitled to sovereignty over the Maritime Districts of Ceylon. How then could the Dutch have acquired from him any rights in those districts beyond those they had obtained from the Portuguese ? Granting, for the sake of argument, that the copy of the Treaty of 1766 is a genuine one, my position is that King Kirti Sri had no more right to cede to the Dutch the Maritime Provinces than Ahab, King of Israel, would have had to cede the Holy City to the King of Assyria; or (to give an illustration which will, perhaps, be more easily understood by the majority of your readers) the King of England to cede the State of New York to King Alphonso of Spain.

A. N. says that the Malvana Convention has been long superseded. Will A.N. deign to tell me when I am in what circumstances that treaty, which was confirmed by solemn oaths on boat sides (i.e., by the representatives of Philip II on one side and the Sovereign People of the Maritime Provinces of Ceylon on the other was superseded ?

Yours truly, C.E.VICTORS COREA

Sinhapura, 23.3.1920.

MR. C.E.COREA AND CEYLON HISTORY

(Ceylon Daily News 27. 3. 1920)

The Editor,

" Ceylon Daily News ".

Dear Sir, - I am afraid I cannot confess judgment on the evidence brought forward by A.N. in his letter No.3 in today's issue. He refers to " original authorities" cited in P.E.P's " Ceylon and the Hollanders" which are from Dutch sources. As a lawyer I am unable to accept uncorroborated Dutch statements in support of a Dutch claim. The law of evidence rules out self serving evidence. P.E.P. has merely recorded the depositions of Dutch witnesses in the manner of a Judge on the Bench. No doubt, the Hollanders attempted to exercise sovereignty in the territory given overto their charge to be held under the "Emperor". This was characteristic of a Teutonic race. It was for this that the Sinhalese King accused them of committing breach of the treaty and expelled them, which the aid of the English, as false traitors. There is evidence that the Dutch had connected one or more " spurious" - I am not afraid to repeat the adjective - Dutch versions of the treaty of 1766 which itself was engrossed on gold in the Sinhalese language. It is apparently from a version in the Dutch language that the translation published by Mr H C P Bell were taken. In this matter Dutch evidence is tainted and of little value. But I cannot be too thankful to A N fo for accepting the Mahavamsa as a winners worthy of consideration. The public may read with "a heart and understanding the Mahavansa testimony," to wit. 'The Rule of men (the Sinhalese King) established the people of Olanda (Holland) in places bordering the sea that might guard Lanka and keep out enemies: and he commanded that they should come to him every year with tribute." This evidence is supported by the most extraordinary and indeed, marvellous corboration, apart from the statement of the English writer(Captain Percival) whose words I quoted in my previous letter, and who had not seen or, perhaps, knew of the existence of the Great Chronicle and who had no conceivable motive to mistakes facts or invent fiction, but who, on the other hand,is admitted by those competent to judge, to have had direct access to and used original records in the Government Archives of his time, including, no doubt, the sannas of pure gold on which the treaty was inscribed, before it was filched away, as it must be presumed to have been as Mr.R.G.Anthonisz is unable to find it. In the first place corroboration comes from the every Dutchmen who had fabricated a veriant of the original treaty. Their ignorance of the significance of Sinhalese titles has betrayed them: for they retain correct title of the King of the whole Island: (he is called " His August Majesty the Supreme Emperor (of Lanka)." Secondly a most important test is the differences

differences in the rigid Court etiquitte enforced by Oriental Potentates in receiving Ambassadors. When an Ambassador came first from Holland - from Prince Maurice of Nassau, - that Ambassador (Marcellus de Boschouwer, the envoy sent by one independent sovereign to another independent sovereign), was "placed on the King's side on a chair of gold": while when the envoys of the Hollanders of the coast presented themselves before the ivory throne at Kandy, as also when the successors to their "rights" the East India Company sent Ambassadors, they were "kept kneeling" (Andrew's Diary) and made to go through all the huminating know-tow ordinarily exacted from the King's "dutiful subjects" Then it is admitted even by Dutch writers that the Hollanders did send Ambassadors yearly (as a rule) even as the King had " commended". But what clinches the matter and leaves no room for the smallest doubt in the minds of an honest jury is that only thrity years after the treaty when the English sought the King's favour and asked for the place the Dutch had once occupied in his affection, the sovereign put the Dutch Treaty to them and said: " The Dutch had no sovereignty: they were my servants: you can only be the same and no more. Take it or leave it". In 1796 A.D.the East India Company sent to Kandy Mr.Robert Andrews,as an Ambassador to negotiate a treaty. He says in his Diary of the Embassy that he was informed by the King "that no part of the Island was considered the property of the Dutch, but that as watchers they had been placed round the island to protect and defend the Dominions of the King: that the Dutch not having fulfilled their engagements. His Majesty was willing the English should expel them and occupy those situations which they had been originally stationed in, for his defence." Mr Andrews used all his diplomacy to try to induce the King to leave the matter for adjustment " at the conclusion of the war." But the Sinhalese Maharajah was too astute to agree to that. When the suggestion of Mr.Andrews was conveyed to him, he sent word the following day th that what he had said was the ultimatum. The King's Ambassadors again insisted that " Their Master as sovereign of the Island had stationed the Dutch as watchers or guardians of his coast, who having behaved ill were permitted by him to be expelled by the English, who hereafter might enjoy the same privileges as had been originally granted to the Dutch" and they stipulated for the insertion in the proposed treaty with the English a clause "grounded on the principle before described, that of the King of Candia's soveregnty over the whole island." The above quotations are from Mr.Andrew's Diary. What further witness need we ? Nota Bene: The term " guardians of the coast" appear in the Mahavansa, are reproduced by Captain Percival, and are reiterated by the Sinhalese King in diplomatic negotiations 30 years after the treaty. It cannot be possible for any honest person to doubt that these are the ipsisima verba used in the Treaty in 1766 in assigning to

E64

to the Hollanders in Lanka their proper places.

As to the two versions of the treaty, published by Mr. H.C.P.Bell, as copies from one and the same document being " superior," it meed only noted that the con cluding paragraphs, one copy mentioned the signatories as " We,the undersigned Ambassadors of His August Majesty the Supreme Emperor" who undertake to obtain their King's sign manual, which was always the emblem Sri and never a signature. (Cf Andrew's Diary which mentions the great surprise of the Sinhalese officials when it was suggested that the King should sign the treaty than unde negotiation): while the second copy altogether omits the words from " We the undersigned" and is certified by Mr.H.C.P.Bell as " (signed in Sinhalese): Sri Lanka Devesvara Sri Kirti Raja Sinha" !

The above has been written in the greatest haste against my doctor's orders for complete rest after my recent long illness; and I am immediately proceeding up-country and will, I am afraid, be far renewed for a considerable time from every sphere of controversy, so that I may not be able immediately to counter any for her attack, when I am sure will always be fair and friendly from ~~xx~~ A N, initials from which I seem to recognize an acquaintance who I cannot but hold in high regard, if only for his keen interest, which I believe is inherited, in the history of my country. But I cannot help regretting that he should display a lack of courage in his convictions by assuming anonymity. -

Yours truly

C E Corea

Chilaw, March 23rd, 1920.

) We do not think that the last remark of Mr Corea is justified, A. N. being the initialls of a gentleman who writes very frequently to the press. - ED. C.D.N.)

E65

FOOD PRODUCTION IN CEYLON AND BRITISH RULE

(Ceylon Daily News 13.3.1920)

To the Editor,

" Ceylon Daily News ".

Dear Sir, - It would be difficult to frame a more scathing indictment of the land policy of the British Government in Ceylon than is to be found in the Report of the Food Production Committee.

The experience of two thousand years had taught our fathers the wisdom of devoting the greater portion of their lands to the cultivation of foodstuffs. Maize, millers, pulses, sweet potatoes, maniocca yams and plantains were grown on the high lands; while the low lying lands of this fair island formed one unbroken strech of smiling rice-fields from East to West.

In 1796 the British Sovereign succeeded to the rights in the Maritime districts of Ceylon possessed by the States of Holland; which were precisely those enjoyed by the King of Portugal, derived from the " Malvane Convention".

In 1815, "in accordance with the wishes of the chiefs and people of the Kanadian Provinces, the dominion of these Provinces, the dominion of those Provinces was vested in the King of England "saving to all classes of the people for safety of their persons and property with their civil rights and immunities according to the law, institutions and customs established and in force amongst them." Twentyfive years later, the new Government commenced their system of wholesale spoliation by passing that most iniquitous Ordinance No. 12 of 1840, the 6th clause of which enacted that "all forest, waste, unoccupied or uncultivated lands shall be presumed to be the property of Crown and all chenas and other lands which can be only cultivated after intervals of several years, situare in the Kandyan Provinces, shall be deemed to be the property of the Crown."

As I have already stated, the Sinhalese people used their high lands solely for the cultivation of food stuffs. (There were no coconut, cocoa, tea or rubber estates then.)

The Government, armed with the weapons they had given themselves by this Ordinance, pounced upon these "chena lands." "But this is our property you are taking" cried the people; " we can prove our possession of these lands for centuries by the cultivation of various foodstufs" " The stronger your proof of such possession, the greater the presumption in favour of the Crown" answered the Supreme Court interpreting the Ordinance of 1840 !

Thus at one full sweep were the easentry of this country robbed of their ancestral property.

Alien revenue officers assuming a superior air condescended to inform our people that it was for their own good that their benevolent British Rulers had decided to put a stop to the " pernicious and wasteful system " known as chena cultivation.

Then again, the criminal neglect of the stupendous irrigation works created by our own native Sovereigns led to the steadily increasing abandonment of our ricefields, which the Goverment cheerfully swept into their bag as " uncultivated" land '.

Thus, His Britannic Majesty's Government which was established in the Kandyan Provinces with a flourish of trumpets proclaiming that " His Majesty's arms, hitherto employed in the generous purpose of relieving the oppressed, would be tarnished and disgraced by being instrumental to the restoration of a deminion exercised in a perpetual outrage to everything which is sacred in the constitutions of functions of a legitimate Government," did not scruple to relieve a trusting people of lands which were their property by every right human and divine ! and to make this work of spoiation surer and more complete, Sir West Ridgeway got passed the Waste Lands Ordinance of 1897, in spite of Mr. Coomaraswamy's objection that the Government was acting like a highway robber, while Attorney-General Layard went on protesting with pathetic insistance that he was not ashamed of the Ordinance.

As a result of these most Christian and Typically Teutenic Enactments, the Sinhalese peasant proprietor is to-day a cooly working on an estate which perhaps was once his own property !

And thanks to the supression of "Chena cultivation" and the Government's neglect of our irrigation systems the people of this country are on the verge of starvation !

The 500 acre-settlement at Nachchaduwa proposed by the Land Development Committee, giving to each family, free, 5 acre of paddy land, and 3 to 5 acres of high land, in return for which they would be required to develop their land in the cultivation of foodstuffs, would furnish an everlasting monument to the arrogant ignorance and lack of honesty on the part of our Administrators. After depriving our people of millions of acres simply because they preferred the cultivation of foodstuffs to the making of " permanent plantation," the Government will make them the magnificent present of 500 acres on condition that they cultivated foodstuffs only ! !

Says the Food production Committee: " Though schemes of this kind may help to produce the results desired, yet it is felt that the backbone of agricultural prosperity of the country is the peasant proprietor, no satisfactory substitute having yet been found for the " 'thrill of possession' as a stimulus to agricultural activities ! "

E67

The British Government in Ceylon therefore, stands convicted to-day of having robbed the Sinhalese peasant proprietors of their lands and thereby precipitating the present crisis in regard to our food.

Yours truly,

C. E. Victor Corea

Sinhapura, 10th March 1920

E 68

CONTENTS OF ARTICLES IN IRON SAFE

1. Stamp Album containing 207 stamps.
1a. de Queyroz - Conqulsta de Ceylon (MS)
2. Photostat copy of knox's annotated edn.
3. Governor North's Private letters etc.
4. Gover North's Ceylon (MS)
5. Galpin MS - Copy of letter from Maitland to Castlebrough asking to be recalled. (21)
6. Landraad - Description of the Dutch Law Cpurts (38)
7. Petition re robberies to Mattheus Petrus Ruket (5)
8. Memoir for my successor, the Junior Merchant Abraham Lambert (16)
9. Copy of Despatch to Governor Brownrigg re transportation of several prisoners. (17)
10. Description of the stateliness of the mountain Samonledeniya, situated in Saffregam (34)
11. Translation of an ola re trees and fruits (18)
12. Description of the Land Services etc. (19)
13. Secret Despatch to Governor General Petrus Albertus Van der Parra (20)
14. Relation of the arrival of an English Ambassador in Kandy within the years 1761 & 1762 by Lanerolle etc.(10)
15. Establishment of C.M.S. & American Missions (33)
16. Trial of Jury (23)
17. The meaning of the word Capurala and Pattinihamy (12)
18. Questions and answers relative to the Persuasions of the Kandyans (13)
19. Proclamations of Governor Flack 1773 on the subject of Straat huis (22)
20. Unsorted (43)
21. Translation of a letter written by Mr.Helmdut to H.E. Simons (25)
22. List of Prisoners under sentence of punishment from the establishment of the Supreme Court, June, 1830 (37)
23. Nagel's Wanni (36)
24. Petition from Buddhist Priests (31)
25. Translation of the Statues of Batavia (15)
26. The settlement of a caste dispute between the Chalias (9)
27. Memoranda relating to Ceylon (Elephant, Pearl Fishery) (24)
28. Dutch Proclamations re slaves (40)
29. Manuscript (41)
30. Alex Johndton's Memoranda (27)
31. Copy of Earl of Liverpool's despatch to Governor Maitland (32)

E69

32. Copy of a letter in Sir Alex Johnston's handwriting written to the Governor (7)

33. Letter of the Commissions of Inquiry dated Oct. 8, 1830.(35)

34. Fair copy of a judgment relating to Samuel Johnston (6)

35. Instructions by the Governor to the Chief of the District of Batticaloa (typed copy) (b) Accout of Adam's peak. (typed copy) (34)

36. George Nadoris de Silva on the Christian religion (28)

37. Origin of the names Colombo & Galle (Half sheet) (8)

38. Blok (42)

39. Portuguese, Sinhalese & Tamil translations of the C.M.S. Booklet No.1 January, 1813. (14)

40. Abstract from Baras (30)

41. Labouchere's Report on Ceylon (Printed copy)

42. Instructions from Governor to Sir A. J. re Justice (26)

43. Drafts of letters from Sir Alex Johnston re Supreme Court (39)

44. Burnand's Memoir (4)

45. Burnand's Memoir - Instructions by the Governor to the Chief of the District of Batticaloa (9)

46. Original of the Capitulation of Trincomalee 1795 (6 D 1)

47. Banner of Kandy - Drawing an description (Brownrigg's Coat-of-Arms)

48. Pencil sketch of a Tamil woman (39-25237-438)

49. Letter to Tennent from A. Wylie - June 10, 1858 (No.46)

50. Original and duplicate letter dated Giraltar 9th July, 1844 of Lt-Col. E.F. Kelaart (47)

51. One lot Paper Ms. Matale Maha Disava Kadaimpota etc. (Leslie de Saram)

52. Autographs (a) Sir Alex Johnston (b) Autograph letter of Hobart (c) George Gordon (2 letters) (d) Arbuthnot, Robert (e) Agnew (f) Robertson, Tolfry, S. (g) Cameron, Chas (h) Military Orders, Ceylon.

53. Autograph letters - Tennent (45)

54. Two microfilms - Rask Papers with translation.

55. Coloured May of South Ceylon mounted - Galle Corle

56. The trial of an Arab man & woman for murder (Coloured Print)

57. Original of Lion Flag.

E70

IRON SAFE

Drawer No. 1.

1. Ceylon Independence Act. 1947 (original) bound in vellum.

2. Letter dated 17th May, 1877 from Governor Gregory to Mr.Leechman in connexion with the Museum.

3. Album of specimen stamps. (No.1)

4. 1 microfilm Sinhalese Mss.

5. Six photostat prints as per accessions
   No. 40365 (3 copies)
   No. 40364 (2 ")
   No. 40363 (1 copy)

   (see letter from Sir P.E.Pieris dated 8 Oct. 1949)

6. Dutch and Sinhalese Mss. (purchased from Gardin Fernando, Jalatara, Hanwella, 11th April, 1940)

7. Coloured Picture "Twee Wilde Varkens" presented by A.C.Tutein Noltheneus - 13.10.48

8. Jonville's Account of the Embassy of 1800, Original with sketches and Translation.

9. Gramophane Records 2. (Animal Language)

10. 13 Records - Folk songs.

Drawer No. 2

1. 4 Old Ceylon maps purchased from A. Nye.

Island of Ceylon	1782
India Vetus	1680
India Orientalis	1680
Coromendal	1782

2. One microfilm in steel box.

3. One furniture picture album.

4. One album specimen stamps (No.2) & Register

Drawer No.3.

1 Album - (blank)
1 " - Specimen envelopes
1 Ms. book - Account of a Residence at Batticaloa. 1784-1794 - Jacob Burnand. Ms. from the collection of Capt. Baird of the 66th Regt.

Iron Safe Key.

Handed over

Sgd.L.J.de Fonseka
Librarian
1/8/66

Taken over. Paper Manuscripts as per heading on the Envelope

Sd. B.Cyril Fernando
1/8/66

E71

CONTENTS OF FOLIO CUPBOARD

Daniell - Scenery, Animals and Native Inhabitants of Ceylon.

6 F 7 - O'brien - Views of Ceylon

6 G 2 - Deschamps Ceylon

6 F 10 - Ransonnet's Ceylon.

6 F 9 - Royal visit to Ceylon. 1901.

6 F 8 - do. 1901.

6 F 6 - First Copy of Ceylon Observer 4. 2. 1854.
Hamilton and Fasson - Scenes in Ceylon.

6 M 17 - Views of Ceylon Court, 1900. (Photographs)

6 Q 18 - Charts - Proof Copies (docket)

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*. King Church Collection of Sketches (Unchecked)
* (Some of these are in the Museum Pictury Gallery)

* Vaughan Collection of Sketches

Collection of Fourteen Water Colour Drawings of Ceylon.

Drawings, Pencil sketches etc., by Van Dort,(Purchased from B.W.Bawa.)
as per Acc.No.52-46136 - 251

Drawings and Sketches by Van Dort - Six Albums(in one bundle)

1 Album containing 4 Ceylon Prints (Large size)

1 " " Salt's views of St. Helena,etc.,(Large folio)

Buddhism in Tibet - Emil Schlagintewert (Atlas)

Colombo in 1904-05 (Plans in large docket)

Views of Ceylon - Photographs. (bound green).

Ceylon drawings (All prints) from W.A.de Silva.

One docket containing old prints - Ceylon scenes.

Album of Photographs of Male - presented by Radley

Ceylon Views - Photographs collected by Burrows.(1882 & 1906)

Grindlay's Indian Scenery

Fraser's Map of Ceylon in docket.

15 B 16 Knox's Ceylon 1681 Edition.

6 M 1 Album of Officers of the Ceylon Rifles.

Van Dort - Costumes of Ceylon Natives. Coloured - Originals - 9 in all.

Collection of Marine charts presented by John A.Legge,M.A.1903.

6 M 3 Heydt's Views of Ceylon.

E72

J.F.D.BANDARANAYKE.

Mr. Johannes Franciscus Dias Bandaranayke comes of a family which may be said to be one of the, if not the oldest of the noble families of Ceylon. Mention is made of members of this family in the very earliest Dutch and Portuguese records, and references to their descendants are frequent in later documents. The family was founded by an Indian officer of high standing who, serving under the kings of Kandy and bearing the name of Nilaperumal was made high priest and ordered to take the name of Bandaranayke as early as 1454. The Bandaranayke family appears in practically every record existing, but it will suffice to state that Don Franciscus Bandaranayke was made Mudaliyar of the four Pattus after the original Mudaliyars had fled to Kandy in the war between the Dutch East India Company and the Kandyans. He married the mother of Louis de Saram, second Maha Mudaliyar of the Governor's Gate, and his son, Don Conrad Peter Dias Bandaranayke Wijeyewardene, was Maha Mudaliyar of the Governor's Gate and Governor of the four united Pattus, and married Louise Jeronimus. He also was the recipient of two gold medals from the Dutch Government in recognition of his services. Don Conrad's son, Johannes Franciscus Dias Bandaranayke, who was Mudaliyar of the Governor's Gate, was born in 1789 and married Louisa de Saram, daughter of the Maha Mudaliyar of the day. His son, Don Conrad Peter Dias Bandaranayke, was born in 1827 and became Mudliyar of Alutkuru Korale South and afterwards Mudaliyar of the Governor's Gate and Maha Mudaliyar. He married the daughter of Valentine de Saram, the Maha Mudaliyar, and the subject of this sketch is the sixth of their sons. Born in 1862, he was educated at St. Thomas's and Royal Colleges, and in 1888 he took charge of his father's planting affairs and has been engaged in planting operations ever since. He administered the whole of the estate at the present time. The principal estates belonging to the family are Udupila in the Siyane Korale, comprising 500 acres planted with Coconuts and fully equipped; Bandarawatte in the Heneratgoda district, 300 acres in extent; and various other estates in the neighbourhood as well as house property at Colombo, Peradeniya, &c. The family resides at the Maha Walauwa, Green Street, Colombo, but Mr. Franciscus Bandaranayke, who married in 1902 Somawati, daughter of Kepitipole Ratemahatmaya of Matale, resides on the Udupila estates.

MUDALIYAR JOHN LOUIS PIERIS SRIWARDHANA.

This gentleman is the son of Mr.J.M.P. Pieris Sriwardhana, Mudaliyar of the Gate and of Siyane Korale West, Justice of the Peace for the Western Province, landed proprietor, and estate owner. Mr. John Louis Pieris Sriwardhana was born in Colombo in 1852, and educated at the Colombo Academy (now Royal College). He entered the Surveyor-General's office in 1876, and was favourably mentioned by that officer in his Administration Report for 1885 in connection with the maps drawn for the London Exhibition. Mr.Pieris Siriwardhana became Mohandiram (Lieutenant) of the Gate 1882, Mudaliyar (Captain) of Alutkuru Korale North in 1887, and Mudaliyar (Captain) of the Gate in 1902. In 1892 he acted as Deputy-Fiscal of Negombo, and in 1894 was appointed Shroff of the Colombo Kachcheri.

Mr. J. L. Pieris Sriwardhana is the author of several Sinhalese works, amongst which " Giniwura " - Sinhalese folk-lore in verses - " Malpata " - stanzas on various topics - and a play entitled " Sanduwati," are the most important. Both his father and grandfather held the offices of Mudaliyar for Siyane Korale, and his ancestors are descended from the chiefs of Deraniyagala. In 1895 he married his cousin, Florence Eliza, younger daughter of Maha Mudaliyar Conrad Peter Dias Bandaranaike; and he retired on a pension from the Government service after twenty-nine years of work. He is a landed proprietor and estate owner in the Western

E73

Western Province, His brother, Mr. Paul E. Pieris Sriwardhana, is the well known scholar and District Judge of Kalutara.

FELIX R. DIAS BANDARANAIKE.

Mr. Felix Reginald Dias Bandaranaike, second son of the late Rev. Canon Samuel William Dias Bandaranaike, of Colombo, and Cornelia Susanna, daughter of Don Solomon Dias Bandaranaike, Mudaliyar of Siyane Korale East, was born at Colombo on July 26, 1861. He was educated at St. Thomas's College and the Colombo Academy, and proceeded to England in 1882. He entered Trinity Hall, Cambridge, where he gratuated as B.A., L.L.B.(Law Honours), in 1885, and took the degrees of M.A., L.L.M., in 1889. He read the the chambers of Mr. H.F.Dickens (now K,C,) son of the distinguished novelist, and was called to the English Bar at the Inner Temple in 1887. Returning to Ceylon in 1888, he was admitted as an Advocate of the local Bar, and shortly afterwards (1889) he was appointed Police Magistrate and Commissioner of Requests of Gampola and Nawalapitiya. In January, 1893, he became a member of the Attorney-General's Department, and was confirmed as Crown Counsel for the Island in July, 1803. He acted as District Judge of Colombo from August, 1897, and as Additional District Judge from December, 1898, which latter appointment was made a permanent one as from July 1, 1906. He is a member of the the Royal Colonial Institute and of the Orient and Ceylon Turf Clubs. His recreations are riding and boating, and at the University he rowed in the college eight. He is largely interested in agriculture, particularly tea and coconut planting. In April, 1890, he married Annie Lucy, third daughter of the late Hon. Mr. James Alwis, M.L.C., and Florence Dias Bandaranaike, and has three children, Reginald Felix, Annette Lena, and Samuel James Felix.

DON WILLIAM CHAPMAN DIAS WIJEWARDHANE BANDARANAYAKA.

Mr. William Chapman Dias Wijewardhane Bandaranayaka is the eldest son of the late Rev. Canon Samuel William Dias, and nephew of Sir Harry Dias, Puisne Judge of the Supreme Court of Ceylon, and stepbrother of the late Hon. James Peter Obeysekere. He was born on June 9, 1860, and educated at St. Thomas's and Royal Colleges. He first intended joining the legal profession, but abandoned the idea and took charge of his ancestral estates, which include Pinnagolla, Puwakwatte, and Udagama, all planted with coconuts, in the Veyangoda district, of which the produce goes to the desiccating mills at Veyangoda. In addition he owes the Maligatenne estate at Kadugannawa, planted with tea and cacao, and estates in the Kalutara, Kurunegala and Matara districts, and house property in Colombo. He lives at " Buona Vista," a stately old Dutch residence at Mutwal, Colombo. In 1896 he married Rachel Lelavati Asmadale, niece of the late Hon. T.B.Panabokke, Kandyan Member of the Legislative Council, and has two children, Copleston and Rani.

E74

PETER DE SARAM.

Mr. Peter de Saram comes of one of the most ancient and honourable Sinhalese families, and is the son of Johannes de Saram, Mudaliyar of the Governor's Gate and Interpreter to His Excellency the Governor, and Henrietta, daughter of Godfried Philipse Panditeratne, Maha Mudaliyar of his day and first Sinhalese representative in the Legislative Council upon its formation. The De Sarams have been Maha Mudaliyars in the annals of Ceylon for hundreds of years, and at the inception of the English rule Louis de Saram, a member of the family, held that position. Numerous medals, diplomas, and grants from the Government, signalising the excellence of the services rendered to various administrations by their ancestors, are in the possession of the present members of the family. Mr. Peter De Saram was born at Colombo in 1852, and educated at St. Thomas's College under the Revs. - Bennett and James Bacon. In 1873 Sir Charles Peter Layard took him into the Colombo Kachcheri, where he remained two years, after which he became acting Mudaliyar of Alutkuru Korale South. In 1870 he was confirmed in that appointment, and nine years later Sir Arthur Gordon appointed him to a cadetship in the Ceylon Civil Service. He was then attached to the Colombo Kachcheri intil 1891, was extra Office Assistant to the Government Agent, and acted on several occasions as Office Assistant and Police Magistrate of the Western Province and as Municipal Magistrate at Colombo. During his occupation of these positions Sir Arthur Havelock specially selected him to hear all gambling cases in Colombo. He was a member of the Commission to enquire into cocoa thefts, together with Mr. Lascelles, the Government Agent of the Central Province, and Chairman of the Ceylon Planters' Association. In 1902 Mr. de Saram was appointed Itinerating Police Magistrate for the Western Province, and is still a member of the permanent Civil Service. He is a member of the Royal Asiatic Society and of the Agricultural Society. He owns the beautiful plantations called Florence Estate, in the Western District. His town residence is " The Synagogue," Colpetty; and his country seat is Clarice Villa, Welisara. In 1877 he married Ellen Florence , eldest daughter of the late Hon. Mr. James de Alwis, M.L.C., and Florence Dias Bandaranayke. Of his family, the eldest, Mr. Lionel de Saram, is a Proctor of the District Court of Colombo; whilst his daughter Clarice married Dr. Valentine Gooneratne, son of the vateran Atapattu and Gate Mudaliyar of Galle. The second daughter, Beatrice, married Mudaliyar Louis Arthur Dassenaike, of Hapitigam Korale and Mirigama.

E 75

JAMES RICHARD WEINMAN.

Mr. J. R. Weinman, the subject of this sketch, is the son of the late Mr. John Weinman, who married a Miss Julia de Wolf, Johannes Weinman, the grandfather of John Weinman, was a native of Potsdam, and took service under the Dutch East India Company in Ceylon. Jan de Wolf, whose great-grand-daughter Julia was, was a native of Amsterdam, and arrived in Ceylon on December 15th,1783, on board the ship called the De Zao. Mr. Weinman was bor born at Peradeniya, and educated at the Colombo Academy. He read law under the late Charles Ferdinands, Solicitor-General,amd the late Hon. James de Alwis. He practised as an advocate for many years in the Metropolis, but since 1902 has filled high judicial office. He was for one year Commissioner of the Court of Requests, Additional Police Magistrate, and Additional District Judge, Colombo,and for the last three years, with a small break, has been District Judge of Colombo.

In 1883 he married Maude, daughter of the late Charles [illegible] Johnson. Recreations - tennis and walking. Lives at Barnes Place, Colombo; has three sons, amongst the keenest and finest young sportsmen in practically every field of sport in the island.

 E76

April 11th, 1914.

It is interesting to think in this connection, of the National Day celebration that is going to take place on Monday. It was not long ago that I took this up in the Revikirana and there had been much controversy about it and ridicule has been freely thrown upon the movement.

April, 13, 1914.

Sinhalese New Year Day. This day will, I think, be memorable in the annals of Ceylon, for the Sinhalese people have united for the first time to celebrate it as National Day. The celebration far exceeded all expectations. The Sinhalese Young Men's Association was responsible for getting it up, and with them were associated such influential enthusiasts as Henry de Mel, Dr. Solomon Fernando, L.W.A. de Soysa, D.B. Jayatilake and others. It was a purely Sinhalese function, nobody else having been invited, and all the sports - of which there were a comprehensive variety, and all the arrangements including even the refreshments (kiribath) being Sinhalese. The gathering was enormous - I should think there were about ten thousand people - and the proceedings inspite of the hot sun and the insufficient accommodation for so large a gathering, were enthusiastic throughout. The people were in their best holiday mood and a great wave of national feeling must have passed over the crowd.

The Public Meeting was presided over by Mr. Paul Peiris who was supported by Sir Christoffel Obeysekere - the Maha Mudaliyar and others. The Speeches were all in Sinhalese, and all the speakers - Messrs D.B. Jayatilake, R. Batuwantudawa, Dr. S. Fernando, Mr. Henry de Mel, Mr. J.M. Senaviratne and myself - had, I think, a good time. Great ideas were expressed and confident hopes for the future of the nation. Mr. Moonemalle was prevented from attending and speaking, and both he and the Rev. A.S. Amarasekera were among the large number who had sent cordial greetings.

Altogether it was a great and memorable day, and the influence of it is bound to be far reaching.

February, 17th, 1915.

Attended National Day Committee Meeting at Ananda College.

March 23rd, 1915.

Attended National Day Committee Meeting. Much enthusiasm re the coming celebration. Quite evident the thing has come to stay.

April 1st, 1915.

Attended National Day Committee Meeting.

E77

April 13, 1915.

Sinhalese National Day. The celebration in Colombo was on even a grander scale than last year's and everything went off well. What is particularly gratifying about this year's celebration is that it has been taken up in many other places - Kandy, Matale, Nuwara Eliya, Galle, Moratuwa, Madampe etc. and everywhere it has become a great success with plenty of enthusiasm, national games, serving (not in Colombo this time) of national refreshments. Mr. Paul Pieris again presided at Colombo.

May 3rd, 1915.

Mr. Wijewardena, proprietor of the "Dinamina" has called to ask me to become a regular contributor to the paper.

June 4th, 1915.

For some 3 or 4 days a state of utter lawlessness has prevailed in Colombo and throughout the country. Mob law has reigned supreme in all parts of Colombo, and the mobs have done their sweet will with the boutiques and shops and other property of coast Moormen (Hambankaraya) and in many cases of Moormen and Baiyas. The rioters have moved about in large gangs in broad daylight, and looted goods, assaulted the tambys, killed many of them without any kindness from the Police who would seem to have been utterly helpless. There have been reprisals sometimes, but until martial law was proclaimed (far too late, I think,) enormous damage to property and to some extent to life has been done not only in Colombo but in nearly all outstations. It has been a terrible sight to see the rowdy crowds rushing about in a fit of frenzy beyond the power of anybody to control them. The military have shot down a good many already, and martial law has been extended to most other provinces as well as Colombo. It is too soon to determine the immediate causes - except to note that the trouble began on Wesak night (May 28th) at Kandy in a quarrel between some carollers and Mohamedans there.

June 8th, 1915.

The disturbances have practically come to an end, and the Moormen are seen to be going about once more. Very considerable damage has been done in the out-stations, but the proclamation of martial law has had an excellent effect and matters are now well under control.

What an ugly nightmare it all has been. One feels inexpressibly distressed and perplexed over what has happened. ~~The Sinhalese nation stands disgraced today.~~

June 12th, 1915.

The disturbances are over and things are becoming normal once more. Martial law is still in force and several prominent Sinhalese people have been arrested and their homes searched.

E78

(June 12th,1915 - contd:)

We feared that my connection with the National Day Movement would lead to their visiting my home too, but they have not done s so.

June 14th, 1915.

Martial law still prevails and there is grave inconvenience to everybody in consequence. All the Sinhalese papers have been stopped, and I especially regret the temporary suspension of the Dinamina to which I began to contribute.

June 20th, 1915.

The country is under a gloom still. Martial law continues and it is announced that it will continue till August. Some of the well-to-do leading Sinhalese (Buddhists) are being hauled up and some of them it is alleged, are to be court martialled. A large number of people in the villages have been, it is understood shot already and how many else are being shot, nobody knows.

June 25th, 1915.

~~Finished preparing 'Life of Neesima' for the press. I think its publication will be particularly appropriate and useful at the present time as exhibiting true patriotism as different from the pseudo patriotism in our midst which is responsible for much of the trouble that has come upon us.~~ What a depressing sense of unsettlement and uncertainty still prevails. Practically all the influencial Buddhist leaders have been arrested and are now in prison pending inquiry.

Saw Mr. Rigby again about the state of affairs in the country and tried to persuade him to take some action by himself if some concerted action on the part of heads of churches is impossible. It would seem that the military authorities are going to take yet more drastic measures with a view not merely to punish wrong doers but to destroy every possibility of future trouble. To what lengths these measures will be carried out, it is impossible to know. What one feels greatly concerned about is, that the Government is laying in store, without intending it doubtless, a great harvest of bitterness for the future.

July 7th, 1915.

The 'reign of terror' continues. Several people have been condemned by Court Martial to death, and this morning, Mr.D.D. Pedris' young and only son was shot. It has sent a feeling of horror throughout the country. It appears the old man offered to pay Government lakhs of rupees if only his son could be spared, but it was no avail. Some 15 or more are to be shot in the next two or three days and others are to be transported for life.

E 79

July 10th, 1915.

The court martialling and sentencing of people to death continues. N.S.Fernando's son (D.D.Pedris' son-in-law) is among the condemned to die. It is to be feared that some of those who have been already executed or are to be executed are innocent people. Never has the country been so stirred to its depths as now. There is a great fear, a feeling of deep despair and a dread uncertainty about the future. One's heart bleeds i indeed for the people.

July 11th, 1915.

Visited the friends who are incarcerated in Welikada goal - D.B.Jayatilleke, the Senanayakes, the Hewavitarnes, newspaper editors and a number of others. I broke down at the sight of them in their pitiful plight, these wealthy influential men, most of them. I spent sometime with them and saw on their behalf immediately after, Messrs Highfield,Dibben, Ewing and Restarick. I have decided to try to get up a deputation of Sinhalese Ministers with Mr. Rigby to introduce the case and one or two other leading missionaries to wait on the Governor, who will receive us on behalf of these friends. ~~I had a busy time seeing people in connection with the above. Saw nearly all the men whom we expect to join. There has been a deputation of Sinhalese Christian laymen yesterday, with somewhat hopeful results.~~

July 17th, 1915.

~~Most of my time this week has been taken up with trying to arrange for a deputation of Sinhalese clergymen and pastors to wait on the Governor. We had a meeting on Thursday at St.Luke's Schoolroom, Borella, with Rev.G.B.Ekanayake in the Chair to discuss the matter.~~ Previously Mr. Rigby had written to His Excellency requesting the interview, to which His Excellency replied asking that we send him a statement of our views in the first instance. This has been prepaired, but as we want Mr.Rigby, Mr. Dibben and Mr.Ewing to go with us, a further meeting is to be held on Monday. The delay is very unfortunate for " time is life".

Today I went to give evidence for Gunasinghe, but was not ~~calle~~ called. Court martials are being held daily and people condemned to death or penal servitude.

July 18th, 1915.

Visited Welikada gaol and saw the friends in custody again. Oh, that I might do something to help in bringing about the discharge of these people.

July 19th, 1915.

A meeting was held at the Galle Face Mission House (Mr. Dibben's) this morning to discuss the letter to the Governor and to arrange the deputation. Very good meeting. Had the valuable advantage of the presence of Mr. Fraser, of Kandy who is using his great influence with Government on behalf of the people. Messrs. Rigby, Dibben and Ewing, with several Sinhalese ministers were there. A letter to his Excellency was prepared. (italics added).

* * * * *

July 20th, 1915.

Had a prayer meeting to pray that our efforts may be successful, and that the deputation we have asked for, might be granted. Much prayer is being offered.

July 25th, 1915.

Visited the gaol again and saw the friends again. On the way home visited the families of some of the friends in prison.

July 26th, 1915.

Busy in connection with efforts to help out friends in prison. It is a very hopeful sign that our missionaries are getting increasingly interested in this matter, and it would appear that the feeling that the Government has seriously bkundered is growing in the minds of other Europeans too. The Government, it would seem, is going to concede one of the two things we asked for in our statement to His Excellency. The Gazette publishes the draft of a new ordinance appointing a special tribunal to be presided over by three judges of the Supreme Court, without a jury, to try sedition cases.

Whilst feeling increasingly the utter injustice and cruelty of the measures which Government has adopted, one is increasingly convinced that good will come out of all this turmoil and pain. It has ever been thus: " Weeping may endure for a night, but joy cometh in the morning."

We needed a chastening such as this. We were too self-satisfied. Our Buddhist friends were entirely on the wrong track, the way they were seeking to improve the people. The question of the moral character of the people did not appear to strike them as being of very great importance. The Sinhalese editors were just spoiling the people by continually harping upon their ancient greatness and seldom or never going to the root of things. They were some of them quarrelling among themselves and concerned with petty, minor issues. And in this centenary year of the British occupation of the Island particularly, the people were unusually apt to lose their heads, and set up unreasonable claims.

In the midst of this chastening, this terrible visitation has come like a bolt from the blue, and given the country such a shock as it has probably not had before. It is very, painful, but it will serve a good and refining purpose. Nothing else probably could have effected it. It has shown, or ought to show the Buddhist leaders where they were and how ineffective their propaganda is to regenerate the people. And God has been pleased to use the local bureaucracy many of whom I fancy are godless men, to bring the people to a calmer and wiser frame of mind. They needed the discipline quite apart from the harsh methods adopted by the bureaucracy.

The friends are already feeling that religious feuds and caste differences must go. Government is probably unware how well these affilictions are uniting the people. They will soon begin to strive. I am persuaded, after better and wiser things. This is my calm and deliberate judgement.

July 27th, 1915.

Another meeting was held in connection with the riots affair at St. Luke's Schoolroom, Borella. We had a larger gathering than on the previous occasion and in addition to Messrs. Rigby, Ewing and Dibben, Rev.M.J.Burrows was present part of the time. It was agreed to send a second statement to Government enlarging on the questions of indemnity and the trial of persons under arrest.

The statement subsequently put into shape is a strong one and included statements by Messrs Ewing and J.H.Wickremanayake in regard to what they personally knew or had experienced.

July 28th, 1915.

As the friends who met in Committee were not willing to make any definite representation with respect to the Buddhist leaders and newspaper editors under arrest and the character of t riots, for the reason that they were not personally acquainted with these gentlemen, I have today sent a communication to His Excellency the Governor embodying my own views on these matters. I hope and pray some good may come from this effort also.

August 1st, 1915.

Proceeded to the Welikada gaol and spent a little time agai with the friends. Hettiaratchy and others had just held a meeti there.

August 2nd, 1915.

Wrote to Messrs.Ramanathan and Mconemalle giving my views for view of the Council Meeting next Saturday.

August 5th, 1915.

Went out in connection with assisting the friends who have

(August 5th 1915 - contd)

have been in trouble. It is a very great relief to find them being discharged from prison, one by one. They are required to give very heavy security for good behaviour, which is a pity. Got a reply to my communication to H.E. the Governor, thanking me for giving my views.

August 23rd, 1915.

Went to witness the first sitting of the new Tribunal which has been constituted in connection with the late riots to try cases of sedition with three Supreme Judges and without a jury. Several newspaper men were produced before the court and the cases were handed in by the Attorney-General. The latter opposed the bailing out of the editors of the "Sinhala Bauddhaya" and the "Sinhala Jatiya" which showed that these two papers were held to be the chief offenders. I gathered this much in the interview that the Attorney-General favoured me with a few days ago. I feel very sorry for these poor editors to have suffered much already by having been kept in custody for nearly two months.

Things are quietening down gradually amongst us. Martial Law still prevails but its rigours have largely abated. Courts Martial are coming to an end, and the panic and fury to which the Government officials and most Europeans had gone would appear to have subsided. The Governor has commuted the later death sentences and all the Buddhist leaders who have been kept in custody under suspicion have been released on bail. Matters are apparently becoming normal. But they cannot really become normal unless the Sinhalese people obtain such redress as possible for the amazingly unreasonable and cruel repressive measures that have been adopted towards them. These measures have been more than punitive - they have been clearly vindictive, and no section of the community have been spared. The Christian Sinhalese have been called upon to pay the indemnity levy as well as the Buddhist, and reports have been received of pitiless hardships being inflicted by the Commissioners in the collecting of this levy.

I am thankful to say that my faith in England's sense of justice and fairplay has not been destroyed by these things. I am still firmly of opinion that they will not be approved of in England when the facts are known there.

August 28th, 1915.

Went over to Wijewardenas to meet their lawyers in regard to the case against the Dinamina in which I am summoned to give evidence. So Dr. Hewavitarne and others. Theywant some of us to go to England in a deputation in regard to the present state of

(August 28,1915 - contd)

of affairs and what has already happened in connection with the riots. It is possible that D.B.Jayatilleke and I may be asked to go for the present, whilst arrangements are made for a later and more influential deputation. Dr.Hewavitarne and Dr.S.Fernando are of the opinion that we should go without loss of time.

August 29th, 1915.

Visited the jail (Welikada). There is still one of the Sinhalese editors left there - Ekanayake of the "Sinhala Bauddhaya" whom I had been desired to see. I saw also several of the wealthy men who have been sentenced to penal servitude for life or very long terms - including the three Dias's from Panadura. What a pathetic and even heart-rending sight it was to see those men who ha have been used to great affluence and comfort, in the ordinary prison garb, locked up in cells.

August 30th, 1915.

Went over to D.B.Jayatilleke's in regard to case against the Dinamina. Mr. Ewing too was there.

August 31st, 1915.

The termination of martial law by the Governor has just been gazetted, so one feature of the terrible nightmare is over.

September 4th,1915.

Attended a Committee Meeting at Mr.James Peiris's in regard to action to be taken in connection with the riots and what has followed. Matters seem in a fair way of taking shape now and being pressed as far as may be necessary.

September 5th, 1915.

Visited the gaol again. Had a nice time with the Dias's, Senanayakes (cousins of those in Colombo) and other prisoners.

September 12th, 1915.

Visited the friends in gaol again. Some of them had been removed to Jaffna, but the Dias's (Panadura) and many others were there and I had a very interesting time with them. Had breakfast at Advocate Samarawickrema's where several men were working at the memorial to be sent to the Secretary of State.

September 14th, 1915.

Attended with Dr. Fernando, a Committee Meeting regarding action to be taken over recent affairs. Accompanied him and Mr.Senanayake to Mr.Rigby to ask him to speak at forthcoming public meeting.

September 18th,1915.

Gave evidence before the Special Tribunal on behalf of the Dinamina newspaper.It got off with a fine of Rs.150/-.

E84

September 19th, 1915.

Again visited the gaol. The more I think of it, the more I am amazed at the opportunity that has come in connection with the late riots - the easy access to these leading and influential Buddhists, the value they are in the mood to attach to Christian sympathy at this time.

September 22nd, 1915.

Attende the funeral (cremation) of Mr.N.A.Wijesekera (son of the late Mr.N.S.Fernando) who died at Jaffna of enteric,having been renewed there being one of those condemned to penal servitude for life in connection with the riots. The Governor had permitted his remains to be brought down, and there was a vast concourse of people at the cemetery which showed what his countrymen thought of him and of the punishment meted out to him. He was reputed to be a capital businessman.

Attended Committee Meeting at Mr.James Peiris' home to make final arrangements for the public meeting. Attempts are being made in various quarters to get Government to stop our Meeting but I don't believe Government is likely to do so foolish a thing.

September 23rd, 1915.

Visited the family of one Mr. Wijesooriya, Secretary of the Railway Workmen's Benevolent Association who, with a number of the workmen was summarily banished to Batticaloa when the riots broke out. The poor man's wife died the other day and he was allowed to come down for the funeral; he had to return within a specified number of hours. The men thus transported had to find their steamer passage money (to Batticaloa) and have to maintain themselves there as well as they can.

September 25th, 1915.

Our dear friend Dr. Solomon Fernando has suddenly passed away. He spoke at this afternoon's Meeting of the Sinhalese in the Public Hall, and it was one of the most elequent and effective speeches, filled with numerous touches that one has ever heard and almost immediately after sitting down his heart failed and within about 10 minutes he was gone. The rest of the proceedings were curtailed and the vast gathering was solemnised. What an end it was,how fitting and beautiful. He lived for others - his heart was grieved for every one in distress, and no one has felt more keenly for our people during their recent sufferings than he. And he died for them.

September 26th, 1915.

Visited the gaol. The prisoners knew already of the tragic event and were solomnised by it.

September 27th, 1915.

The funeral of the Doctor. It was a unique funeral in regard to the attendance - It might have been anything between 5000 to 10000. A large proportion were Buddhists who were there a honour a good man and a patriot.

October 16, 1915.

Wrote another letter to the Press on recent disturbances, entitled, " Why an Inquiry Is necessary."

October 24th, 1915.

I have had to see different people, including the Hon.Mr. Creasy re the present distress, and the correspondence involved, including one with the Editor of " Times of Ceylon" has been very heavy.

November 21st, 1915.

Attended the funeral (cremation) of Edmund Hewavitarne, who died of enteric in the Jaffna gaol. He and the late N. Wijesekera who also died they are regarded as the two best businessmen the Sinhalese community possessed. There was a huge croud at the cremation. I also went to the home. This is one of the saddest results of the late riots. Everybody believes Mr.Hewavitarne to have been innocent and no end of efforts were made by his people to get him released. But the Governor was obdurate. It appears that as usual the release was about to be allowed when the end came ! ! Alas !

November 22nd, 1915.

Wrote to the Warden of St. Thomas'College and Mr.Highfield making an earnest request that they would make a final appeal to the Governor before he goes away that he would release the innocent prisoners.

December 5th, 1915.

I was able to visit Messrs.Arthur and Harry Dias who have just come out of prison. It was a great surprise to hear they had been released - the pity of it is that they have had to pay a huge sum of money (Rs.150,000) for it.

December 11th, 1916.

Hon. Sir.Hector Vancuylenberg has died. One of the most prominent figures amongst us - one who has in many ways played a very important part in the island's affairs during the past quarter of a century and more - is no more. Sir Hector, it has been remarked, realised all his ambitions: he was an influencial journalist, a member of the Legislative Council, president of the Dutch Burgher Union, and was at last created a knight. He was at one time a persona grata with the Sinhalese and was held in higher respect by many of them. In later years he developed into a

(December 11th,1916 - contd)

a Burgher of Burghers and rather looked down upon the Sinhalese in his heart I think. He sought to conceal this change of feeling, but he gradually lost in the esteem of the people until at last the part he is alleged to have taken in misleading Government officials regarding the late riots made him to be detested by the Sinhalese people. It is believed that Sir Hector was the Chief of the mischievous unofficial advisors of Government in the recent upheaval. Probably the perverse and calamitous attitide which our late Governor (he went back the other day after two years' administration of the Island) took was largely prompted by this advice. Poor Sir Hector ! He realised all his ambitions and died a thoroughly discredited man so far as the Sinhalese community was concerned.

February 1st, 1916.

Wrote to Dr, Scott Lidgett, Editor of the "Methodist Times" with reference to the late disturbances and requesting his help for Mr D.B.Jayatilake's mission. Wrote also to Jayatillake.

February 11th, 1916.

I have written a long letter to Dr. Henry Haigh as I did last week to Dr. Scott Lidgett, explaining the late troubles and commending to them the mission of D.B.Jayatilake.

February 20th, 1916.

I have written letters (private) to the editors of the ~~"Observ.~~ "Observer" and the " Times" seeking their assistance in persuading Government to grant a revision of court martial cases re riots. I sought also (by request) their support in getting the extraordinarily harsh policy of the authorities towards the people of Moratuwa in regard to riot compensation, altered. I have also further letters to write to England seeking the assistance of friends for D.B.Jayatilake's mission (from whom I have heard again). There was a tremendous fuss made by the crowds led by foolish and vain minded young fellows over Mr.Ramanathan's return from England last week (having apparently achieved nothing) and and the unfortunate impression that is bound to be created by all all this in the minds of the officials and other outsiders has to be neutralised as far as possible.

February 22nd, 1916.

Heard from D.B.Jayatilake from London, and wrote to Dr.Clifford on his behalf(in addition to those to whom I had previously written)

February 27th, 1916.

Had a long talk with F.R.Senanayake as to assisting our friends in England.

April 16th, 1916.

Heard from D.B.Jayatilake. Was cheered to learn that my efforts to get friends interested in his mission have been not witout results. The "Methodist Times" has afforded him an interview and written very well about our matter.

M a y 12th, 1916.

Went with F.R.Senanayake to see Mr. Fraser in order to seek his help in approaching the Governor in connection with riot prisoners still in incarceration. (italics added).

August 5th, 1916.

Drafted a letter with reference to a telegram which has just appeared in which the Secretary of State for the Colonies has given high praise to the late Governor for the way he dealt with the Ceylon riots.

August 10th, 1916.

The "Observer" not having printed my letter "The Secretary of State for the Colonies and the Ceylon Riots", sent a copy to Mr. Souza for the "Morning Leader".

September 6th, 1917.

Wrote an editorial " Riot Commission Despatches", for the Dinamina.

E 88

October 25th 1913 - Gave a lecture on "Some aspects of the National Movement" at Ananda College for the Sinhalese Young Men's Association. Mr.Paul Pieris was to have presided, but in his absence Mudaliyar Mendis Gunasekera occupied the chair. There was a good attendance of young men and I hope my message will do good.

April, 10th, 1914 - It is interesting to think in this connection of the 'National Day' celebration that is going to take place on Monday. It was not long ago, that I took this up in the 'Rivikirana' and there has been much controversey about it and ridicule has been freely thrown upon the movement. And yet after all, the realisation of our aims appears likely to exceed our anticipations.

April, 13th, 1916 - Sinhalese New Year Day Mr.Arthur Perera and others had made elebrate arrangements for a dinner in celebration of the day to which leading representatives of other communities had been invited. I had been asked to preside. I did this with great hesitation in view of my being a stranger to such functions and to most of the people and with doubts as how the dinner would be construed by on-lookers. The dinner took place at Queen's Hotel and there were some 40 people including Hon. Mr.Charles Vanderwall, Mr. Barber - The Crown Counsel and other leading Burghers in the town. There were also some Tamils. I did not expect to see so much drinking as did take place, and am rather troubled as to my having taken the part I did. I don't think I should go to such things again, certainly it wouldn't be a promotion of national customs - still I was glad of the opportunity of meeting Mr. Vanderwall and some others.

April, 24th, 1916 - National Day celebrations. I proceeded direct to Moratuwa (Lunawa) where the celebration took place in the forenoon. The gathering was not very large (we learned that the leading people had kept away apparently through fear) but it was a very good meeting. The speakers were Mr. Henry de Mel (in the Chair) Messrs Francis de Zoysa and Mr. Batuwantudawe (from Colombo) and myself.

The Colombo celebration took place as in previous years on Victoria Park and was a decided success. Much of the usual features had been left out owing to the War and the prevalent distress, and considering the change of date etc, the gathering was very good indeed. Mr Paul Pieris presided and the principal speakers were Messrs Zoysa, Batuwantudawe and myself. Both at Moratuwa and here I pointed out frankly that we had reason for humiliation over the happenings of last year and that our chief task is to seek to improve the people's character which it was quite evident, was radically wrong. I referred to the loss

loss sustained by the death of Dr. S. Fernando who was present with us last year. My speech was well received. The singing of a prize poem (for which a gold medal was awarded) the national anthem etc concluding the proceedings. Celebrations also took place at Kandy, Panadura etc. There is every reason to be glad that we have been able to have the celebrations this year - contrary to the anticipations of many. It would have been a serious mistake to have abandoned the celebration this year, although I was inclined that way at first. Such a course would have confirmed misapprehensions and certain unfounded suspicions. A National Day dinner took place at the Bristol Hotel, when some seventy people sat down, Mr. Paul Pieris presiding. There was no formality, about dress, all the Sinhalese appearing in white. The principal feature was the presence as guests of a representative of the Moorish community, one of the Tamil, one of Burgher and I dont know who else. There was unfortunately none from the European community, through no fault of ours. Several toasts to the King, the Sinhalese people, the Sinhalese Young Men's Association the guests etc were proposed and responded to. There was practically no drinking of liquor.

April, 28th, 1916 - I have had interesting discussions with Blaze, Arthur Dias and one or two others on Sinhalese Nationalism and the National Day Movement. There are many who dont see eye to eye with us and even fear to this movement It is necessary and useful to try to understand their standpoint and I am making a fresh effort at this. I fear my position is misunderstood by some, hence all the more need to do this.

April 13th 1917 - Sinhalese National Day at Nuwara Eliya. The celebration took place in the afternoon on the Race Course with Francis de Zoysa in the Chair. There was a large gathering of people and several visitors to the sanatorium were also present. I spoke first and discussed lessons to be derived from the War. Dr. W.A.de Silva, Proctor E.A.P.Wijeratne, Rev. Mathias Silva(S. P.G.) Messrs D.S.Senanayake and L.W.A.de Soysa and one or two others also spoke. The speeches were on the whole very practical and useful. There were many valuable suggestions, and one was filled with hope for the future of the Sinhalese with such leaders. Much credit is due to Mr. Buddhadasa the organiser of the celebration.

F.R.Senanayake, Wijeratne and I hurried from this function to Nanu Oya where Tudawe Pandita Gunawardena had got up a celebration of course on a smaller scale. We all spoke briefly and enjoyed our visit to it greatly. I had dinner with Mr. Gunawardena, an excellent patriot.

April, 13th, 1918 - National Day Celebration in Kandy. Here and at other places the celebration was shorn of the usual features out of respect for the late Governor. We had a treat for the poor patients in the hospital, a parcel of eatables being given to each. It was refreshing experience to the young men who took part in it. Then, at the Association Hall an enlarged portrait of Sir John Anderson was unveiled by Mr. A. C.G. Wijeykoon.

April, 21st, 1919 - We attended National Day celebrations on the green in Kandy. I spoke among others. Nice, orderly proceedings. Practical speeches by Godamuna and Wijayatille, also by Mr. Rajaratnam.

April, 13th, 1920 - Sinhalese New Year Day. National Day celebrations have this year taken place at Colombo, Kandy, Kurunegalle, Gampola and other places. It was the first celebration at Gampola and I was specially desired to be there. They sent over a car to take me. I presided at the Public Meeting, which was addressed by a Buddhist, Rev. J.W. Seneviratne, and one or two others including Mr.P.Vanlangenberg J.P.U.M. There were decorations, Sinhalese games, treatment with native sweetmeats. The whole function passed off very well. It appears the Kandy function too has been very successful.

April, 16th, 1921 - Attended National Day celebrations at Gampola which commenced with games and national music at 2 o'clock. The Public Meeting followed at the park and later in a large shed specially built. Proctor Panabokke presided. Rajaratnam made a capital speech which I interpreted. Refreshments followed.

April, 13th, 1927 - This (or rather to-morrow) is the Sinhalese New Year Day. The observance of this as the Sinhalese National Day which we inaugurated some 12 years ago is gone - irretrievably, I think. It is of course widely observed in the old way. It is a strange phenomenon, the demonstrative and dramatic way in which the National Day celebration was began and its gradual dying out within a few years.

E 91

13th January, 1965.

Christopher Campbell-Johnston Esq.,
Old Farm Cottage,
Leaves Green,
Keston, Kent,
England.

Dear Mr Christopher Campbell-Johnston,

I believe you are the grandson of David Campbell-Johnston who died on the 27th April 1957. You have a brother Rev. Fr. Michael Campbell-Johnston, who is a Jesuit priest. I have not met your deceased father Ninian, but have met his brother Diaramid who has no children. Since your uncle Collin Campbell-Johnston has no male issue, you and your uncle Conway's son George Campbell-Johnston (of Windscott, Cholderton, nr Salisbury) seem to be the only two great, great grandsons now living, in the male line of Sir Alexander Johnston.

Do you know that your great, grand father Sir Alexander Johnston very narrowly missed getting a baronetcy ? The Prince Regent was all for it, but I believe the Prime Minister, Lord Liverpool, gave Alexander the slip.

I have been very anxious to contact you for some years. Your "aunt" (according to the way we reckon kinship in Ceylon) Maisie Armitage-Moore Hurley of Vancouver, British Columbia wrote to me to say that she had forwarded to you at your request my address, but no letter appears to have reached me from you until now.

I wonder how you came to write to me your most welcome letter of the 27th December. I received it on the 2nd January and have lost no time to reply to you. Your uncle Diaramid and aunt Sylvia Trollope had given me your name, and I was told that you were working in a British Bank in Calcutta. Your London address was given by Maisie Hurley sometime ago as 86, St. James Street, S.W.1.

Somehow or other we were unable to meet or correspond until now. I am however very pleased that at long last I have found a member of the Johnston family, who is presumably comparatively young and who will be able (if I don't accomplish my life-long objective) to receive the benefit and content of all the researches I have made during a period of well-nigh forty years, into the life and career of Sir Alexander Johnston and his family.

I shall be sixty this year, and have recently suffered a great personal tragedy by the loss of my inspirer, companion and counsellor, Evelyn, my dear wife for 32 years, who died on the 13th September 1964. My main remaining interest in life is to produce this biography (which I shall dedicate to my wife) of Sir Alexander Johnston, in the study of which I have never stinted time nor money all these years. I am sending you copies of a few of my writings pertaining to this subject. They are as follows :-

1. "Trial by Jury in Ceylon under British Rule", published in 1928. This isa rare copy which please return after copying or taking a photostat.

2. "A Letter of Sir Alexander Johnston", reprinted from the "Times of Ceylon" 16th May 1957.

E92

3. "Count d'Hervilly's Lock of Hair", Sunday Times of Ceylon, April 7th 1963. This I propose to send to the Scottish Field, some time soon for a feature publication in that worthy journal, if found suitable.

4. "When Trial by Jury came to Ceylon", from Times of Ceylon Christmas Number 1964.

Some of the people who have helped me in my researches are :-

1. Mrs. M.D.Mclean, Librarian, Ewart Public Library, Dumfries, and Miss H. Egans, her deputy and Keeper of the local collection. This library has a vast collection of letters etc. A. Cameron-Smith and R.C.Reid of Dumfries have both been enthusiastic students of Johnston's genealogy; so were Louis Campbell-Johnston, A.R. and A.F. and H.Campbell-Johnston, the first named Louis and A.F. being the most persevering.

2. Miss Sylvia Trollope of 2 Ebury House, No.39 Elizabeth Street, London S.W.1.

3. Collin Campbell-Johnston of Brighton, 13.

4. Mrs. Maisie Armitage-Moore Hurley (alas, no more ! having died on 3rd October 1964) of Vancouver, British Columbia, Canada.

5. David Campbell-Johnston your grandfather, and Diaramid Campbell-Johnston of the Union Club, London your uncle.

6. The late Dr.Andreas Nell of Colombo.

I have had access to several papers (some known as Johnston MSS in the Ceylon Government Archives and the Colombo Museum). and also seen and studied a number of Johnston and associated papers that have from time to time been disposed of in the market. Some have been purchased by the Colombo Library, some by the Colombo Museum and some by the late Dr. Paul Pieris of Colombo, Mr.W.S.Lewis of Connecticut,U.S.A., myself and other collectors. I have also seen documents at the India Office Library, the British Museum, the Public Record Office in London, the Royal Asiatic Society Libraries in London and Colombo, the Royal Commonwealth Society Library in London, the Bodleian at Oxford, John Rylands Library at Manchester, and hope to inspect some others shortly in the Madras State Archives in India.

I have been at great pains to study the genealogy of your branch of the Johnstons. You made a mistake in your letter by calling your great, great grandfather a Campbell-Johnston. He was plain (Sir Alexander) Johnston spelt without the terminal letter "e". He married a Campbell of Argyll and some of his children took the surname Campbell-Johnston. Your family tree, as far as was reliably (Burke's Landed Gentry and Miss C.L. Johnstone's book being both wrong in some main particulars) known during the latter part of the last century did not go beyond the Rev. Patrick Johnston (1673-1736), Minister of Girthon. It was his son Alexander (1704-1773) - who bought Carnsalloch in or about 1750 - a chemist at Fenchurch Street in the City of London, who was the father of Samuel Johnston (1750-1801) who set sail in the East India man Essex in 1781 for India. He went along with his wife and three childrer

E93

namely Alexander, Francis later a Major-General who died of cholera on the 5th January 1844 in Bombay without issue (?), and Maria Roffina Charlotte who later married a Thomas Daniel of the East India Company's Servic/at Madras. I have still not contacted any of Maria Roffina Charlotte's descendants although I have searched extensively for them.

The Daniels had a son, Samuel Daniel, who married a Cecilia Dudgeon and had issue, sons and daughters; and also two daughters Hester Maria Daniel (died 1893 ?) who married George Beauchamp of t the Madras Civil Service and had two sons, and Ellen Louisa Daniel described as an "heiress" in DNB (died 1892 ?), who married Lieut-General Edward Delaval Hungerford Elers Napier stepson (and adopted son) of Admiral Sir Charles Napier. Ellen Louisa's daughter married a Colonel Bridges and had issue, daughters(?). The reference in the DNB is from an account given there of Elers Napier (Vol. 14 pp 54 and 55).

Your family appears to have made a great effort(although without success) to trace the ancestry of Rev. Patrick Johnston, Minister of Girthon. As I have indicated above, the references to the ancestors of Rev. Patrick Johnston in Burke's Landed Gentry and in Miss C.L.Johnstone's book on the "History of the Johnstones" are misleading and wanting confirmation in some material particulars, although Miss Johnstone's valuable book offers many helpful leads and clues to the serious student of the subject.

Poor Louis Campbell-Johnston did not live to know that R.C.Reid (since dead), I believe of Cleughbrae, Mouswald, Dumfries had discovered in a publication of the Scots'Record Society entitled "Roll of Edinburgh Burgesses and Guild Brethren (1701-1760) edited by Charles E. Boog Watson and printed by J. Skinner & Co.Limited Edinburgh in 1930, the long-sought-out name of the father of the Rev. Patrick Johnston.

What is stated in that book on page 109 could be described as follows :-

On the 13th November 1706 Mr. Patrick Johnston,Minister of Girthon (near Gatehouse in Kirkcudbrightshire) was admitted as a Burgess and Guild-brother of the Town Council of Edinburgh in right of his deceased father James Johnston,merchant,burgess and guild-brother by Act of Council on 11th September 1706, gratis.

According to Mr Reid whom I had the pleasure of meeting in Dumfries in 1956, the Town Council of Edinburgh had decreed as early as 1st December 1450 that the heir of a burgess pays sh.6/8d for becoming a burgess; the same by a burgess by right of his wife (a daughter of a burgess). Those others who have to buy their burgess-ship have to pay 40/- In the case of Patrick Johnston we observe that he had received his burgess-ship gratis. He must have rendered some good service to his borough for this honour.

In the "Parish Register of Edinburgh Baptisms 1631-1669(?)" there is an entry (p.96 ?) against the date August 10,1673, "to James Johnston, indweller and Marion Weir, a son named Patrick", witnesses being Mr.John Vans, Edward Hill, merchant,George Mowat, and James Posseley indwellers. If this is definitely a reference to Patrick Johnston's birth registration, then Marion Weir is confirmed as his mother (see also Campbell-Johnston MSS Vol.2 p. 96 ? Ewart Public Library, Drumfries). The distance to be bridged becomes less and less. We could continue to work from below, and perhaps some day (who knows ?) we shall be able at some decisive point meet with Sir William Frazer (Annandale Family Book) who had proceeded so industriously from the top.

E94

As a matter of interest I wish to record here that Samuel Johnston, the father of Sir Alexander married Hester Maria Napier rather precipitately, and without obtaining his parents' consent, by special Licence on the 18th February 1774, as chronicled in the London Gazetteer of that date. Hester Maria was known to have refused the hand of then Lord Rosebery, preferring Samuel Johnston who was said to be somewhat of a wild young man at the time.

Rev. Patrick Johnston used the Westerhall arms, and it is presumed that his father was a Johnston of Westerhall, in which case a fascinating enquiry could develop into the connection of this family with the dormant Annandale peerage, so persistently wooed (and never won) by interested parties since 1792. An exciting adventure still awaits the genealogical and heraldic explorer, although (or because) Sir Frederick Johnstone and Hope Johnstone had failed to establish their claims.

The Johnston family papers appear to have been considerably destroyed by fire on two occasions. But I believe there is still ample material especially at the Ewart Public Library in Dumfries and most likely in Edinburgh records to help build the fascinating story of this family.

Sir Alexander Johnston (1775-1849) came to Ceylon in 1802 left on a historic mission to the U.K. in 1809, returned to Ceylon in 1811, and finally left the island in December 1817. Quite recently I traced the large house (known later as "The Lawn" in Kollupitiya, Colombo, and acquired by the Ceylon Government last week for its Petroleum Corporation) where Sir Alexander lived. It was a house where your great-grandfather Alexander Robert Campbell-Johnston, the first British Administrator (though only in an acting capacity) of Hong Kong, was born on the 14th June 1812. Sir Alexander Johnston owned this house from 1811 and sold it in 1838.

Samuel Johnston, Sir Alexander's father, owned similarly a house in Madura that was taken over by the Madras Government. I understand there is a Johnston Scholarship given at the Madras University in consequence of the Government acquiring this property.

I have visited the United Kingdom about six times, and have been to Drumfries on numerous occasions. I am hoping to be able to come again for a short stay in March this year. I am most anxious to have my book published as early as possible this year. It will go into two octavo volumes of about three hundred pages each with a number of illustrations. Have you any helpful information (of which I am not likely to be aware) to give me on the subject ? For instance, I have been looking out for the diaries of Sir. Alexander Johnston. They were known to have been kept in a "large tin box". Could you help ? I also would want some picture of Carnsalloch, and of an old tree that was a landmark there.

The line of your descent as it stands now is as follows:-

James Johnston, Merchant of Edinburgh -
Rev Patrick Johnston of Girthon - Alexander
Johnston of Carnsalloch - Samuel Johnston -
Sir Alexander Johnston - A.R. Campbell Johnston -
David Campbell Johnston - Ninian Campbell Johnston -
Christopher Campbell Johnston.

With my kind regards and best wishes,

I remain,
Yours sincerely,

THE RISE OF NATIONALISM, 1910 - 31

A well-known publicist has defined nationalism as " first and foremost a state of mind, an act of consciousness," 1.he adds that "Nationality is formed by a decision to form a nationality". 2. This conscious and deliberate process can be clearly seen in twentieth century Ceylon where an educated elite - largely western educated - fostered and gradually evolved a consciousness of a common nationality.

The obstacles to this evolution were much less formidable in Ceylon than they have been in a great many Colonial societies. Here, alien rule by itself led gradually to the nursing of national grievances, but in many colonial societies this alone was inadequate. Besides, nationalism in many ex-colonial nations has had to face the opposition of conservative groups within the nation who realise that the strengthening of a national loyalty would mean the weakening of other traditional loyalties. In such a situation a nation is not born but made in the teeth of opposition from these conservative groups. There was little or no opposition from these groups in Ceylon. Then again, as in many African states, the absence of a national language or languages would be an impediment to the development of a nation state. Nationalism in many parts of the world is primarily linguistic - in Mazzini's words " The nation is the universality of the citizens speaking the same tongue " - and a common language, if not still the most cohesive bond of nations, is at least a very necessary basis for the foundation of a nation state. Along with a national language goes a common cultural heritage. There were, of course, dangers in linguistic nationalism particularly in a plural society such as Ceylon, where it could be as much a divisive force as it was a cohesive force, but in the years before 1947 the virulence of linguistic nationalism, and its destructive aspect was much less evident that it was to be after 1956.

Nationalism in its simplest form is often merely the rejection of an alien ruling power and the forces that power had introduced. The establishment of permanent British rule in Ceylon brought an alien group into close juxtaposition with Ceylonese society, and even though British officials, missionaries, planters and businessmen never became an integral part of the community, they introduced novel political and economic problems, religious attitudes, and patterns of behaviour which profoundly modified Ceylonese social norms. While in the initial stages this modification seldom aroused intense opposition - there was more likely a conscious effort to accept it - by the end of the nineteenth century the forces of opposition were making their presence known.

The opposition was led by the western educated elite. The economic development that followed the consolidation of British rule, led to the enrichment of certain groups and individuals, in particular a handful of capitalists and professional people, who had sufficient wealth, and leisure to devote to politics, and from whose ranks the early leadership of the national movement was drawn. It would be both inappropriate and misleading to call this group a middle class,; that would be to apply uninitelligently the social analysis approprivate to western society to a completely different social system. The concept of an elite would be far more relevant.

continued

1. Kohn, Hans, The Idea of Nationalism (New York) 1945 p.10
2. ibid, p. 15.

E96

An elite, has been defined as " a stratum of the population, which for whatever reason can claim a position of superiority and hence a corresponding measure of influence over the fate of the community ". 1 It is a definition that presupposes some degree of corporateness and exclusiveness among the members of the elite who would form a more or less self-conscious unit within society. The western educated group could be categorised as an elite in Ceylon Society, without any assumption as to identity of economic status or birth. The extent of their social influence depended to a great degree upon the close personal relations between the members of the elite and the rest of the community, and their readiness or wish to communicate their values to other people. The stronger such links, the greater the power of the rlite to facilitate or hinder new developments, and to make new ideas acceptable to the community at large. Here lies the clue to the social and economic influence weilded by the Ceylonese elite.

British administrators, seeing only the gulf that divided the educated few from the illiterate many, failed to realise the close personal and social ties that were able to bridge it. Consequently they refused to acknowledge the claim of the elite to speak on behalf of the masses, or to make constructive use of them in a mediating role. Typical of these opinions was that expressed by Governor Sir H.E.Mc Callum in 1909. " Hardly any of them ", he declared , referring to the Ceylonese elite " ... have any wide or intimate experience of the colony as a whole, any close or authoritative knowledge of the rural populations which form the bulk of the native inhabitants, and few, if any, had visited every part of the Island, or have made any prolonged sojourn in more than one or two districts of the colony. This, apart from all other considerations, renders void, in my opinion, the claim which they put forward to speak for the inhabitants of Ceylon as a whole". The corollary of this view was, of course, that the real representatives of the people were the British bureaucracy.

The elite, however, were united only in their desire to gain greater power for themselves as representatives of the people. The steady increase in their numbers taken as a whole built up increasing political power behind nationalist demands. But from the beginning it was possible to see a sharp division among the elite into 'radical' and ' conservative' wings; the latter standing for a very limited programme of political action within the framework of a Liberal democratic political set-up, while the former were deeply committed to the traditional culture patterns and religious traditions of the country but even more deeply committed to the cause of nationalism. It was very much like the division that existed in contemporary India between Gokhale and the moderates on the one hand and Tilak and his adherents on the other, with the fundamental difference that in Ceylon the 'radicals' diffused their energies over a wide range of religious, social and cultural and educational issues and made little attempt to consistently focus their attention on any clearly defined political objective. It is a curious development which could perhaps be explained by the fact that the most militant and chavismatic of their leaders, Anagarika Dharmapala was seldom in Ceylon for any considerable length of time, and even when he was here his interests were directed at essentially religious issues. The result was that though the radicals responded more intelligently and positively to the challenges of the first decade of the twentieth century, the initiative in political issues was taken by the conservatives.

continued

1. Nadel, S.F. 'The Concept of Social Elites', International Social Science Bulletin (Paris),1956.- Vol. viii, No.3.

If one had belonged to the Anglicised moderalt elite, Ceylon at the turn of the twentieth century would have been a comfortable place to live in. The economy had recovered completely from the collapse of the coffee industry, and the new crops tea and rubber - more particularly the latter - had succeeded so well that the country as a whole enjoyed a measure of prosperity that revived memories of the spacious days of Gregory's administration. The climax came with the rubber boom of 1910-2. This prosperity gave the moderate elite a new confidence in themselves and a yearning for a greater share, though still a very limited one, in the government of the country.

But there was more in the Ceylon of the first decade of the twentieth century than a rapidly expanding economy and a prosperous if complacent elite. It marked the second phase in the recovery of Buddhism; it saw the first sustained temperance movement, a movement which attracted a greater degree of genuine idealism and nationalist fervour than the moderate elite seemed capable of, and seeping down to the grass-roots level inspired the first genuine mass movement of the country; It saw increasing labour unrest which culminated in the dramatic carters' strike of 1906; and Ceylon like the rest of Asia was deeply moved by Japan's victory over Russia. A Tilak in India might have channelled this enthusiasm and discontent into a mighty movement of protest, into a political force of real significance. But there was no one in Ceylon to fill that role. The moderate elite was too Anglicised, too complacement, and too conservative, for this purpose. As late as 1907, E. W. Perera, the most articulate of their leaders, could set out their aims with a moderation that would have seemed out-of-date to the most conservative of the leaders of the Indian national movement of day. " An eminently loyal people, deeply sensible of the benefit of British rule, the Ceylonese are aspiring to win the full measure of British citizenship. A free constitution, flood relief works, abolition of the poll-tax, systematic colonisation from the crowded western and southern districts to the restored tank regions, a larger educational vote and a wider field for the people of the country in the higher branches of the public service, are some of the reforms which have been eagerly awaited and are urgently needed, and which alone will crown the splendid movement of administration which a century of British statesmanship has raised in Ceylon ".

The moderate elite were too 'secular' in their outlook, and they placed too high a premium on purely political programmes, to understand the complexities of the nationalist movement of their day. The leadership of this latter movement, at least when Anagarika Dharmapala was away from the Island, lay with the Theosophists, who performed a two-fold function.

The first of these they were ideally suited for - to give the diffused nationalist urges and grievances of their day a positive content and a clearer form, primarily anti-Christian but basically anti British as well. Olcott himself, a Liberal lawyer with a background of service in the American Civil War on the side of North, was a personal friend of Charles Bradlangh the celebrated Free-thinker and critic of the Imperialism of his day; Bowles Daly was an Irish journalist who had been in Parnell's Irish Nationalist movement. The fact that the Theosophist movement in Ceylon was part of a movement which embraced the sub-continent of India facilitated the transmission of nationalist ideas from India to Ceylon, a process which was strengthened by regular visits to Ceylon by theosophist leaders from India like Annie Besant, a leading figure in nationalist policies in India, and one of the founders of the Home Rule movement in India in 1915.

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The more important role of the Theorophists, and the direct result of their sustained agitation, was the growth of public opinion among the Sinhala speaking masses, encouraged by an increase in literacy, and the publication of Buddhist journals in Sinhala which dealt with political issues as well. Criticism of Christianity led subtly and almost imperceptibly into criticism of a 'Christian' administration, and 'Christian' officials.

The real rallying point of nationalist sentiment, and the training ground of the first generation of nationalist leaders in Ceylon was the temperance movement. There had been at various stages in the nineteenth century strong, if ineffective, criticism of the excise policy of the British government in Ceylon, and deep regret at the incidence of drunkeness among the Sinhalese in general and the Kandyans in particular. Men like Skinner and Governor Gregory were foremost among these critics. At various stages missionary groups had led an enthusisastic temperance campaign. But the temperance movement of the tailend of the 19th century and the first quarter of the 20th century was something else again; it was an integral part of the Buddhist revival, for abstinence from alcohol is one of the main precepts of the Buddhist religion. A recent student of the subject notes that the temperance movement, apart from producing many of the nationalist political leaders of twentieth century, served two other functions. It was an assertion of Buddhist religious and cultural values against what was termed 'foreign' vices; and it provided a platform for a subtle attack on the government and was in that sense a political movement, indeed " the first mass movement in Ceylon to capture the imagination of the people and arouse great enthusiasm in both the towns and the villages.

There were two waves of temperance enthusiasm, one in 1904, and the other in 1912. Mass meetings were held in all parts of the island, and temperance leaders toured the island attacking the excise policy of the British government, shrewedly indentifying the government with Christianity and Christianity with a corrupt way of life, but skillfully avoiding the possibility of a charge of seditious proceedings by cloaking the more political aspects of their work in the language of religious revival and temperance enthusiasm.

The Buddhist revival and its ancillary movement, the temperance agitation, one sees in retrospect as an integral part of the recovery of national pride in all parts of Asia, and as if to underline this fact 1904 the year of the first widespread temperance agitation in Ceylon was the year of Japan's victory over Russia, an event which was celebrated with as much enthusiasm in Ceylon as it was in other parts of Asia. In nationalist eyes a Buddhist Asian country had trumphed over a Christian,European power. Nationalist leaders in Ceylon had held Japan in high esteem both because of her mastery of Western technological skills, and her continued political independence in an era of imperislist rule in Asis. With her victory over Russia she was hailed as " ... the inspirer of the nations of Asia ... (giving) courage and confidence to the aspirations of the peoples outside Europe."

Quite apart from Japan, there was the proximity of Ceylon to the sub-continent of India then in the throes of a deep nationalist revival. Here again the Theosophists with their connections were ideally suited to transmit the more radical ideas of Indian nationalism to the Ceylon scehe. Anagarika Dharmapala lived in Bengal for many years, and had been influenced by the cultural renaissance and militant nationalism that had developed there after the partition of Bengal.

The quickening pace of these developments had their inevitable consequence on the placid political life of Ceylon. The Buddhist revival, and the temperance movement generated a feeling of hostility of the colonial regime in Ceylon. This hostility erupted to the surface for a brief movement in the Poson riots of 1903 at Anuradhapura, but Anuradhapura was too remote,and the

E93

and the riots too short-lived to disturb the placidity of life in Colombo.

More dramatic in its impact and more dangerous to the interests of the colonial administration and the British commercial interests was the carters' strike of 1906. The increase of industrial turmoil at the turn of the century was the real index of change in Ceylon. The bullock carts were still the only means of commercial transport in Ceylon, as they had been in the coffee era, and the carters were a proverbially independent and querulous lot who were well aware of the role they played in the economy. Their strike in 1906 was the culmination of a continued spate of 'incidents'. The leadership was provided by a member of the elite, John Kotalawala, at that time the 'people's idol'. But intelligent and fearless leadership could hardly have prevailed over the forces directed against the strike had the strikers themselves not displayed displayed a military and discipline that few expected from them, and had they not won the active support of the working class population of Colombo, and from a section of the national press, most notably that of The Ceylon Independent the first penny newspaper in Ceylon whose outspokenness, fearless ventilation of public questions and bold exposure of public evils matched the personality and popularity of its editor, Hector Van Cuylengerg then a popular figure among the Colombo working-class.

The colonial administration was deeply perturbed at the Carters' strike, and not a few among the officials thought they saw in this strike further evidence of the transference of 'Indian sedition' to the island, and they had no doubt at all that the 'germs' had been carried here by the Theorophists.

It is against the background of the quickening pace of political life in colonial Ceylon that one needs to view the first phase of the movement for constitutional reform. They seemed curiously uninterested in transforming the nationalist urges and grievances of their day (urges and grievances which they were largely instrumental in inspiring and fostering) into a precisely formulated programme of political action. To some extent this may be explained by purely personal factors, the departure of Olcott, the widening rift between the Thesophists and the indigenous Buddhist leadership in Ceylon, and the fact that Angarika Dharmapala was away from the island for long periods, at first voluntarily, and then involuntarily. The prolonged absence of Anagarika Dharmapala was perhaps decisive. But when he was in Ceylon he seemed more interested in a variety of religious, cultural, social and educational projects to the neglect of the basic political issues of the day. The consequence was that the moderates were left a free hand in their campaigns for constitutional reform, and they proceeded to conduct these campaigns for constitutional reform, and they proceeded to conduct these campaigns with a disdainful disregard for some of the more vital developments of their day, and at a pace which bore little relevance to the issues of the hour.

James Peiris's memorandum of December 12th 1908 put the case for a measure of constitutional reform with a clever lawyers clarity of thpught and a cautious politeness reluctance to court outright refusal by making too strong a case. In a game where survival bargaining was everything, James Peiris made the mistake of making out a modest case for a bare minimum of reform without introducing any spectacular but dispensable items which could have been jettisoned with loud protests in return for the concession of objectives which would have satisfied him in the first instance.

As it was, Governor Mc Callum, and the brilliant Colonial Secretary of the Ceylon Government, Hugh Clifford made short work of James Peiris's memorandum (as well as five other memorials p presented by the Ceylon National Association, The Chilaw Association, the Low Country Products Association, the Jaffna Association and M.I.C.Perera on behalf of 760 signatories, all of which made out a case for a very moderate measure of reform). Indeed anyone

continued

E 100

Indeed anyone reading Governor Mc Callum's despatch of 26th May 1909 to the Earl of Crewe, might be forgiven if he assumed that there was universal satisfaction with the existing constitution, and that the demands of the memorialists were visionary, and dangerously radical. James Pieris had pointed out that there had been no basic change in the constitution of the country since 1833, despite fundamental changes in the political, economic and social spheres; he had asked for wider representation of 'unofficial' Ceylonese in the Legislative Council, the strengthening of the Executive Council by the inclusion of two "unofficials" chosen from the Legislative Council; the replacement of the method of communal representation (nominated by the governor) by the principle of territorial elected representation; and the enlargement of the powers of the Legislative Council. The underlying principle of these demands was a greater share for the educated elite in the administration of the colony. Governor Mc Callum's reply was unimaginative as it was unsympathetic, totally denying the need for any basic change, and refusing to acknowledge the claims of the educated elite to speak on behalf of the people. He urged that the peasantry who formed " the vast majority of the population ... (could not) wisely or usefully ... exercise the power to elect persons to represent them in the Legislative Council, nor (had) they ever evinced any desire to possess or exercise this privilege." Besides " their real representatives in the Council " were not the nominated unofficials " selected from the educated classes " but " the Government Agents of the Western and Central Provinces and the other experienced Civil Servants ... (whose) work for years at a time has brought them into daily an intimate touch with the peasantry ... and their advocacy of the claims of the native population are at once fearless and disinterested ... " The despatches added that the " Durbars of Native Chiefs ... also afford to the native population, through their chiefs, an additional means of making their wishes and opinions known to the Government ".

He did conceded, however, that the educated elite was " a new factor in the political situation ", and that " inasmuch as as no special provision for its representation is contemplated by the existing constitution, in so much, and in no other respect ... the Constitution is antiquated ... ". Despite this tardy recognition of the peculiar position of the educated elite, and the need for their representation in the Legislative Council he emphasised the unpracticability of organising machinery for them to elect their representative.

The despatch then was noteworthy for its deep prejudice against and hostility to the claims of the educated elite for a meagre increase in their representation in the Council, and in the administration of the country; and stemming from this prejudice and hostility was the stubborn refusal to consider the advantages of elected representation. Mc Callum frankly admitted that " any main objection to the adoption of the elective principle ... is based upon the fact that it would lead, not to the more efficient representation of the native population as a whole but to the exclusive or at any rate, vast over-reprewentation of a single small class of natives - the Ceylonese who have acquired a training and an education of a purely European type. This ... would be to inflict upon the bulk of the native population a serious injustice, and would go far to jeopardise their true interests ... ".

One suspects very much that this hostility was directed more against the radical elite than at moderate men like James Peiris Peiris. Or it might well be that men like Mc Callum and Clifford were too prejudiced to distinguish between 'radicals' and 'moderates'

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The local press, however, took up the cause of constitutional reform, and with the exception of the Times of Ceylon, conducted a powerful campaign on behalf of the moderate elite. In their enthusiasm for the cause they built up exaggerated hopes of radical reform, and when the actual reforms proposals were announced and their very limited nature noticed, the feeling of disappointment was so much greater than it might have been if the campaign had been less restrained. But the disappointment was confined to the 'radical' elite who in any case had had little to do with the initiation of the reforms proposals, and to organizations like the Chilaw Association. The press, and the bulk of the 'moderate' elite pronounced themselves satisfied with the grains, achieved, in particular with the introduction of the principle of election.

The reactions to C.E.Corea's speech were interesting. The moderate elite were attracted by his skilful demolition of the basic arguments of McCallum's despatch, and impressed by his cogent arguments in support of the contention that the western educated elite ' can and do really represent the masses ". But manhood suffrage was toomuch for some of the moderates to swallow; some regretted the " undercurrent of angry discontent with Government and sullen dissatisfaction with the motives of Government " which the speeches at the Chilaw Association meeting had revealed. Indeed The Ceylon Independent was so disturbed by these 'radical' overtones that it declared that " The present proceedings (at the Chilaw Association meeting) leave us in some doubt whether even educated Ceylonese are fit to exercise the elective principle which has been granted to them ". 1.

The Ceylon Morning Leader was more sympathetic. " The report of the Chilaw meeting" it remarked " is an intellectual treat, a study in logic (which) captivates and moves us to enthusiastic admiration ", but that said it went on to express its doubts about the validity of C E.Corea's criticisms of British rule in Ceylon. But its criticisms were of an altogether different nature from that of The Ceylon Independent. There was'nt the same shocked recoil at the prospect of'radical', only a query as to the effectiveness of speeches such as C.E.Corea's in the context of a Colonial administration " where the official majority was a permanent safeguard against the premature applicatio of popular control ". " Here in Ceylon " we have to achieve an impression of a different sort. The man who wishes to carry his objects through the Council, must not only argue soundly and logically, but he must also be wary; he must persuade the Governme and that can only be done by conciliation. A hot argument well conducted, a rebuked official, a dispirited administration may be overwhelmed by retoric, but such a form of government will only

1. The Ceylon Independent. Oct. 7 1910.

E 107

will only indispose the government all the more stubbornly to make any concessions. Here we have to win concessions, in short, not to carry majorities". 1. This paragraph neatly sums up the position of the moderate elite in their campaigns for constitutional reforms, a deep commitment to the proprieties of colonial 'agitation', a faith in the soft tone and the sober memorandum, a refusal to be attracted by what they thought were merely rhetorical gestures, and behind it all a deep and abiding faith in the basic justice of British rule. It was an attitude that enabled them to accept rebuffs such as they received over the reforms of 1910 with good grace, but it would be a mistake to think that their opinions were all that mattered, or that they were in any way responsive to the deeper ationalist urges aroused by men like Dharmapala. Men who found C.E. Corea too 'radical' in tone and outlook, could have little in common with men like Anagarika Dharmapala.

The years from 1911 to 1915 the year of the riots were remarkably, if it at times deceptively, placed. Nothing happened to unduly disturb the eqnanimity of the colonial administration till the temperance movement of 1912 began. The moderates though dissatisfied from an extra-ordinarily lively contest for the educated Ceylonese seat where P.Ramanathan defeated Dr. Marcus Fernando (contemporary observers cynically commented that Ramanathan's victory far from demonstrated the electorate's lack of racial prejudice, only proved that caste considerations were more deep-rooted still). Occasionally, however, even the moderates could hardly resist the temptation to demonstrate their resentment over the 1910 reforms; they picked on the individual whom they held responsible for the paucity of the Imperial government's response - Hugh Clifford whom was widely believed to be the real author of the Mc Callum's despatch. The Ceylon Morning Leader 12.10.10 had been among the first to attack Clifford on this score, attributing his conservation to his long service in the outposts of the Empire where " he lived and ruled despotically ... ". " His ideas, (and) aspirations, " the paper added " are no longer those of the majority of his countrymen ". In 1912 when Clifford left Ceylon the occasion of his departure provoked an extraordinary political demonstration. A meeting of about 3000 was held to record the satisfaction of the people at his departure. The radical elite organized the demonstration (Anagarika Dharmapala played a prominent part) and the moderates joined it.

Apart from the " send-off " to Clifford, the moderate elite, and the local press, found themselves in disagreement with the administration over the Salaries Commission Report of 1912. A select Committee was appointed to consider the findings of the Commission, and the Ceylonese member of this Committee signed a dissenting report expressing his " entire disagreement " with the proposals of the Commission; he charged the Ceylon government servants had benefitted very little from this scheme while British Officials benefitted in a very disproportionate degree. The local press re-iterated this criticism in a series of effective leaders.

But these issues were mere trivialities compared to the campaign led by the radicals against the Excise Ordinance of 1912. This ordinance providedffor the setting up of taverns in areas where there was a great amount of illicit distilling of liquor. The inevitable consequence of the implementation of this Ordinance was an increase in the number of licensed taverns, leading to a storm of protest from temperance leaders.

At a mass protest meeting held at the Vidyodaya temple, where Anagarika Dharmapala was the main speaker, a resolution was passed emphatically protesting against the implementation of the Excise Ordinance of 1912. A Total Abstinence Central Union was formed, and with the help of temperance socities in Britain, a deputation from Ceylon interviewed the Secretary of State.

continued.

E 103

The government was alarmed, In 1912 there had been a minor clash between Buddhists and Catholics in Mutwal, and though the clash never reached the proportions of or attracted the publicity achieved by the Kotahena riots of 1883, officials tended to believe that the clash was the result of the emotions by the Temperance Campaign. As a result they viewed the expansion of the campaign and the proliferation of temperance socities with considerable suspicion. Besides, the officials were perturbed at the increqsing condemnation of government policies from temperance platforms. And as a means of checking the movement an order was issued prohibiting village headmen from joining temperance socities, and making it obligatory on other public servants wishing to join these socities, to obtain the prior permission of the government. This order immediately attracted public criticism in Ceylon and in England; the government was compelled to withdraw the order in the face of this criticism, and the withdrawal was hailed as a notable success for the temperance movement.

The Buddhist temperance movement continued to gain in strength in 1913 and 1914; it soon became a mass movement on the lines of that of 1904. More important, it provided an outlet for the nationalist urges of the radical elite for whom the temperance campaign became synonymous with nationalism. In January 1914, the Total Abstinence Central Union, claimed a membership of 30,000 with 100 affiliated socities, and the Chairman of the Union made open demands for the greater participation of the people in the Government of the country. " We Sinhalese Buddhists have been regarded by the government as inarticulate and fit only to be led by the nose ... we were thought unable to unite and work for the common weal ... (By out temperance activities) we have vindicated out ability to unite for a common purpose and our right to have a voice in the affairs which concern our common welfare ". Dr. C. Hewavitharane, a brother of Anagarika Dharmapala referred to the time when the " temperance societies would be a National Congress of the Sinhalese Buddhists ".

This close connection between temperance activity and national sentiment inevitably aroused the suspicions of the government. Unlike the constitutional agitation of the moderates, the nationalism of the radical elite held out the prospect of mass campaigns of the type associated with Irish nationalists and the radical nationalism of Bengal. Indeed the close links between Anagarika Dharmapala and the Bengalinationalists did not pass unnoticed by the Ceylon police. When the first World War began, Dharmapala who was at that time in Calcutta, was accused of being engaged in intrigue with " disaffected" Indians, and the Ceylon government refused to allow him back into the country - he was not allowed back till 1920 - for fear that he would cause trouble. The other leaders were also marked men. When the riots of 1915 broke out they were among the first to be arrested. In 1915, an associated with the temperance movement past or present was sufficient proof as far as the government was concerned of 'seditious' activity.

The revival temperance activity in 1912 was accompanied by a wav wave of industrial strife; the Ceylon elite radical as well as moderate, took up the cause of the strikers. The radical elite, had quite early in this period, demenstrated their interest in the "mas of pauperism in our midst", men like Anagarika Dharmapala and C.E. Corea showed an awareness of conditions among the urban poor, and expressed their dissatisfaction with the existing glaring inequalities of wealth.

A recent student of the subject notes that the labour discontent on the railways between 1912-15 reflected the extent to which the most skilled groups of daily-paid workers were influenced by the political climate of the times and were therefore more willing to defy authority She also notes that members of the elite who were most active in political agitation especially in the reform and temperance movements came forward to shoulder the burdens of leadership in these labour disputes.

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1. The Ceylon Morning Leader, Oct. 5 1910.

When the railway strike of 1912 broke out, a group of moderate leaders assumed a paternal interest on their welfare, and mediated with the authorities on their behalf. The three leading Ceylonese-owned newspapers backed the officials. The radical elite too, led by Anagarika Dharmapala and Walisingha Harischandra, advised the railway workers. There was a significant difference in the attitudes of the moderates and the radicals to the strike; they were united in their deep concern for the strikers but the moderates were not a little perturbed by the mood of defiance and the strong feelings of solidarity demonstrated by the workers, while the radicals were more enthusiastic in their support, and looked upon the strike of 1912 and the emotions it generated as an important manifestation of national awakening.

The result of the new military of the strikers was the formation of the first trade union among railways workers, the Ceylon Workmen's Provident Association. The initiative in the formation of this trade union was taken by Buddhist Temperance leaders and some of the workers at the locomotive workshops. The most important posts in the Union were held by the radical elite and the Committee members were the most active and militant workers on the railways who were all skilled workmen earning higher wages than the generality of workers. Like the temperance leaders, the hard core of militant workers attracted the suspicion of the authorities, and when the riots of 1915 broke out they were arrested, and later 'deported' to the Eastern Province.

The Riots of 1915:

The framework of law and order that the British administration had built up over a century was disturbed by the riots of 1915; there were two centres of trouble, one in Colombo and its periphery, and the other in the Central Province. In the latter region religious and racial animosities were more prominent than they were in Colombo where strong nationalist and economic forces lay behind the unrest, though the overtones of relious emotion and racial feeling were by no means absent even here.

Common to all the incidents in the island was a hostility to a group of recent immigrants to Ceylon, the South Indian moors or Hambankarayas, who controlled the petty trade of the island. An official document which surveyed the causes of the riots noted that " the Mohammedan traders ... have always been viewed by the villager with the feelings entertained at all times and in all lands towards transitory aliens who make money out of the local peasantry by supplying their wants at the " shop " and frequently securing mortgages of the lands of the thriftless debtors ".

The animosity against them increased after the outbreak of war in 1914. The first year of war saw a decline in the exports of the country and a slump in several of Ceylon's main export industries - a fall in the price of coconut products and a depression in the plumbago and rubber industries - with its inevitable consequences of a reduction of wages and retrenchment of labour. At the same time imports were curtailed by the imposition of certain restrictions, and by the shortage of freight facilities, and this tended to aggravate the incidence of unemployment among skilled workers. Besides, food shortages caused by the war led to sharp and sudden rise in the price of essential articles of consumption and this was most keenly felt by the urban poor. The coast moors sought to make the most of this unfortunate situation of raising prices, " wherever a plausible pretext for so doing presented itself.

But the animosity directed against the coast moors was also connected with the growth of national awareness, and racial and religious pride among the Buddhist Sinhalese; these emotions had been fostered by the Buddhist revival and the temperance movement. One aspect of this rise of nationalism was the hostility that developed against foreigners; the spokesmen of militant Buddhist

continued

E105

militant Buddhist nationalism expatiated on the 'decline' of the Sinhala 'race' and Buddhism and attributed this to the machinations of the successive western imperial powers who ruled Ceylon, and almo almost imperceptibly the blame was also shifted on to the minority groups living in Ceylon.

After the outbreak of war in 1914, there was a considerable unsurge of nationalist sentiment, agitation for constitutional reform increased, and newspapers and journals carried articles on this issue. 1915 marked the centenary of the cession of the Kandyan Kingdom to the British, an event which provoked a resurgence of nationalist feeling. But in a plural society such as Ceylon it was almost inevitable that this resurgence should lead to incidents of a racial and religious nature. In 1912 the year of the second major wave of temperance activity there had been a minor clash between Buddhists and Catholics at Mutwal; in the provinces a religious conflict of more serious proportions was building up between the Buddhists and coast Moors.

The cause of friction could quite justly be described as " the hostile attitude adopted by the Coast Moors in regard to Buddhist and Hindu processions." " The spirit of hostility(was) manifested ... in various parts of the country ", and the unpopularity of the Coast Moors with the Buddhists greatly increased as a result. Sir P.Ramanathan noted that " The intolerance and aggressiveness of the (Coast Moors) and their insistence on the religious processions of the Sinhalese Buddhists passing in silence before their mosques in Gampola and Kandy, were the earliest of the causes of the (1915 riots) ... "

The Gampola Perahera dispute of 1912 was the most notable of the incidents which were to culminate in violence in 1915. The Wallahagoda devala authorities finding the local officials far from sympathetic, sought redress in the District Court of Kandy; the Basnayake Nilame sued the Attorney-General as the representative of the government of Ceylon for unlawfully denying to him the exercise of an immemorial rights, and one guaranteed to the Kandyans by the terms of the Kandyan Convention of 1815. The District Judge of Kandy Paul E.Peiris pronounced (on 4th June 1914) in favour of the devale authorities; he held: that the Esala Perahera was a rite of the religion of Buddha and as such was guaranteed by the Kandyan Convention; and that the accustomed route of the Perahera and the continuance of the music was an essential part of the rite; and that the acts of the Government Agent of the Central Province were a violation of the rights conferred upon the plaintiff by that Convention.

This Regal dispute was keenly followed by all religious groups in Ceylon, and the decision in favour of the devale authorities came as a great relief to the Buddhists. But to their dismay the government appealed against this judgment, and the Supreme Court reversed this judgement on 2nd. February 1915. After the case had been argued in the Supreme Court and during the period its judgement was reserved, there had been an attack by Moslems on a Buddhist religious procession in the vicinity of Kurunegala on 27th January 1915; several Moslems were indicted on a charge of rioting and unlawful assembly, and the District Judge of Kurunegala found six of them guilty of the charges preferred against them, but treated them " as leniently as possible in the hope that better relations will be established between the parties and that each side will exercise greater tolerence towards the other ".

But instead of greater tolerence the patience of both sides began to wear thin. This litigation and its results had the effect of embittering the feelings of Buddhists towards the Coast Moors whose opposition, they were led to believe, had caused the authorities to withdraw a right which the Buddhists had experienced for several centuries. The Coast Moors were elated at their success, and proceeded to obstruct religious processions of Buddhists and Hindus even more vigorously than before.

continued

E 106

On Wesak day, May 28th 1915, a disturbance occurred in Kandy owing to the objection on the part of the Coast Moors to Buddhist carol processions passing their mosque in Castle Street with the usual accompaniment of music. They had previously attempted to prevent Buddhists from erecting a Vesak dansala on a vacant Municipal site in Kandy which had been used for the purpose for many years past. These incidents caused considerable tension, and the situation was particularly dangerous because of the usual crowds that greater in Kandy on Vesak Day. On the following evening there was heightened tension on account of a false rumour that the Dalada Maligawa was to be attacked by groups of Moslems from Colombo and South India. The streets of Kandy began to fill in with people from the neighbouring villages who had come to protect the Maligawa. The crowd however, were peaceful enough till the shooting of a Sinhalese lad provoked the retaliatory violence. Though several people identified the assailant - a Coast Moor - no one in authority made any attempt to arrest him, or to calm the crowd. The lackadasical attitude of the authorities incensed the crowd who proceeded to attack shops and houses belonging to Muslims, and continued to do so till late that night causing damage to property.

Next morning (Sunday 30th May) the crowds gathered stronger in the streets, clamouring to have their grievances laid before the authorities, and to obtain redress. Meanwhile, a group of influential persons belonging to all communities, called on the Government Agent, and begged of him to intervene to bring about a settlement of the dispute between the Moors and the Buddhists. Their efforts wwre in vain. The inevitable collision occurred in which several persons were killed. The arrival of a group of armed Punjabi soldiers helped restore order, their mere presence was sufficient to dispose the crowd, there being no resort to bayonet or shot. It demonstrated the culpable negligence of the police and the civil authorities in Kandy in making no show of force earlier.

The civil authorities in Kandy deserve condemnation for other reasons as well. Government Agent Saxton and his subordinates had seldom showed the impartiality that was expected of them. From the Wallahagoda devale dispute in 1912 to the Vesak riots in Kandy in 1915, their sympathies had never been with the Buddhists, and this attitude gave the Coast Moors encouragement in their hostility and intolerence to Buddhist rites and ceremonies.

Exaggerated rumours of the minor clashes in Kandy, rumours of Coast Moor depredations seeped into the neighbouring districts, provoking rioting and alloting at Gampole, Matale, Kadugannawa, Kegalla, Rambukkana and a few other places in the Kandyan districts.

But more serious in its consequences was the spread of these rumours to Colombo where the urban working class and the city poor who, sensitive to the rise in prices and the groth of un-employment at the outbreak of the war, proceeded to attack Moor shops which symbolised " the profiteering and unfair trade practices which caused hardship to them ". The riots in Colombo had been sparked off by the skilled workers of the locomotive workshops at Maradana the most alert and most militant section of the working class. Governor Chalmers described the riots in Colombo as a " sympathetic but independent outbreak, which while retaining the anti-Mohamedan stamp of the original Kandy outbreak was essentially more turbulent and chriminal in character, actuated by little or no religious impulse and bent on plundering and wounding or killing the Moor traders ".

In Colombo as in Kandy the inactivity of the police encouraged the mob. No org nised effort was made to clear the streets or to any of the offenders. The apparent indifference of the authorities seemed to give credence to a rumour that had gone round Colombo that since England was at war with Turkey, the colonial administration in Ceylon would not interfere with the attack on the coast Moors. The news of these disturbances in Kandy and in Colombo and the inaction of the authorities travelled rapidly along the sea-coast, and into rural areas, causing great excitement and in many places leading to violent attacks on property, the violence being often provoked by wild rumours of Moslem depredation.

continued

E 107

The spread of this wave of lawlessness might have been checked if the authorities had been firm enough in the early stages. Wherever precautionarymeasures had been adopted, such as at Badulla and Kurunegala, there was hardly any trouble. And in other places as soon as a show of force was made, the crowds dispersed and the riots ceased completely.

When the Government decided to be firm, it adopt a series of panic measures. Martial law was proclaimed in seven provinces, in two of which there had been no disturbances at all; Martial law was proclaimed on 2nd June, and though conditions returned to normal in less than a week, the rigour of martial law continued in five provinces till August 30th. The government was clearly ignorant of the true causes of the disturbances, and of their development, but they made no attempt ascertain the truth of consulting the represent- ative leaders of the different communities. This was particularly important because the Governor, the Colonial Secretary and the Attorne General were new to the country, and, as events were to show, the civil service had little contact with the people of the country. But the administration " lent their ears to reports and rumours set on foot by irresponsible persons as to the origin and aim of the riots - stories as groundless and false as those that spread in the villages and were accepted as true by the ignorant masses - and they began to regard this outbreak as a deliberately organised attempt on the part of the Sinhalese people as a whole to defy the authority of Government Nothing occurred in the whole course of the riots which could lend the slightest support to such a view ".

Sinhalese leaders were to complain that " (It) was under the belief of a conspiracy that official investigations proceeded, and the measures adopted in this frame of mind were unconscionably harsh and indiscriminate in their application. They were directed not so much to the punishment of those who actually took part in the riots - a few thousands all told - but to the detection and the exposure of this imaginary vonspiracy, and to the chastisement of the whole Sinhalese nation for its alleged conspiracy in the crime of treason ".

Since the colonial authorities seemed to be acting on the assumption that the riots were a "rebellion" against British rule led by the Sinhalese, the radical elite were bound to be the first victims of any official action. Buddhist temperance leaders immediately came under suspicion, and were the first to be arrested, outwithstanding the fact that many of them had used their influence in the restoration of order, and in protecting the lives and property of many coast moors. The Colonial administration seemed determined to detain any Sinhalese who had shown the slightest inclination to challenge authority in the past. The railway workers, particularly the militant trade unionists in the locomotive workshops, were as much subject in this respect as the Buddhist temperance leaders; twenty-eight railwaymen, including nineteen, from the locomotive workshops, were arrested and at the end of June they 'deported' to the Eastern Province.

The excesses committed under martial law anticipated some of those devised by General Dyer's subordinates after the Jallianwala Bagh incident. Proclamations issued by the Officer Commanding the troops, and by the Special Commissioner, appointed by him, followed in quick succession, " enforcing the most harassing restrictions and prohibitions and imposing on the people burdens and penalties which were unjust and oppressive ". European residents in Ceylon - employees of commercial establishments in Colombo, and superintendents and their assistants on the estates - were, for nearly three months, entrusted with the task of enforcing military orders. " These men

continued.

E 108

" These men, unfitted both by training and temperament to exercise with discretion and moderation the estra-ordinary powers vested in them, rushed over the land in motor cars accompanied by bands of soldiers, and by their merciless treatment of the people and deeds of violence established a reign of terror ... ". But the severest criticism was direct at the activities of the Special Commissioners, twentysix in all, who were appointed under Martial Law to inquire into the origin and causes of the riots, assess damages, and secure contributions for the payment of compensation; their visits to various parts of the country have been described as being very much like " punitive expeditions to some enemy territory ".

The other charge was given special emphasis - despite the fact that the ordinary courts were in session during the disturbances, after the riots had ceased and tranquillity had been restored General Field Courts Martial were constituted to try cases connected with the disturbances. For this purpose advantage was taken of an Order-in-council proclaimed in Ceylon on 5th August 1914 at the outbreak of the war, which reserved to the governor the power of remitting cases to courts martial. Not only was there no justification for this course of action, but what was worse, the manner in which these military courts conducted their affairs led to grave dissatisfaction. These military courts were composed of officers possessing no judicial training or experience, and little knowledge of the people and their ways of life and thought, and incompetent theregore to sift and weigh the evidence placed before them.

The non-official members of the Legislative Council led by P. Ramanathan the Ceylonese representative who made a number of celebrated speeches on behalf of the Sinhalese, made a spirited attempt to secure the establishment of an impartial enquiry into the complaints made against the authorities for their conduct during the period of the riots and martial law, but to no avail. The government was determined to maintain its position, and indeed to give legality to the acts of its officials, As in 1848 an Act of Indemnity put these officials beyond the reach of the law. An attempt was made to secure the appointment of a body of Commissioners from England to enquire into the incidents connected with the riots, but again without success, for the Imperial government was in no mind to let inquiries of this nature hamper its war effort. Authority had to be maintained at all costs.

Governor Sir Robert Chalmers, whose incompetence and inexperience, had not a little to do with these tragic events, did leave in 1916, but - from his point of view - in much happier circumstances than Torrington in 1850. It is a curious coincidence that the man whose job it was to repair the damage caused by the riots should have been another Anderson. And it is a tribute to the work of Sir John Anderson that within a year he had regained for the colonial authorities a measure of trust from the various communities in the island, but mainly from the Sinhalese. He died in Ceylon in 1918 before his work was complete, but his conduct during his brief stay in the island was memorable for his conciliatory attitude, his sence of fair play and his obvious magnanimity. On the occasion of his death, the officials in Ceylon indulged in a tasteless display of "Blimpish" pique. But it is to Anderson's credit that his conduct in his brief tenure of the post of Governor of the island, had served to erase the worst effects of Chalmer's rule. If there was surprisingly little rancour and bitterness among the Ceylonese elite at their treatment they had received in 1915-16, it was due in the main to Anderson's work.

continued

E 109

The first World War of 1914-18, and riots of 1915 marked a decisive turning point in the history of the nationalist movement in Ceylon. There was a greater insistence, thereafter, on more sophisticated political organisations and greater emphasis on a programme of self-government. The division into radical and moderate elites continued, but there was profound changes in both groups. The radical elite of the pre-1915 era had shown little desire for political organisation despite their great commitment to nationalism; but they had shown a preference for religious and cultural issues. The radical elite of the post 1915 era were less concerned about these politico-religious issues; their outlook was secular, and their interest was in radical political organisations, in the Labour movement, and in democracy and political independence. This difference in outlook and temperament was best seen in the two men who may be regarded as the leaders of the radicalism of their day, Anagarika Dharmapala in the pre-1515 phase, and A. E. Goonesinghe in the next. In the character of A.E.Goonesinghe one sees the subtle transformation of the religious and cultural nationalism of the first phase into the more secular political radicalism of the 1920's and 1930's. The moderate elite were themselves changed by the events of these years; they became more interested in political organisations, and less inhibited in their demands for political and constitutional reform. But the moderate elite was soon divided on communal lines after 1919 as they had not been before 1915.

As early as 1915, a group of young men secular in outlook than Anagarika Dharmapala, but just as strongly committed to the cause of nationalism, had banded together in a political organisation. The Young Lanka League, as a gesture of opposition to the moderate leaders of their day. The Young Lanka League was formed on 2nd. March 1915 the centenary of the cession of the Kandyan Kingdom, and from the outset they pledged themselves to secure the liberation of Ceylon from foreign rule. The Indian National Congress was their model from the beginning. From 1915 to 1922 the Young Lanka League and its journal Young Lanka (established in 1918) aimed at creating a new approach to policies in Ceylon, and injecting new life into a nationalist movement which they felt to be languishing under the leadership of the moderate elite.

The Young Lanka League has been justly described as the first radical nationalist association to be formed in Ceylon with an openly anti-British policy. Almost immediately after its formation the League attracted the attention of the authorities; its activities came under suspicion during the 1915 riots. The leading members of the League were arrested under martial law. A.E.Goonesinghe one of the founder members had his house searched, his books and the minute book of the League confiscated. Goonesinghe was charged with conspiracy to overthrow the government, and he spend 52 days in jail, the first time he had come to the notice of the police as a nationalist and potential trouble maker.

The Young Lanka League from this experience with its radicalism strengthened. In October 1918 Young Lanka asked " Are we to be eternally governed by the English ... are we to end of time to remain the premier colony of the British Empire ?" and proceeded to outline a programme of action which stamped it as the most militant wing of the Ceylon nationalist movement. Their model was the Indian National Movement, and they lost no opportunity of contrasting the conservatism of Ceylonese political leaders with the idealism and radicalism of the Indian leaders. The League adopted swaraj as its aim, and non-co-operation, passive resistence and boycott of British goods as its methods of action.

When the Ceylon National Congress was formed in 1919, the Young Lanka League affiliated to it, and became a radical pressure group continually in conflict with the moderates.

continued

E 110

The formation of the Ceylon National Congress, the political organ of the moderates elite was perhaps the major political event in the decade that followed the riots of 1915. After the riots of 1915 the demand for a greater degree of self-government became more insistent. In April 1917, the Ceylon Reform League was begun in order to agitate for constitutional reforms and in December 1919 this organization joined the Ceylon National Association and the Jaffna Association in forming the Ceylon National Congress with Sir Ponnambalam Arunachalam as its first President.

Two strands of nationalism existed within the Ceylon National Congress. First, there was the moderates who believed in negotiation along properly constituted channels, and whose methods of action were the memorial and the deputation; and political objective, a greater measure of representative government based on limited franchise. The second strand was the radical nationalism of the Young Lanka League and A.E.Goonesinghe, which repudiating constitutional methods advocated civil disobedience, boycott of British goods, and passive resistence - their aim was self-government based on universal suffrage and they viewed with suspicion any compromise with this goal. Their model was the nationalism of Indian National Congress which at this time was coming increasingly under the influence of Mahtma Gandhi.

The moderate strand of nationalism was much the more prominent in the affairs of the Ceylon National Congress, and indeed in the policies of the country. Conservative, cautious, pedestrian, and ham-strung by its commitment its own narrow conception of constitutionalism, the Congress never enjoyed the mass appeal of its Indian counterpart. Nor was it at anytime the inspiration or hope of the younger intellectuals, who were attracted before 1931 by the idealis of Gandhi and the more forward looking young men in the Indian National Congress and after 1931 by Marxism. Briefly, they were a generation behind India in their political programme, and as a result, their achievements always appeared to be more limited than they really were and their more radical critics were left the opportunity of building for up themselves an image of idealism and a more positive reaction to the political and social problems of their day.

The first great challenge faced by the Ceylon National Congress was the agitation for constitutional reform inspired by events in India, Egypt and Irel and by allied propaganda in the war of 1914-18. The Congress was greatly concerned to prove to the Colonial Office, that the agitation in Ceylon was genuinely national, and that Mc.Callum's gibes were without justification. At the same time they insisted that political agitation would be strictly peaceful and constitutional. Article I of the Constitution of the Congress

continued

E 111

Congress declared that its aim was to secure for the people of Ceylon responsible government and the status of a self-governing member of the British Empire " by constitutional methods ".

The agitation of constitutional reform bore fruit in the short-lived constitution of August 13th 1920 by which, for the first time, there was an unofficial majority in the Legislative Council though, significantly, not an elected majority yet. Agitation against this constitution began even before it was brought into operation. Even the moderates who accepted this constitution with great reluctance never looked upon it as anything more than a stepping stone to further progress. The Young Lanka League were opposed to the acceptance of 1920 reforms, and were severely critical of James Peiris, D.B.Jayatilleke and F.R.Senanayake who led the Congress agitation at this time. Young Lanka described moderation in policies as " the safety valve of the coward and the convenient creed of the slave ". Where the leaders of the Congress were inclined to continue in the path of moderation and constitutional agitation, the Young Lanka League unsuccessfully urged Congress to initiate a movement for the boycott of British goods.

The moderates, however, were hampered by a new development which certainly strengthened the hands of the colonial authorities who were not inclined to make any substantial concessions to Congress. Differences arose between the Sinhalese and the Tamils and they drifted apart, the former to continue through the Ceylon National Congress their agitation for exclusively territorial representation, the latter to urge through their own organisations the need for the maintenance of the principle of communal representation. These divisions played into the hands of the Governing Manning and the Secretary of State, the Duke of Devonshire when they sought to reject the claims of the leaders of the Congress.

There was in fact a remarkable parallel between developments in Ceylon in the years 1921-3 and a similar situation in India in 1907. Manning was another Minto, and Ponnambalam Arunachalam a rather more adroit and politically alert Aga Khan, and Devonshire - here the parallel ends - even more conservative than Morley. The tragedy of it was that the communal harmony that had prevailed since the first reform of the Legislative Council in 1910, a harmony which was strengthened by Ponnambalam Ramanathan's courageous efforts to obtain redress for the injustice and humiliations suffered by the Sinhalese in 1915, should have disappeared at the first prospect of the approach to representative government for Ceylon. How these communal differences came about, and why, are questions to which no adequate answer can at present be provided. None of the major figures involved in these controversies ever issued a coherent, much less a comprehensive statement on his position in them, and the official papers(particularly those at the London end) will not be released for several years more.

continued

E 112

Some of the stages in the estrangement may be outlined. There appears to have been a significant change in the attitude of Sir Ponnambalam Arunachalam on questions of constitutional reform, and particularly on the issue of communal representation in the years 1920 and 1921. He broke away from the Ceylon National Congress and transferring his activities to Jaffna where on August 15 1921 he founded the Tamil Mahajana Sabhai.

In his defence Arunachalam asserted that he was compelled to adopt this line of policy because Sinhalese leaders notably James Peiris and E. J. Samarawickrema had gone back on a pledge given in 1918 at the time of the formation of the Ceylon National Congress with regard to a Tamil seat in the Western Province.[1] His critics urged that this pledge involved no precise commitment on this, and that it was merely one " to accept any scheme which the Jaffna Association may put forward so long as it is not inconsistent with the various principles contained in the resolutions (at the conference of December 1918). " The most important thing being that of territorial representation. They even suggested that there were other and more personal reasons for Arunachalam's decision to quit the Congress ".[2] Sir Ponnambalam Arunachalam during the time he was President of the Congress was one of the most ardent supporters of territorial representation, and he had vehemently condemned the perpetuation and extension of communal and racial representation. Unfortunately, owing to personal difference (s) between (him) and ... James Peiris in regard to the representation of the City of Colombo (he) withdrew from the Congress. (He) had personal ambitions of his own to represent the city of Colombo and felt that he had been thwarted in realising them by Mr. Peiris offering himself for election ...[3] But it is difficult to reconcile the statement with the widely held belief at that time that Arunachalam far from wanting to represent the city of Colombo had actually urged and encouraged James Peiris to stand for election. And besides, Arunachalam always insisted that while he believed in the primacy of the principle of territorial representation, he had never neglected to emphasise the need for adequate safeguards for the minorities; he implied that a separate seat for the Tamils in the Western Province was prominent among these safeguards.

In their defence of Arunachalam's action, Tamil organisations emphasised the significance of the first elections under the traditional system of representation after the reforms of 1921 which returned 13 Sinhalese and 3 Tamil unofficial members as against the near equality of Sinhalese and Tamils in the old Council. It is this development that made the Tamil Reserved Seat in the Western Province assume its peculiar prominence, and the reluctance if not refusal of the Sinhalese leaders to commit themselves to support this demand at the next revision of the constitution despite the pledge given in 1918 appeared, in this context, in a more sinister light than it

E 113

than it otherwise would have, for the Sinhalese leaders could have pointed out that their refusal to yield on this issue was actuated solely by a desire to convince the colonial authorities of the overwhelming importance of the principle of territorial representation in any scheme of constitutional advancement for the future.

Governor Manning adriotly used these differences between the leaders of the two major communities to thwart the Congress in their demands for a more broadbased measure of constitutional reform. He seized the opportunity provided by the Tamils' demand for a separate seat for themselves to drive a wedge between the two communities. Congress leaders outlined the Governor's course of action thus. " Apparently at about this time (in 1921), with the knowledge if not at the suggestion of the Governor, Sir P. Raman Ramanathan entered into pact with some other communal representatives in Council, one term of this secret arrangement being a reserved seat for the Tamils in Colombo. The parties to this bargain submitted in February 1922, a "Joint Memorandum" laying down the principles to be followed in revising the constitution and containing a detailed scheme of representation on a communal basis. Every attempt that was made in Council to secure publication of this document was resisted by Government, and it remained a secret until September 1922, when ... the Ceylon Daily News published it in its entirety. In the meanwhile the Allocation Committee which had been appointed subsequent to the debate on Mr. Peiris's reforms resolutions had submitted its report. But this was an entirely superfluous task, for the Governor's recommendations (Lond. 1809) simply followed both in regard to principle and detail, suggestions made in the "Secret Memorandum". 1

While the moderates were drifting apart, and the divisions among them being used by the colonial authorities to thwart demand for a more comprehensive measure of constitutional reform, the new radicalism of the Young Lanka League had captured the imagination of the younger politicians. The keynote of the new radicalism was an interest in trade unionism and labour activity. The moderates had made a success, if ineffective, effort to sponsor trade union activity in Colombo, but their approach was that of sporadic charity, of 'lofty' philanthrophy accompanied by a marked reluctance to champion strike action or countenance industrial unrest. But the grievancies of the workers were of a kind that could hardlybe satisfied by these measures. During the years following the end of the war of 1914-18, there was widespread unrest among the working classes as a result of the post-war economic dislocation - there was a shortage of rice and a consequent increase in its price, while there was no shortage of rice and a consequent increase in its price, while there was no corresponding increase in wages. In 1920 these conditions led to a revival of

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E 1164

rivival of strike action first among the railway workers, and then the first major strike in the Colombo harbour. The trade unions formed by the moderates proved to be totally incapable of meeting the situation created by this wave of labour unrest, and significantly the workers themselves - particularly the dockers - preferred to rely on their own resources rather than consent the existing workmen's organisations. The moderates had failed because they were not militant enough and into the void created by their failure stepped the radical elite led by A. E. Goonesinghe who supplied a new and more forceful leadership.

Notes. (page 18). 1. At a time when Tamil opinion was sceptical about the principle of territorial representation, and i indeed of any concerted political action with the Sinhalese, Arunachalam had secured the co-operation of the Tamils on the strength of a written assurance given by James Pieris and E.J. Samarawickrema as Presidents of the Ceylon National Association and the Ceylon Reform League respectively, pledging themselves " to accept any scheme which the Jaffna Association may put forward ... and to active support a provision for the reservation of a seat to the Tamils in the Western Province ".

2. 173.

(page 19). 1. Governor Manning's subsequent actions leave room for considerable misgiving about his role in these developments. In June 1923 a public meeting was held in Jaffna for the purpose of arranging a "fitting welcome to the Governor". Sir A. Kanagasabai (nominated member of the Executive Council) Chairman of the Committee appointed to make arrangements fo for the occasion remarked that the Tamils were beholden to Governor Manning " who had actually fought their case for them after having shown and advised them what they should do. And it was (he) who obtained for the Tamils the preferential treatment and concessions as outlined in the Draft Scheme of Reforms ... " . Congress leaders complained that in his speeches at Jaffna on this occasion Manning amply confirmed Sir A.Kanagasabai's " account of the genesis of the proposed scheme of representation ".

The Times of Ceylon of June 13 1923 published the following summary of Manning's speech in reply to an address of welcome:

> " His Excellency replied at length and thanked the Tamils for the welcome given him and supporting his reform despatch, and intimated that it would please them to hear that all his recommendations, including the seat in the Western Province had been sanctioned, and that the Secretary of State had further thanked the Tamils for simplifying his task. A high compliment was paid to Sir Ponnambalam Ramanathan for the assistance rendered in drafting the reform proposals. The seats given to them, His Excellency said, was their birth-right, and they were justified in fighting for them ".

The most spectacular political action of the Young Lanka League, and one which brought them into contact with the urban poor of Colombo was the anti-poll tax campaign. All adult-males who did not pay a poll tax of Rs.2/- per annum had to work on the roads for six days in lieu of payment - a system which originated with the Road Ordinance, Ordinance 5 of 1848. As a tax it was not particularly enerous but there was the feeling that it offended against the dignity of the individual, and, in any case it was irksome enough. Besides it effected mainly the poor since the more affluent could afford the money payment. Inspired by Gandhi's Civil Disobedience movement, the Young Lanka League started a campaign against the poll-tax. The movement was hailed as a successful attempt at non-co-operation. " This campaign ", the Young Lanka of 7th May 1922 declared " marks a new era, for the masses have embarked on the road of political endeavour." The Anti-Poll Tax campaign which was held annually was a popular success and attracted a great deal of attention among the poorer classes of Colombo. It was through his participation in this campaign that A.E.Goonesinghe first came into close contact with the city's working population, and was struck by the shortcomings of the existing working class organisat-tions.

The poll-tax was abolished in 1922; its abolition marked a real triumph for the radicale, who next turned attention to trade union activity.

In contrast to the moderates the young radicals of the Young Lanka League gave their support to militant action by the workers in the form of strikes. Goonesinghe saw the need for a strong militant trade union organisation which would support the workers against their employers and not merely be a conciliating body which would seek to intervene when disputes arose between worker and employer. On 10th September 1922 the Ceylon Labour Union was formed; the Young Lanka of 17th September 1922 in an editorial on the Labour Union visualised it as a fighting organisation that would be truly representative of workers, unlike the trade unions formed by the moderates which were " guided and controlled by a capitalist clique", dispensing patronage to the workers.

Only five months after its formation, the Ceylon Labour Union assumed the leadership of the general strike which swept the city of Colombo in February and March 1923. Despite its ultimate failure the strike was significant for many reasons. It has been described as the first effective challenge made by labour against the employers; it was a spectacular show of strength which brought the economic life of Colombo to a standstill. The strength of the union was derived from political factors. It presented a challenge not merely to individual employers but to the political and social structure of the country for the new labour leader directed his

continued

E 116

directed his attacks against the colonial authorities, the Police, the moderates in the Ceylon National Congress, and the leaders of the moderates' trade union, the Ceylon Workers Federalism.

The radical elite gave Goonesinghe and the strikers their strongest support. One of Goonesinghe's staunchest supporters was the militant nationalist C.E.Corea. Anagarika Dharmapala who regarded strikes by Ceylonese workers as a manifestation of the 'national spirit' encouraged Goonesinghe, and contributed to the strike fund.

By 1923 Goonesinghe was a popular here. He himself had learnt a great deal from the ordeal of the strike; in particular he began to appreciate the political potential of the masses, and from this time onwards he began his consistent advocacy of a representative government based on universal suffrage. After the 1923 strike the Ceylon Labour Union became at once the leading trade union in the country, and the most radical force in Ceylon politics. The Ceylon Labour Union attempted to consolidate its position as the dominant influence over urban labour, while at the same time dissociating itself from the policies of the moderate elite, and branching out to form a separate political movement.

The moderates, in the meantime, were concerned with the problem of constitutional reforms. The Ceylon National Congress had been agitating for Legislative Council of forty-five members of whom twenty-eight were to be elected on a territorial basis; a speaker elected by the Council to provide over its deliberations; a slightly widened franchise, and an Executive Council one half of which was to be recruited from the elected members of the Legislative Council. Governor Manning skillfully used the divisions between Congress leaders and Tamil representatives to thwart the former. The reforms of 1923 gave Ceylon a Legislative Council of 49, 12 officials and 37 unofficials; 23 of the unofficials were to be elected on a territorial basis, and 11 on a communal basis, and the remaining 3 being nominated. Provision was made for a member elected by the Council to preside over its deliberations in place of the earlier system under which the Governor presided at sessions of the Council. The Constitution was so framed that in a crisis the government still outvote the Sinhalese and Tamils who between them possessed 22 votes, provided that the other minorities all rallied to its side. But this proposal was not adopted in its original form. The Ceylon National Congress vehemently opposed the 1923 reforms and as a gesture of consiliation, the Secretary of State the Duke of Devonshire, allowed two more seats to the Low Country Sinhalese areas, and he yielded

continued

E 117

yielded also to the representations of the Muslims, and the Indians who were supported by the Congress, and agreed to the election instead of nomination of the Muslim and Indian members, thus increasing the number of elected members to 29. He thus not only gave Ceylon a representative legislative within the meaning of Section I of the Colonial Laws Validity Act of 1865., but also upset the delicately balanced structure of representation devised by Manning. The Duke of Devonshire had made the mistake of placing too much reliance upon Manning's contention that Ceylon was so commonly divided that the various communities could never unite.

As far as Congress leaders were concerned the advance made in 1923 was decidedly meagre, and more than overshadowed by other developments. Their proposals for a widening of the franchise had been rejected; the governor's power of certification was continued and indeed it was intended to act in the same way as an official majority in the Council; the Executive Council continued to be a predominantly official body; and above all the principle of communal representation had been maintained despite the strong opposition of Congress leaders had hoped for something on the lines of the Montague Chelmsford reforms; what they got was an imitation of the Morley-Minto reforms.

The moderates were deeply disappointed, but they were still unwilling to change their tactics despite the criticisms of men like A.E.Goonesinghe. In his Presidential address to the Ceylon National Congress in April 1923, H.J.C.Perera expatiated on the merits of 'the old Constitutional method'; he argued that " The only method of s securing lasting, permanent, and substantial rights was the method known to the civilised world and always exercised by the civilized world, namely constitutional methods". He could not avoid taking a sly dig at " the revolutionary method " advocated by the younger members.

Between 1923 and 1927, however, A.E.Goonesinghe and the radicals parted company with the moderates. Though he opposed the policies of the Congress leaders Goonesinghe believed that radical associations - could act as pressure groups with the Congress. Thus, as a member of the Young Lanka League he had been active in the affairs of the Congress, and in 1922 the Ceylon Labour Union also affiliated to the Congress. But it became increasingly difficult for the radical to work with conservatives like H.J.C.Perera and James Peiris. Goonesinghe who came increasingly under the influence of the more radical wing of the Indian National Congress found it exceedingly irksoms to continue his association with the conservative Congress in Ceylon.

The difference on tactics in the struggle for constitutional reform has been alluded to, but there was equally significant differences on social issues. One such issue was the labour movement.

The moderates in Congress were deeply perturbed

E 118

labour movement. The moderates in Congress were deeply perturbed at the militant tone of the new labour movement and they were not a little disturbed at the strike of 1923. They looked upon Goonesinghe as a trouble maker and irresponsible agitator, and were by no means inclined to lend their support to the Ceylon Labour Union - indeed, Goonesinghe was to complain at the complacency of the moderates in 1923 and their great reluctance to come out in support of the strike. The fact is that Congress leaders were not interested in labour problems; the subject of labour was only mentioned in passing in the annual addresses of Congress Presidents, and when labour questions were referred to at any length it was only to counsel moderation in the course of thin veiled criticisms of Goonesinghe's militancy. Besides, the radicals could justly complain that Congress members in the Legislative Council had shown little concern for such questions as minimum wages, workmen's compensation, unemployment relief and the right to form trade unions.

But the final break between Goonesinghe and the Ceylon National Congress came in 1927 over a fundamental difference in policies. By 1927 a reform of the Constitution was in the offing, and with the arrival of the Donoughmore Commissionnera in the island in that year, the differences between the radicals and the moderates came to a head. There was little doubt that a further and substantial measure of constitutional reform was about to be conceded. But w while congress leaders set their sights on constitutional reform per se, Goonesinghe raised the issues of universal suffrage.

From 1923 onwards when he first came to realise the political potential of the working class, Goonesinghe had urged Congress to accept the principle of ~~the working class,~~ manhood suffrage, but he found Gongress leaders coldly unysmpathetic on this issue; while a more enlightened few were willing to consider a trifling extension of the franchise, the bulk of them were only willing to extend to women the limited franchise that men enjoyed. With the arrival of the Donoughmore Constitution to examine the question of the reform of the Constitution, universal suffrage became an important issue in Ceylon politics.

A.E.Goonesinghe on behalf of the Labour Union, presented a memorandum making a strong case for universal suffrage; he argued that the paucity of social legislation in the country was the direct result of the limited franchise then prevailing ". " ... The great majority of the legislators " the memorandum asserted " are men of wealth, many of them proprietors of large estates ... or connected with commercial or industrial organisation. The conditions governing election to the Legislative Council are such that nothing else could be expected. The franchise qualifications have been so framed as to deny it in effort to the working class of the island. No wonder nothing of a positive nature has been done by the Legislature to safeguard their interests." During the sittings of the Donoughmore

E 115

Donoughmore Commission, Goonesinghe emerged as the only advocate of universal suffrage; the leaders of the Ceylon National Congress continued to insist on a limited franchise.

The immediate result of these divergences on the suffrage question was the disaffiliation of the Labour Union from the Congress. Those members of the Labour Union who continued their association with the Congress were expelled, and the way seemed open for labour in Ceylon to assume an independent role.

After the publication of the Donoughmore Report, another point of divergence between Goonesinghe and Congress leaders emerged. Goonesinghe was enthusiastic about the Executive Committee system, while the Congress hankering after the more orthodox Cabinet system had their reservations about this innovation.

On both these counts the Ceylon National Congress was regarded by the British Labour Party as representing an indigenous plantation and merchant aristocracy, not only in the question of suffrage, but in his acceptance of the Executive Committee system designed both to secure minority participation in the government and to exclude Ceylon National Congress 'label' . The attitude of the Labour Party towards Ceylonese politicians was to a large extent determined by Drummond Shield who supported Goonesinghe as the representative of the radical forces in the country. As a result when the Ceylon National Congress protested to the Labour Party against the Donoughmore reforms, Ramsay MacDonald influenced by Drummond Sheild accused the Congress leaders of being " ... capitalists and large landowners ... opposed to the franchise, " and praised the Ceylon Labour Union for all independent stand.

Indeed the relationship between A.E.Goonesinghe and the British Labour Party is an extremely interesting one. From its inception the British Labour Party had been looked upon by nationalist and labour movements in the colonies as the one force in British political life sympathetic to their demands. The appeal of the British Labour Party lay in its anti-Imperialist slogans, its belief in racial equality, and its advocacy of the cause of the workers and the underprivileged. There was a great deal in common between the Labour Party in Britian and A.E.Goonesinghe; the later convinced supporter of the Gandhian principle of non-violence, was against revolutionary politics but was at the same time a militant fighter for the cause of the worker and a staunch advocate of political freedom for Ceylon. In the Labour Party he was to find a useful ally and during the 1920's many prominent members of that party became his advisers and supporters. A few weeks after his return from a visit to England in 1928, Goonesinghe acting on the advise of British Labour leaders and making use of the experience he had gained by this study of the British Labour Party ~~and all Ceylon Trades~~ and the Trade Union Congress, he formed the Ceylon Labour Party and the All Ceylon Trades Union Congress.

continued

E 121

OBSERVATIONS UPON THE REBELLION IN CEYLON

IN

1848

BY

LIEUTENANT-COLONEL WATSON

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E122

OBSERVATIONS UPON THE REBELLION IN CEYLON, IN -: 1848 :-

LIEUTENANT-COLONEL WATSON

I ARRIVED in Ceylon in December, 1824, as Ensign in the 83rd Regiment, was removed upon application to the 58th Regiment, and exchanged into the Ceylon Rifle Regiment, from which I was promoted to an unattached company, and returned to the Rifles shortly afterwards, as Captain on full pay, and was commanding the detachment of my regiment in Kandy upon the outbreak of the Rebellion, in 1848. During my services in this country I was for upwards of twelve years employed in both the Surveyor-General's and Commissioner of Roads Departments; my duties in both caused me to be constantly in many outlying districts, and threw me much among the inhabitants of the Kandyan country. When pursuing my duties as road-tracing officer in the Roads Department, I usually located in some headman's house, when working in such parts of the country as afforded accommodation by the neighbouring villages, and in consequence had ample opportunity of becoming acquainted with the character and feelings of the Kandyans, amongst whom I was very generally known, and from the conversations I frequently held with them - and, indeed, I lost no opportunity that presented itself - I felt conscious that the most antagonistic feelings were entertained towards the British Government. Previously to the Coffee enterprise, the greatest subject of opposition and discontent arose from the curtailed authority of the chiefs and minor headmen, who complained that they were not treated with that respect due to them, and that Rajahkaria (gratuitous, compulsory labour at their bidding) was no longer performed, and even their temple (Rajahkaria) could not be commanded, and, in consequence, their temples and religion were simultaneously falling into decay, that low-caste people dressed as they pleased, and that even a Rhodia (very low-caste) woman appeared in public with her cloth below her knees, and her breast covered, instead of a cloth round her waist sufficient only to protect her person from total indecency ! Sir Robert Horton tried a well-intentioned though rather premature abolition of Rajahkaria (forced labour without payment) for a short period during the year upon the public works, such as opening up the country with roads, undoubtedly very harassing from the oppression of the headmen, who took bribes from all who had to give from those whose turn it was to work, and forced those who could no longer bribe to replace those who could, so that a tale from one describes the whole :-

A petty headman in the Onvah district, who accompanied me whenever he could, answered, upon my saying I was going upon a shooting expedition, and telling him to come - " I am now ordered for the third time, out of my turn, to go to work upon the lower [illegible] I have given my last buffalo, and have nothing else

E 123

else to give, so must go." He did go, and died at his work !

I have ventured to allude to this abolition of Rajahkaria, by Sir Robert Horton, as premature, being of opinion, that had this work continued under fair and strict supervision, its abuses would have been effected, the wilder portions of the outlying districts kept in order, the country well opened up to the great advantage of the very labourers themselves, and that this hold over the population in general would have reminded them of our power over them as a conquered race, until such time as they could understand and appreciate our rule, and would have kept them from idleness, and would have prevented those opportunities of discontent, which, when released from all special authority, considered by them as weakness, through fear on our part, led to those hatchings of embryo rebellions, which culminated in the outbreak of 1848.

About the end of 1843, or beginning of 1844, I was ordered to trace a road from estates in Dumbera to the main road, to which very strenuous objections had been made, and open violence offered to former attempts by the natives. The superintendents upon the estates to be benefited thought it nrcrssary to offer their services to accompany me when working, I declined, and started with my party of pioneers, and my double barrelled gun loaded. When about to cross a small paddy field near the finish of my trace, while I was taking sights to lay my level pins, I was accosted by a man on the opposite side of the field, who demanded who I was, and what I was doing ? I took no notice, but went on placing my pickets; he kept warning me and my party to beware of what we were doing; at the same time he was joined by five other Kandyans, two of them having guns with them. I finished my work in the midst of them, when I told them I was there by order of Government, and at their threat to pull up the pegs,dared them to remove one of them at their peril. I entered into conversatio with the spokesman, who was an aratchi (petty headman), and told him the advantage the road would be to himself and the surrounding villages. He became very much excited, and in a most insolent manner, said - " Who sent for you white people here, we did very well without you; look there ! (pointing to a coffee estate) that forest was mine;' then to a sugar plantation, "that land was mine ;" then to open ground, upon which some estate cattle were grazing, " that was mine ; you have felled our forests, seized upon our chenas (open grass ground or scrubby jungle), and now you are turning our paddy fields into roads. But we have a man there (pointing to the Knuckles range of the mountains about twelve miles distant) who will soon get rid of you; he will cut the - (drawing his hand across his throat with a vicious smile) of every one of you." And uttering abusive language, he swaggered off with his companions. I knew the man had been very troublesome to the Europeans in the neighbourhood of their plantation by shooting their cattle, dogs,etc.; and upon my report of his conduc through the head of my department, Captain Skinner, the aratchi was deprived of his powers as aratchi. This statement of the aratchi's

E 124

betrayed the voice and feelings of the Kandyans in general, and was not devoid of signifance; indeed, there was truth in the warning, and I regret to admit that in my own opinion, in the complaint also, for when land came to be bought up for coffee cultivation, the Survey General's Department was unable, from want of surveyors, to supply the public demands, and private individuals who could hold a prismatic compass, and count the links in a chain, were permitted to compose a plan of any land of which the figure or boundaries had been cut beforehand by people as ignorant as themselves; consequently most ridiculous figures of surveys were the consequence and many encroachments upon the boundaries of villages occurred, in many instances, almost to the very doors of the inhabitants, unnecessarily curtailing the feeding grounds of their cattle, and preventing their cutting wood in the neighbouring forests, either for building or cooking purposes, to say nothing of the wider range in the forests, where for ages they had been accustomed to go in search of game or to gather honey.

These restrictions sorely incommoded and irritated a people who had been free to roam over tracts of country as wild as themselves. In many instances the headmen who were frequently engaged, and well paid by land seekers, for pointing out which was said to be Government land, would use the opportunity by encroaching upon the limits of what was private property, either from inimical feelings to the proprietor, or to obtain bribes from others to secure his goodwill. Thus an ill-feeling arose between the Kandyans and Europeans, which I consider was the origin of the former refusing to work; in other words, they would not be instrumental in the destruction of their forests, the loss of which they so feelingly deplored.

This cause of informality in the matter of selecting and obtaining property has ever since been a cause of anxiety, annoyance and great expense to Government, as well as to owners of property, from the mistakes made, and consequently entailing endless trouble in re-surveys and actions at law. A connection of my own held the title deed of land, say about 800 acres, and when about to make use of it, found that it had been re-sold by Government, and he obtained no further redress than a refund of his original outlay on the purchase, though land, when the mistake was discovered, had risen from 5s an acre to £5.

Another symptom of the preparations of the Kandyans to revolt was signified at an elephant kraal, voulnteered by head chiefs (none other could command influence sufficiently for this purpose) which took place about sixteen miles from Kandy on the lower Badulla road, about a year previous to the rebellion of 1848. I was present with some other visitors, among whom were some ladies. The Government Agent of Central Province, Mr. R. Buller, of course was

E125

present, and a very large concourse of people from the Dumbara and Walapane districts were also present with their headmen. During the progress of the Kraal, an old acquaintance, a headman of the Walapane district, came to me in the evening of the second day, and informed me that the kraal had been got up for the purpose of "making war;" armed men from both the above districts were at hand in the forests, and that it was intended to seize the Government agent, as also the other Europeans. The same night, about 10 o'clock, my informant visited me (I was on the opposite side of the river to Mr Buller) and said the attack was postponed, that there was no immediate danger. The next morning I mentioned what had come to my knowledge, when Mr. Buller said, "I was just coming to ask you if you had had any information, as I have heard rumours of treacherous proceedings." I mentioned the above, giving the name of my informant. The first impulse was to secure the safety of the ladies, of whom Mrs. Buller was one; but in case this should raise suspicion, their departure was delayed, more particularly as both Mr. Buller and myself had confidence of timely warning of the contemplated outbreak. Suffice it to say, this threatened outbreak, it was stated, failed in consequence of the disagreement which occurred between the leaders of the project, and the parties dispersed to their several villages. As far as I am aware, no official report of this was made. It is certain that at this time rumours were current in different districts, the heads of which did not notice officially, from fear of being looked upon as alarmists, and indeed when the head of a district visited any portion of his charge, he became the dupe of those who received him with flattering smiles of contentment and peace, and reported his model district as of devoted loyalty to a paternal Government ! Indeed, upon the outbreak of the Rebellion in 1848, there can be no doubt of the fact that the authorities were completely taken aback, as the dependence placed by the civil power (particularly the heads of districts) upon the native subordinates, added to their general ignorance of the true feelings of the people, whether Kandyans or low country, caused them to viewmerely the surface of affairs, and buoyed them up with the idea that all was as smooth as represented to them by those who knew full well how to flatter their self-importance. In proof of this, the Government Agent of Kandy with Major Lillie went towards Mataleto make enquiries as to whether there was any truth in the Bazaar reports (some five to six days' standing) of insurrection, and they retreated to Kandy after proceeding 8 or 10 miles with the astounding intelligence that Matale, only sixteen miles from Kandy, was then in possession of the rebels. Various conflicting statements given by the witnesses examined before the Committee of the House of Commons upon Ceylon affairs, must, upon perusal by any unprejudiced person, lead to the conclusion that their statements tended to support an opinion, that the annimosity of private feeling had far greater prominence

E 126

than unbiased and honest information, and resulted in the disorganisation of every proper feeling in the very country it was intended to benefit. Lord Stanley, who visited Ceylon shortly after the Rebellion, said, in writing to his father in England, " It will take generations to overcome the ill-feelings existing in Ceylon from the attacks and counter-attacks upon Lord Torrington's Government." It is ridiculous to impute the Rebellion of 1848 to the imposition of taxation, such as the gun and dog taxes, but these were used to kindle the smothered flame; but one, said to have been issued and readily propagated amongst an ignorant people to raise their hatred, was to the effect that "The breasts of their women were to be measured and taxed according to their 'size'. That the Rebellion of 1848 was some years in maturing I feel certain, as well as to its originating with the chiefs and priests, and that the former had every confidence in its success is implied by an agreement entered into by them for the distribution among themselves of the ladies of Kandy when their protectors were annihilated. Had the attack upon Matale been successful, serious apprehensions might reasonably be entertained that these arrangements might have had some chance of success, for the plan of the rebels was to weaken the garrison of Kandy by the attacks upon Matale and Kurenegala, and then to surround Kandy with a force, principally assembled in Dumbara; but, such were the exaggerated reports circulated by the vanquished at Warriapola and Matale, that the intended attack upon Kandy was frustrated, indeed, from information I obtained on the spot, I have no hesitation in stating that had we met with any check in re-occupying Matale, we should have fought our way back to Kandy in opposition to overwhelming odds, as to numbers of the rebels. We re-occupied Matale about one o'clock a.m. on the 29th July, having left Kandy at 8 o'clock p.m. the previous evening. Just as we had posted sentries,and the rest of the men had taken off their accoutrements, a planter, Mr.Lakeman, rode at full speed to us, and said that the Kandyans were coming into Matale from the Dambool side. Instantly the assembly was sounded, the men fell in while Mr.Lakeman rode towards the advancing rebels, quickly returned, and reported they had entered Matale. By this time my company of rifles were marching up the street of Matale to receive the rebels, who came on yelling and shouting. We soon met, when, Major Lillie, who was in front with the advance guard, ordered them to fire, which caused the rebels to separate in all directions, for they had entered Matale with the conviction that it was in the possession of the Kandyans. This is evidenced by their having taken prisoners, two planters, who were riding into Matale from one of the outlying estates, within about two miles of Matale, whom they made to dismount and said they would kill them then and there. The planters lighted their cigars and smoked, whilst a consultation was proceeding, but at its close they were desired to re-mount their horses to be taken before "The King" at Matale,

E 127

and there to be killed. They advanced, guarded on all sides by their captors, to within a few hundred yards of the entrance to Matale town, when the joyful ring of our bugles sounding the assembly reached the party, and so staggered their advance, that, in the moment of bewilderment, the two planters put spurs to their horses, and rode unharmed into safety. This section of the rebels I conceive to have been composed chiefly of low-country marauders and escaped "jail-birds" following in the wake of what they hoped had been the successful doings of the Kandyan outbreak offering a fair field for their thieving propensities. Mr.E.P.Wilmot, advocate for prisoners, says, in a letter addressed to Lord Torrington,dated November 8th, 1849:- " Having been a resident in the Colony for eighteen years,half of which period has been spent in the Kandyan pro provinces, in the exercise of my profession, I could not avoid observing, in the course of a pretty extensive practice, and constant intercourse with natives of all ranks, that a strong feeling of jealousy had sprung up in the breasts of the chiefs since the advent of Europeans into the heart of the country and the formation of coffee estates by the destruction of forests,which, under the Kandyan dynasty, were converted into a sort of perquisite or Royal bounty, appertaining to the offices of the high functionaries of the Crown. Considerable heartburnings also arose from the same cause among the lower orders, as the forest afforded pasturage for their cattle and game, and produced honey and firewood for themselves etctera." In the year 1843 I officiated as advocate for prisoners who were tried for high treason at Badulla (one of which number was the late Pretender), and in 1848 for those who were tried for the same offence at Kandy, and from facts that came to my knowledge from intercourse with them, combined with what transpired of their plans and aims in 1843, I entertain not the shadow of a doubt that the object of the insurrection wasthe expulsion of the British from the Kandyan province. Mahategedera Korale states:- " Had the Rebellion been allowed to continue (by which he means not checked) one day longer,the whole country would have been destroyed."

Mr.C.H.Stewart, in a letter addressed to the Colonial Secretary November 22nd, 1849, says :- "It is, I apprehend,sufficiently clear (be the cause whatever it might) that the late insurrection was no other than the result of a pre-arranged and pre-organised conspiracy to overthrow the British Government."

At the tumultuous meeting at Borella (July 26th,1848) the military were called out, and from the severe handling the police experienced, the military were about to act, when Lord Torrington appeared on the ground, and addressing Mr.Elliot, the editor of the Observer newspaper, advised him to use his influence in dispersing the multitude, which was done by his mounting upon a table, at hand, and thus addressing them - " You all know me,and I know you," and motioned to the malcontents, who, at his desire,at once dispersed.

E 128

That the Rebellion in 1848 was premeditated and systematically organised, the contrary opinions of Mr.P. Anstruther and Mr. P. Woodhouse, I conceive to have originated (from the general tenor of their evidence before the Committee of the House of Commons)in partialignorance, mixed with antagonistic feelings towards Lord Torrington's Government, and a strong dash of selfish interest. I am more at a loss to account for Sir Anthony Oliphant's change of opinion before the Committee. I allude more particularly to the following circumstance :- In answer to a question - 719 in the Blue Book minutes of evidence before the Select Committee on Ceylon affairs, Sir Anthony says - " I never said or heard anything whatever about them." During my command at Matale, whilst the Courts Martial were sitting, by which prisoners had been condemned to be shot, and sentence carried into effect, I went into Kandy, and being on very friendly terms with Sir Anthony Pliphant and family, I visited him about seven or eight o'clock in the morning, when conversation at once took place upon what was doing in my district, and generally upon the disaffected state of the country. Amongst othet questions(one very natural from the Chief Justice), our mode of trial by Courts Martial of prisoners was discussed, when I explained that we followed the rules laid down for Court Martials by Her Majesty's regulation. These Courts Martial were inspected by the Judge-Advocate-General,and highly approved of by him. Sir Anthony Oliphant then said, in a blunt manner he was accustomed to - "You are dealing too dekicately with the rascals, and too much time is taken in detailing ecidence. The court have only to satisfy themselves as to the parties being guilty, and without embodying the evidence, proceed to decide accordingly." I went from the Chief Justice's house to that of Colonel Drought, and mentioned the above conversation (upon which, however, we both agreed to continue the same course we were pursuing,writing down the whole of the evidence for and against the prisoner).I had no other motive in making known this opinion of Sir A.Oliphant's than, as it appeared to me, to be his intention,that of expediting the business in hand, for his sentiments, at that time, expressed to me, were " that the Rebellion was of a very serious and dangerous character," and I cannot account for his change of expressing himself before the Committee of the House of Commons (as I was sufficiently intimate terms with Sir A. Oliphant to know his feelings up to a certain time),but consider that Sir Anthony's memory was defective when giving evidence before the Committee, which his replies indicate. His answer to question 6880 - "Does this newspaper contain the report of your address?" " A more futile and contemptible attempt at Rebellion than this, has never before, to my knowledge, been made." And at question 6883 - "It was (the Rebellion) more like an attempt of children or of monkeys, than of reasonable creatures !" But yet the Chief Justice fiund 34 of these persons guilty of high treason,

E 129.

and further, sentenced seventeen of them to suffer death ! The conviction must occur to anyone that the Chief Justice's judgment upon the bench outweighs his subsequent opinion to the Committee, that the Rebellion was of such a nature that had Mr. Anstruther (former Secretary of Ceylon) gone to the top of a hill, as Sir Anthony expresses it, by holding up his arm and saying in Cingalese - " Every man to his tent, oh ! Israel, before I come down upon you"! they would have gone to their homes at once. Such simplicity, in a person of Sir Anthony Oliphant's station, could only be defended and apologised for by the conclusion that his best days were over, and the stage of childishness evident. Mr. P. Anstruther states in evidence, " Has had frequent communications with the native chiefs and headmen on the subject of these riots (7618-7623) from the result of the information witness has obtained he does not believe that there was any organised Rebellion, or that any of the chiefs and priests were engaged in the riots. Some few of the minor headmen were implicated, people of no consequence whatever (7618-7627), also, that there was no necessity in proclaiming martial law in order to put down these riots, nor any necessity for continuing it after the riots were put down (7628-7632)" Mr. Anstruther also states the Pretender "was a person who gained his subsistence by imposing upon the credulity of the natives of the distant parts of the country; he seemed to have been going about collecting subscriptions as charity, under pretence he was a Royal oerson, and so subsisting. He was not of the Royal Family, he was a low-country man." Now Mr. Anstruther should have known , if he did not know, that there were two members of the Royal Family then in Ceylon, one at Lenadore and the other at Colombo, in communication with the Government there. The Lenadore man, who was treated there with all the deference due to Royalty, was the person for whom the struggle, if successful, would have obtained the kingly crown, and Mr. Anstruther ought to have known, from experience in former attempts at Rebellion, that it has always been customary to set up a pretender, and not in the first instance to expose Royalty. Also, it should have occurred to Mr. Anstruther that no low-caste man would have been carried about the country in a Royal Palanquin - the Royal Palanquin was found in the Warriapola Bungalow on our way into Matale - by men of high-caste. His bearers were Royal bearers. The Pretender was a high caste man of the Kandyan district of Harrispattu, and not a low country man, as stated in Mr. Anstruther's evidence, and a fine plucky fellow he was. I first became acquainted with him in Onvah in 1827, when he used to accompany me in my shooting and boar-hunting expeditions, and upon every occasion I admired his coolness and courage, though then only a lad. He was the man who on all former occasions acted as Pretender, and so devoted as the greater portion of his life to the purpose of freeing his country from the detested beef-eaters, that he worked

E 130.

have had months to concoct and renew their efforts, with probably more successful results, when it suited them to put forth their strength at a period when, from former experiences, we may predict our preparations would not have been sufficient for the emergency. Consider then what would have been the state of the whole country. Let others, either from ignorance or evil-mindedness, say what they will, but those acquainted with facts seen with their eyes, and observed by their senses, will unhesitatingly give Lord Torrington's Government the commendation due to it, for the decisive measures promptly executed which put an end to a rebellion, that if suffered to extend, would have involved the country into unavoidable difficulty, and have caused inevitable effusion of blood and great loss of life, both to Europeans and natives. It has been stated by those inimical to Lord Torrington and his Government, not during, but after the Rebellion, to forward their interested views before the Committee of the House of Commons, that the Rebellion was a myth, and that a few policemen under the civil authorities could have quelled the disturbance. The Chief Justice, among others, although in the trials for high treason before himself, says "Gera-negamine Unanse (Priest) himself superintended the blocking up of the road to Palpatwelle: the whole country assembled to meet the King (Pretender); many were brought there by his followers, and upon a moderate calculation, there were no less than 6000 or 7000 people present. The persons thus assembled were told they were 'to go and make war in Kandy.' There is ample evidence to prove that the avowed object of the King and his party was to take Kandy and expel the English. This was the first move at Dambool, where the Pretender was crowned." Mr. Stuart, Deputy Queen's Advocate for the midland circuit, writes to Government:- " The insurrection was not confined to Dambool, and the villages thereabouts, but according to the evidence adduced at the high treason trials, the concourse of people increased as the Pretender approached Matale, on his way to Kandy; and it would appear that at Matale the assembly amounted to several thousand men, armed in warlike manner, nearly all with guns and swords." I take it therefore as incontestable, that every feature in the late disturbance renders it clear, that an organized Rebellion existed. The Pretender at Dambool declared that he was a descendant of a king, and assumed at the same time the powers and government of a king. The British Government was stated to have ceased; the people, armed and arrayed in warlike manner, accompanied by Priests, follow him in hundreds to Matale, take the town, pillage the houses of the loyal British subjects, and pursue their way to Kandy, where they were met by the military, routed, and dispersed. Kurenegalla was entered by the Rebels about the same period, Here then, we have two considerable towns taken and sacked by armed men, amounting to thousands in number, with a proclaimed King at their head, bidding defiance to all established authority, and firing at

E 131.

both places in the first instance upon the Queen's troops. It is but right that I should not omit to observe that minute and strict enquiry was made by me, among others, from the prisoners, as soon as they were taken, and before any time had elapsed for concoting a story in explanation of their conduct and motives, and it was admitted by them that they were proceeding to Kandy (the capital of the interior) with the intention of capturing it.

"FORTY EIGHT "

To The Editor of the "Ceylon Times."

Sir, - In the pages of your contemporary, a so-called Ceylon, or "Singhalese Litterateur," has been attempting to revive the infamous scenes of " 48," by holding up to ridicule the illegal acts of Lord Torrington's Government of that period of our history. Learned English authorities are profusely drawn into prove the vari various points at issue according to the legal machinations of the writer. But I think it is right at the onset to blast for ever the wild statements of what I call a " gobermouche " or verbose writer. Had the Ceylon rebellion occurred in " 58 " instead of " 48 ", not one of Lord Torrington's traducers would dare hold up their heads in the Colony without having their political reputation blasted for ever. The public opinion of the Colony would not tolerate one of them in a public capacity. Lord Torrington crushed out a secret conspiracy fermented by priests and headmen jealous of their waning influence, and who are the natural enemies of British power everywhere. A great nation must, in the face of every opposition, uphold its prestige or be degraded: and the British people throughout the world must be ever attentive to rush, like the spider on its web, to and guard any point of the great Empire threatened by arch-conspirators and the agents of priest-craft, who detest the spread of free institutions. The late war in Ashantee is proof positive to the point. It will be remembered that when telegrams were published in India about the repulse the British encountered on the March to Coomassie, that troubles began to manifestthemselves at Bombay, and that Chinese insolence began to shew itself in every direction in that Empire. It is important to note passing history, which it is said never cease to repeat itself. A good deal of abuse has been vented on Sir Philip Woodhouse for not acting with more energy at that crisis;

E13R

but he was a victim, or partly so, to the policy which crushed a Ceylon Governor for restoring peace and happiness to one of Her Majesty's colonies. Although on that account a little timid at first he performed his duty manfully in the end. I repeat that there can never be any precedent laid for carrying out martial law when once proclaimed. Its object is peace at any price, and as its ends is a legal one all its acts must be condoned; because robbers, arch conspirators, rebels, and ruthless spoliators are its only and general opponents. To curb the license of these must be a first and principal object in the minds of all loyal subjects. To rush into rebellion on account of bad government is just as reasonable as committing murder for some fancied wrong. It is every man's duty to use all the influence in his power to correct the evil acts of bad government and to assist in the establishment of a strong government bent on administering the laws impartially. This is the only antidote for rebellions, and never in the history of the British Empire was there such a splendid opporrunity for consolidating a strong government. The Conservatives have assumed power for the present and may take a long lease of it if they continue in a straightforward course of action independent of any party. The peace, happiness, and progress of the Empire have only to be assured in order to mark out in a very prominent degree the greatest Empire ever founded on earth, and which at some future period, not very remote, must have the support of all nations, whether civilized or not, progress being its chief motto and only great end. All I can say is this, that if Lord Torrington happened to land in Ceylon at any period since the Indian Mutiny he would be received with open arms everywhere for the sharp, swift, and decisive action with which he restored order to a distracted colony, chiefly caused by designing, ambitious nondescripts, aiming at power and position in the colony.

JURISPRUDENCE.

Major T.Lillie to Lieutenant-Colonel Drought,Commandant at Kandy:-

" Kandy, 3 o'clock p.m.
July 30th, 1848."

" My dear Colonel, - As my report to you of yesterday was hastily written under circumstances and in such respects not altogether accurate, I avail myself of the first moment after my return here to give you a more detailed account of the operations of the detachment under my command. We marched, as you are aware, at 10 o'clock p.m. on the 28th. In consequence of the detention in crossing (the Mahawili Ganga) the bandies with the provisions,etc., over the river, it was half-past twelve o'clock before I was able to march from the other side. There were no persons to be met with on the road, not an individual appeared; about 9¼ miles towards Matale, a shot was fired within a few yards of the troops, but no one was hit. I have, however, to remark that it was pitch-dark,

E 133.

with a drizzling rain, until the day broke. At the rest-house, at Ballacadan, half a mile further on, two more shots were fired close in the rear of us, but from where they were fired, I think they were merely intended to give warning of the approach of the troops, as they could not, from the position they were fired, hit any of the men. Half-way down the pass (Ballacadna) a shot was fired from a jingal gun. I conclude from the report, as it was some distance off, this was, with the same object, a signal. Soon after daylight, at a mile from Matale, being with the advanced guard, I saw some natives armed on the road leading to Warriapolla, and some on the side of the Matale road, close in my front; as I approached them, those next me seemed disposed for a parley. I went up to them without any molestation, left some of my party to look after them, and went for Mr.Buller, the Government Agent, who was close in my rear. I told him of the circumstance, and he came with me and went to the natives who seemed to contest the pass. I then asked for his instructions how to act, and was instructed by him to make them prisoners. When they perceived a party moving on their flank, which I had ordered to get in their rear, they made an attempt to escape, but almost all those in front were secured. When this was perceived by the insurgents in the jungle on a hill between two or three hundred yards distant, they commenced firing, and the balls were hitting the trees about, and one man of the 15th Regiment was slightly wounded. I then ordered the Rifles, under Captain Watson, to enter the jungle on their flank, and to endeavour to intercept them. They soon came up with them, and a conflict ensued, in which the rebels were completely routed,with the loss of six killed and several wounded: eight of the latter were made prisoners. I kept the 15th Regiment in reserve on the high road. When the jungle was completely cleared, and the Rifles had returned, I was informed that a large party of insurgents had taken possession of the bungalow of the Warripolla Estate. I determined at once to march with the Rifles and there attack them. It was about a mile-and-a-half from the high road where we were. Mr Adams, a volunteer civilian, offered to act as guide. Just as we got close to the house we saw the natives retiring from it,and I made rush forward with our men in front. During our advance we were fired upon by some of the insurgents in the adjoining jungle on our flank, but I am glad to say without any casulty on our part. Three of the natives were shot at this bungalow, one of them attempting to make his escape from the window of the upstair floor. Here we found the Palanquin of the Pretender, which the Rifles broke into pieces before I could save it. We captured thirty pounds of gunpowder. Here I found Mr.Baker, the superintendent, tied by the legs and arms to the verandah railings, and suffering great torturefrom the tightness of the ropes and position I had him released from his bonds. His skin was quite discoloured.

E 134.

He was removed with the party to Matale, which I reached before 9 o'clock a.m. Here, I am concerned to say, we found Mr. Waring's bungalow (Police Magistrate) and the rest house completely plundered, and all the furniture broken to pieces, the doors and windows treated in the same manner. The bazaar was also much plundered, and almost all the natives had abandoned it and gone into the jungle, but they soon returned when they found we were in possession of the town. I cannot close this report without bringing to your notice the admirable good conduct of both the Detachments. There was not a man, either European or Malay, absent or drunk. Captain Watson of the Rifles is entitled to my especial thanks for the gallant manner in which he led his men through the jungle, and drove the parties. He seized one of the first of the insurgents captured in the skirmish, when they first made a stand. At this time one of them made a rush with a spear at Lieutenant Rutherford, which he received in the steel basket hilt of his sword. The man was killed immediately after by a Rifleman, who was close to Lieutenant Rutherford. From the circumstance of my keeping the 15th reserve, they had no opportunity, except at the outset, of taking a part in the brush we had, though most anxious to mix in the fray. They were entitled to my notice, for their steady and soldier-like conduct while under my short command. Mr. Adams, whom I already mentioned, afforded me very valuable assistance. He was under all the fire, from first to last, and in front with the skirmishers, and from his knowledge of the locality, was most useful. I am disposed to think that the lesson the insurgents received yesterday will have the effect of quelling the Rebellion in the Matale district. As far as I can judge, the well-disposed have gained confidence, and the reports from the vicinitystate that the insurgents are dispersing, and abandoning the Pretender. So quiet did I find things, that I have ordered the company of the 15th to join headquarters, and they will be in Kandy, with the prisoners and captured arms, this evening. I have left the Rifles to hold Matale, which I consider quite sufficient for this purpose, now that the loyal subjects are flocking back into the town to offer them support. I shall be most happy if this may prove to be the result of my expectations. - Yours etc.,

" T. LILLIE, S.O.,
"and Captain Ceylon Rifle
Regiment."

Lieutenant-Colonel Drought, Commandant at Kandy, to the Deputy-Adjutant-General, Colombo :-

"Kandy, 10 o'clock o.m.
30th July, 1848" [Sunday]

"Sir, - I have this moment received a despatch from Lieutenant Annesley, commanding the detachment of the Ceylon Rifles, which yesterday marched from here to Kureuegala. On entering that town they were instantly fired on by the insurgents, who had previously entered it. The detachment returned the fire, killing eight or nine

E 135.

wounding several, and taking nineteen prisoners. Lieut. Annesley reports the excellent conduct of his men. - I have etc.,

" T. A. DROUGHT,
"Lieutenant-Colonel Commandant".

Lieutenant Annesley ,Commanding Detachment, Kureuegala, to Lieutenant-Colonel Charlton, Deputy-Adjutant General,Colombo:-

"Kureuegala, 31st July,1848." (Monday)

" Sir, - Having just received copy of your letter,dated 28th July, calling upon me to communicate with you, direct, in the event of any extraordinary occurrence, I have the honour to inform you that I was ordered to march from Kandy on the evening of the 29th, in command of a detachment of the Ceylon Rifle Regiment,detailed in the margin, and arrived here at 8 o'clock yesterday morning. I met the Government Agent within two miles of the place, who informed me that the Kacheri Court House, and bazaars had been sacked, and the place in possession of the rebels, about 1500 strong - some armed. On entering we were fired upon, when I immediately ordered the men under my command to return it, which they immediately did, and drove them out of the town. There were 16 killed and several wounded, and 23 prisoners. They let all the prisoners out of the jail before our arrival. We were just in time to save the treasury and public buildings,as a part of the town was on fire. My men are stationed at the court, where I had the treasure removed to, in order to have my men together there. Scouts are out in every direction, who report no rebels to be seen. We have since heard that they intend paying us another visit. I need not say we are prepared for them.
I have etc.,

" CHARLES ANNESLEY,
"Lieutenant,Ceylon Rifle Regiment,
"Commanding Detachment"

Lieutenant Annesley was again attacked at two o'clock and at five o'clock on August 1st,and gallently beat off the Rebels, without loss to his men. Will any one,save the self-interested opponents of Lord Torrington's Government, venture to coincide with the opinion expressed by Sir Anthony Oliphant,Chief Justice of Ceylon, before the Committee of the House of Commons, that the stentorian voice of Mr. Anstruther, former Colonial Secretary, then no longer a Government Officer, sounding from the summit of a hill - "To your tents, O Israel," would have commanded obedience or respect ? Let the beforementioned circumstances decide. If high treason constitutes Rebellion, then did the Chief Justice acknowledge the Rebellion of 1848 when he condemned to death seventeen persons implicated therein.

Exact from Major-General Smelt's letter to Lord Fitzroy Somerset, dated 5th August,1848:-

" All people are beginning to be convinced that this

E 136.

Rebellion is deeply rooted and widely spread, and has been in agitation ever since the withdrwal of the different detachments that were stationed in small forts throughout the interior provinces in the years 1837 and 1838. In 1844 a disposition to revolt showed itself, but was fortunately discovered, and suppressed before any serious outbreak took place - the ringleaders being all known and taken; but this could not open the eyes of many influential but short-sighted persons, who continued infatuated with the good faith and good feeling of Kandyans towards the British Government The rebels are still in large numbers in the mountainous district, and have their signal fires at night. The jungle is so thick it is almost impossible to get at them, and as there are so few troops, they may hold out for a length of time. The Rebellion which broke out in 1817, and lasted nearly two years, was commenced in the same way as the present one. Several of the leaders have given themselves up, but they are not to be trusted, as the character of the Kandyans is treacherous and cruel to the last degree, and when they think we are off our guard, will break out again stronger than ever. This was, frequently the case in the former Rebellion, which, as I have stated, lasted nearly two years, although the Military force at that time in the Island was upwards of 11,000 fighting men."

Major General Smelt, C.B., to Lord Fitzroy Somerset K.C.B.

" Colombo, Ceylon,
16th October, 1849.

" My Lord - I have the honour to report for the information of His Grace the Commander-in-Chief, that no freshoutbreak has taken place in this colony since my last despatch of 15th September. The Pretender King has been captured by a party of the Ceylon Rifle Regiment, under Captain Watson of that corps, and is now a prisoner in Kandy. Martial Law has, in consequence, been rescinded, and the people continue returning to their former occupations, and to all appearances peacefully inclined, though, at the same time, I am sorry to say much discontent and dissatisfaction continue to exist in many parts, and the Singalese are ripe for another rising whenever a favourable opportunity offers. It was expected that the Pretender would make some important disclosures as to the origin of the late insurrection, having voluntarily offered to do so, and his life was spared in consequence, but nothing has been elicited from him further than a confirmation of what had already come to the knowledge of Government, viz :- the contemplated expulsion of the British, not only from the Kandyan provinces, but from the island altogether, and that a general rising of the Singalese in the lower provinces was also to have taken place. Their plans were deeply laid, but fortunately had not been organised in any shape whatever for being carried into execution, and the prompt and ri rigorous measures taken by Government in the first appearance of

E 137.

Rebellion completely frustrated all their hopes of success. I sincerely hope everything is now settled, but I have my doubts still, and should anything occur to withdraw any of the troops from the island, especially the Europeans, I am almost confident they would make another attempt. The troops have returned to their former stations, and the companies of the 25th Regiment have arrived and safely landed at Madras. I beg permission to add the name of Captain Albert Watson, of the Ceylon Rifle Regiment, to those of the officers named in my despatch of the 15th August. Lieutenant-Colonel Drought reports his indefatigable exertions, and the difficulties he encountered with a small party of Malays he had with him in the capture of the Pretender.

"(Signed) W. SMELT, Major-General."

Lieutenant-General Lord Fitzroy Somerset, K.C.B.

Let the interested oppositions to Lord Torrington's Government in their cry of no Rebellion consider the following letter, written on the 15th December, 1848, nearly five months after the first outbreak, and two months after the Pretender had been captured.

" My Lord, - In my despatch, which I had the honour to address to your Lordship on the 15th ultimo, I noticed the anxiety which still prevailed as to the state of affairs in this island, and an apprehension which then existed that active endeavours were already on foot excite further disturbances. I regret that evidence is no longer wanting to confirm these suspicions, that the tranquility of the interior is likely very shortly to be disturbed. The native inhabitants have gradually withdrawn from the bazaars and villages through fear of impending danger; they have secreted their property and hutted themselves in jungles. I have made every arrangement for the disposal of the troops in case a rising does take place, which is look forward to by the natives, early in January next, and have thought it advisable to re-inforce the garrison of Kandy by 100 rank and file of the 37th Regiment from Colombo. Her Majesty's steam frigate, "Inflexible," is now at Trincomalee, which will enable me to bring round a company from thence, should I require more troops on this side of the island, and as Her Majesty's ship, " Cambarion," may also be expected there shortly, the protection of that point will be amply provided for.

"(Signed) W. SMELT,
"Major-General Commanding."

The simple question - Did we instil this fear into the well disposed natives ? or did they quit their homes and property from rumours emanating from their own countrymen ? will affirm the truth of the latter.

Mr Buller, Government Agent for the Central Province, wrotes to Government on the 13th from Matale:- "The information which Mr. Tytler was, at my request, good enough to obtain for me, and which

E138

was transmitted to Government yesterday, would tend to show that Upper Doombera was equally ready for revolt, as Tenancatame, Matale Alawihare, Epitigeddere Loco Bande states. I went by Captain Watson's order to make enquiries, and I went to Ambane, and met one Yan Vederale, who told me that there was a large collection of 300 or 400 men at a lake in Bintenne, the name of which I do not know, and that a Headman was with them, and that within this month they would attack Matale, and that they were to come by the Gangalla Road from Minneriya and Battaconda.

"(Signed) C.R.BULLER, Agent".

Same date, 13th December, 1848, Mr Buller says :-

"Sir,- With reference to my le ter to Sir Emerson Tennent I showed you yesterday, I have the honour to state that I am still of the same opinion, and further than that, I implicitely believe that in a few days Matale will be attacked, and that we shall require a considerable force to meet the insurgents. From the statement of Epittegeddere Loco Banda, and also Mr. Tytler, coupled with the other circumstances, which I mentioned in my letter to Sir Emerson, there cannot, I should think, be a shadow of a doubt that the people have fully resolved on a rise, and I believe myself that Matale will be first place they will endeavour to get possession of ."

On my attending the congratulatory levee upon Viscount Hardinge succeeding His Grace the Duke of Wellington as Commander-in-Chief, being one of the last to enter the room, which was crowded with general officers and others, when my name was announced by the Aide-de-Camp, Lord Harddinge advanced and held out his hand, saying:- "It gives me pleasure, Captain Watson, to make your personal acquaintance. I have carefully, and with much interest, read the very voluminous correspondence in your case, and give you great credit for the manner in which you have conducted your very onerous duties, particularly during Martial Law, under very trying circumstances. I highly approve, and consider you deserve well of the Army, and what I and the Service can do for you shall be done". Again shaking me cordially by the hand, I retired to find myself Major Unattached in the first Gazette.

Document sent to me when leaving Ceylon to appear before the Committee of the House of Commons.

We, the undersigned planters residing in the neighbourhood of Matale, wish to record our conviction that the measures adopted, and general line of conduct pursued, by Captain Watson, Ceylon Rifle Regiment, when Commandant of Matale, were dictated by a sense of duty, a regard to the interests and safety of the public, and an anxious desire to restore and maintain tranquility, that to the

E 139

attainment of these ends such measures were in the highest degree conductive, and that to their vigour the subsequent peace of the district is chiefly owing.

We also consider that much destruction of life and property would in all probability have occurred, had the measures taken been less decisive.

(Here follow thirtythree signatures)

Sir Henry Ward's remarks regarding the Rebellion in Ceylon in 1848 - who says - " What was done in 1848 saved us in 1857, and enable me to send my only European Regiment, the 37th, to India, to assist in the supression of the Mutiny."

FINIS.

E 140 .

CONTRIBUTIONS

TOWARDS A HISTORY OF

BIBLICAL TRANSLATIONS

IN INDIA

(Reprinted From The Calcutta Christian Observer)

CALCUTTA:

Printed for the Calcutta Auxiliary Bible Society, by J.Thomas,
Baptist Mission Press, Calcutta.

W. H. DALTON,
LONDON, 28, COCKSPUR STREET.

1854

P. 2 The Dutch were the first of the European nations, who translated any portion of the Scriptures into any of the languages of the East. In 1631, they translated some of the Psalms into the Formosan language, and in the same century they translated Matthew's gospel into Portuguese, and from that into Tamul for the use of the inhabitants of Northern Ceylon. We shall therefore commence with-

THE TAMUL SCRIPTURES.

In 1688, the translation of the New Testament into Tamul and Singalese was commenced, and in 1694, that of the Old Testament. They were not however regularly carried on, and were not finished till nearly the end of the 18th century, when the whole of the New Testament and a great part of the Old Testament was printed.

In 1706, the Danish missionaries Ziegenbalg and Plutschow arrived, and in 1708, Ziegenbalg commenced the
P. 3 translation of the New Testament into Tamul. This was the first attempt to give the natives of India the Bible in their own language, for the translation of Ceylon was not suited for the inhabitants of the Continent.

The Tamul language is spoken by about six millions of people, inhabiting the south-eastern portion of the Indian peninsula, and the north end of Ceylon.

In 1711, the Society for Promoting Christian Knowledge sent the Danish Mission a printing press; and in March of that year Ziegenbalg finished his translation of the New Testament. Delays impeded the printing, but a quarto edition was completed in 1715.

In 1713, Ziegenbalg commenced the Tamul translation of the Old Testament, and in 1719, had advanced as far as Ruth. On his death, which then took place, Schultze continued the work. In 1725, it was finished, and in1726 printed.

A second edition was published before 1745. Another edition of the Pentateuch in 1776. And about 1796 another edition of the whole Bible. Schultze also had the Lord's Prayer translated into eight different languages, and scattered them abroad, written on palmyra leaves, as seed for the Lord to bless. It is interesting to remark the remark the delight with which Schultze carried on this arduous work of translation. He testified, "that the Lord refreshed his own soul, causing him daily to feed upon the green pastures of the word which were employing all his thoughts," thus, as it was truly said, proving the faithful loving-kindness of our God, who does not muzzle the ox when he treadeth out the corn.

E 142

P.3 When Schultze left India, Fabricius commenced the revision of the Tamul Testament, and after having spent twenty years in the work, published an edition in 1773. He also translated the Old Testament with much care. Every sheet of it was sent by him from Madras, where he was then stationed, to Cuddalore. There the missionaries Gericke and Huttemann examined and corrected it, and then returned it with their notes to Fabricius, who again revised it, and
P.4 sent it to Tranquebar, where it was printed under the superintendence of Dr.Rottler and another missionary. In 1774, a metrical version of the Psalms was also published.

In 1806, Dr.Buchanan visited southern India, and thus wrote, "There is a great cry for Bibles throughout the Tamul land," and in confirmation of this, he mentioned that the people, understanding who he was, followed him, exclaiming, "We don't want bread or money from you; but we want the word of God." Mr. Kohlhoff, the missionary at Tanjore, also told him, that "there were upwards of 10,000 Protestant Christians belonging to the Tanjore and Tinnevelly districts alone, who had not among them one complete copy of the Bible; and that not one Christian perhaps in a hundred had a New Testament."

In 1809, Dr. John printed at Tranquebar an edition of Fabricius's Tamul New Testament, and in 1811, a subscription was collected in Calcutta, to purchase 800 copies of that edition for distribution. In 1811, the Calcutta Auxiliary Bible Society printed an edition at Serampore of 5,000 copiew, the expense being 3,000 Rs. This edition was ready in 1812, and was sent to Tranquebar for distribution. The simple and earnest expressions used by those desirous of possessing the precious volume are very touching. One wrote, "My heart is now like a lamp without being trimmed. I entreat you will trim it, by giving me an Old and New Testament." Another considers "the word of God as showing unto men the way of salvation, calling them to eternal life, and adorning them with the robes of righteousness of Jesus Christ; he therefore craves a Bible." And a third spoke of it as "more precious than riches, gold,silver or gems."

In 1814 and 1815, there being a demand for a new edition of the Tamul Old Testament, it was resolved to print that of Fabricius, after it should have been revised by Mr.Rhenius and Dr.Rottler.

In 1815, Mr.Rhenius commenced this revision of the Old Testament, exactly one hundred years having elapsed

E143.

P.5 since Ziegenbalg had published his Tamul New Testament. Rhenius had then been only a year and a half in India. Twelve years passed before his New Testament was finished, and when he died, after a residence in India of four and twenty years, he had not finished the Old Testament, though the work of translation was one which he never neglected. In 1819, he had finished the Pentateuch and Psalms; and Genesis was printed by the Calcutta Auxiliary Bible Society, as a specimen for examination.

In 1820, the Madras Auxiliary Bible Society was formed, and immediately turned their attention to the Tamul Scriptures. For immediate use Fabricius's version of the Old Testament was to be printed, 1,000 copies; and as there was a demand for the New Testament also, it was undertaken to print 2,500 copies of the whole Testament, besides separate editions of the Gospels, Acts, and Epistles, 2,500 copies of each. All these were ready in1823. Dr.John had strongly advised the publication of portions of Scripture, as he considered that in this way both adults and youths were more speedily made acquainted with the truth.

Mr. Rhenius and Dr. Rottler were now busily engaged revising Fabricius's translation. They first went through the New Testament, and having laid their version before a Sub-Committee for examination, Matthew's gospel was in 1824 and 1825 finished, and 10,000 copies printed and circulated. This translation was found most acceptable, but as some alterations were suggested it was resolved to revise the gospels again, before any more should be printed.

Rhenius having been occupied with his version of the New Testament for twelve years, completed it in 1826. The second revision was at once commenced, and 5,000 copies of the gospels which were sent to press, were ready in 1827; but before the remainder of the New Testament could be prepared, it was found necessary to print a second edition of the Gospels and Acts, 5,500 copies. They were ready in 1830, and it was then recorded, "the desire of the native population to receive the Tamul Scriptures, more than keeps pace with the ability to supply them."

P.6 There being a demand for the Tamul Old Testament, there were printed from Fabricius's version, Pentateuch, Psalms, and Isaiah, 5,000 copies each, and of the remaining books 2,500 copies each. This edition was completed in 1831, and comprised the Old Testament in four thick octavo volumes. In this year 1831, preparations were made for a second edition of Rhenius's New Testament in small type, and it was resolved

E 144.

to print, after another revision, 12 or 15,000 copies. This edition was ready in 1833.

In reference to the effect of circulating the Scriptures, one of the missionaries, writing in 1831, makes these striking remarks, "If ever a sincere Christian could doubt of the good effects of the gospel upon a heathen land, I would propose to him, as a means to solve his doubts, to come and reside for some time in the Tinnevelly district; and to enquire into the mental state and conduct, both of those who have not received the word of God, and are comparatively ignorant of it, and of those who have received it: having no doubt whatever, that the result of the equiry of such a man would clear up all his doubts." And again he says, "A heathen, not far, I hope, from the kingdom of God, told me that one of the good impressions which he received in favour of the gospel, arose from comparing the conduct of one of our Catechists, with the conduct of the best of the heathen." How would our conduct bear such a comparison?

In 1832, 3,000 copies of the Psalms were printed in a 12m.o. volume. Also, 5,000 copies of the Historical Books of the Old Testament in small type.

In 1833, the Pentateuch was reprinted, 5,000 copies; Genesis and Exodus to chapter xx. 3,000 copies; Luke's gospel 8,000 copies; and Revelation 7,000 copies. And in this year for the first time Rhenius's New Testament was available complete. So great had been the demand for it, that hitherto the portions were distributed as soon as printed. Rhenius writing at this date, says, "The excellency of the gospel is now generally acknowledged among the people, that have had
P.7 opportunity of knowing it, but they often ask, Who can walk according to it? a question whichshould be deeply taken to heart by Christians of all descriptions."

In 1835, new editions were published, as follows:

New Testament, 12 mo. 5,000 copies, except Mathew, which had not been quite revised.

Luke, English and Tamul, 5,000 copies.
Luke, small type, 15,000 copies.
1 Cor. to Philippians, large type, 3,000 ditto
Acts, and Ezra to Job, large type, 5,000 ditto

In 1836, the Sub-Committee printed their revision of Rhenius's New Testament, and turned their attention to the Old Testament.

E 145.

P.7 It may be well to mention the care that was taken in the preparation of this version. The Madras Committee state in one of their Reports, that after the translation was completed by Mr.Rhenius, it was submitted to a Tamul Sub-Committee for their criticism. It was then returned to Mr. Rhenius for his counter-remarks, and on these being received, it was again gone through by the Committee, with the assistance of native scholars, and every disputed point carefully considered. When the Testament was completed, an interleaved copy was sent to every missionary, that corrections and improvements might be suggested. At one time there were three Sub-Committees engaged in the revision, and Dr.Rottler who had assisted Fabricius in his translations, and had studied the language for forty years, was on one of them.

The minuteness with whichthe Committee examined the translations, is evident from an entry in Rhenius's diary. He says, "The Bible Revision Committees give us a deal of trouble. They go through the gospels again, and send me, on six chapters only, about one hundred and fifty remarks."

Fabricius's version, however, was still preferred by some, partly because they had known it from their childhood, and partly because one edition of it had marginal references and headings to the chapters.

P.8 In 1835, Mr.Rhenius was desirous that the revision of his translation of the Old Testament should be commenced, and therefore 150 copies of Genesis were prepared, printed and circulated for examination. And after having obtained the opinions of missionaries and others, it was resolved, in 1836, that Fabricius's version should not be laid aside; but that another edition of it should be printed, with some alterations in the orthography, and that the revision of Rhenius's version should be continued.

In 1837, John and Acts, in Tamul and English, was published, 5,000 copies; and in 1838, 3,000 copies Psalms to Canticles, and an extra 3,000 of the Psalms all in small type. Also 10,000 copies New Testament, from 2nd Corinthians to the end, large type; and 1,000 Mark and 1,000 of a part of Luke, small type. In this year Rhenius died, his last work being to sign papers connected withthe Bible Society.

In 1839, there issued from the Press 109,500 copies of separate integral portions of Scripture in Tamul - both of Fabricius's and Rhenius's versions; and in 1840, also large editions of the New Testament and Psalms. In 1841,

E 146.

it was stated that no satisfactory conclusion had been yet come to, in reference to the two versions of Fabricius and Rhenius.

In 1842, Mr. Winslow translated the headings and chronology of the English version into Tamul, and arrangements were made to print 6,000 copies of the Bible with these additions, the Old Testament being the version of Fabricius, corrected, and the New Testament that of Rhenius. In 1842, also an edition of Fabricius's New Testament was undertaken, with the headings and references of the English version translated by Mr. Bower, 10,000 copies; it was finished in 1843. And in 1842, were also printed 5,000 copies of Matthew, Rhenius's version, and 3,000 Psalms, Fabricius's version.

In 1844, the Tamul Bible, commenced in 1842, was finished, and there were also printed 3,000 copies of Genesis and 10,000 of the Psalms, of Fabricius's version.

P.9 In 1845, 1,500 copies of the Pentateuch were printed, also, 10,000 copies of each of the four gospels, Fabricius's version, and 10,000 copies of Matthew, Rhenius's version; also, 10,000 copies Psalms, Fabricius's version.

In 1846, an edition of Rhenius's version of the New Testament was completed. It was commenced in 1844, 6,000 copies with references, headings, various readings, and the chronology of the English version. And in this year there were also ready Mark, Luke and John, Fabricius's version, 10,000 copies. In 1847, the second edition, 6,000 copies, of the uniform Tamul Bible was ready having been commenced in 1844. There were also published in 1847, 3,000 copies of Psalms, Genesis and Exodus to chapter xx.; also, 3,000 copies New Testament, Rhenius's version, with the marginal reference from that of Fabricius, printed in 1843.

In 1842, a revised version of Genesis, formed on the basis of Mr. Rhenius's translation was circulated for examination, but no progress had been made in obtaining a standard version, and in 1846, another effort was made. Hitherto there had been the two versions. That of Fabricius was "more literal but more obscure," that of Rhenius "more idiomatic, and altogether in a better Tamul dress," but "too paraphrastic." The desire was to obtain "a medium version of the New Testament," and "an improved version of the Old Testament," and thus to produce "a uniform Bible."

E 147.

P.9 Circulars were accordingly sent to the missionaries of different denominations, and arrangements made for commencing with the New Testament. Portions of the New Testament were allotted to the translators, and a Committee of variations appointed at the Presidency, as also a Revision Committee. At this time the Jaffna Bible Society were engaged on a translation of the Old Testament, and preferred prosecuting it by themselves, but in 1848 they agreed to join with the Madras Bible Society, and thus prepare a united version of the Tamul Scriptures. The first portions of the revised New Testament were sent to Press in 1847, 300 copies of each; and in 1850, the greater part of the New Testament was prepared, but it was then considered better to merge that translation into the one known as the Union Version.

The Jaffna translation was the basis of the Union Version. It was a translation from the original, but compared with the English version, and also with every Tamul version extant; four different translations of the Pentateuch in Tamul being examined, and also the Bengali translation.

In 1848, the printing of the Old Testament in Tamul, the Union Version, was commenced in octavo, 3,000 copies, and quarto 500 and in 1850, they were finished, and circulated that they might again be revised. The New Testament, revised by the Madras missionaries, was bound with the Union Version Old Testament. And in 1850, there were also printed 20,000 Luke, and 10,000 Acts, and 10,000 of each of the four gospels, Rhenius's version,also, 10,000 Proverbs, whilst 25,000 Psalms were in the press.

This "Union Version" is considered by some an improvement on any translation hitherto made, but the majority of opinions is, that it should not be taken as a standard version. Large portions of the Old and New Testament of this version have however been published during the past two years.

THE CINGALESE SCRIPTURES.

Early in the 18th century, the Rev.Mr.Konge, the Dutch minister of the Gospel at Colombo, had translated the four Gospels into Cingalese, and in 1739, these were printed under the patronage of Baron G.Van Imhoff, the then Governor of Ceylon. Before 1776, the Rev. Messrs.Tybrand and Philips had translated the remainder of the New Testament, and their translation of it was printed at Colombo, in 1783. About the same time Genesis and Exodus in Cingalese were also published, but nothing further seems to have been done, till the beginning of this century.

Then another clergyman, named Philipz, a Cingalese by birth, who had been educated in Holland, commenced translating the Old Testament, and had proceeded as far as the book of Job, when he died. His translation was laid up in the archives of the Dutch Church at Colombo, and not even examined, till after the formation of the Calcutta Bible Society in 1811. One of the first objects of that Society was the Cingalese Scriptures, and Mr.Philipz's manuscript was then brought forward, but it was found to be very defective. Mr. Giffening, the then Dutch Minister at Colombo, offered however to revise it, and prepare a new translation of the whole Scriptures, and for this workhe was considered well qualified. He was of Dutch extraction, but had been born in Ceylon, and was thoroughly acquainted with the language, in which he frequently preached. This plan, however, does not seem to have been accomplished, for the work was soon undertaken by others.

In 1811, the Calcutta Auxiliary Bible Society resolved to print 5000 copies of the New Testament at Scrampore, after it should have been revised. But in 1812, the Colombo Auxiliary Bible Society was formed; and on examination, it was found that the old established version of the New Testament needed so much revision and correction,that a long time must elapse before it could be ready. It was therefore resolved to print at Colombo an edition of the original version without any amendments; and the Calcutta Society reduced the edition they had undertaken to provide, from 5000 copies to 2000. Matthew's Gospel was ready and despatched to Ceylon in 1813; and in the course of 1814, the whole New Testament had reached its destination.

From statistics prepared by the Colombo Bible Society, it was found that in 1813-14, the number of Native Christians in Ceylon amounted to 200,000; of whom 150,000 were Protestants. The majority of these Christians spoke the

E 149

Cingalese language, and it was therefore very desirable that a correct translation of the Scriptures should be prepared for their use. One was now in progress under the superintendence of Mr.Tolfrey, who was well versed in the language; and he was assisted by a schoolmaster named Armour, who was also said to have acquired an extraordinary knowledge of Cingalese. It is interesting to find, that they were materially helped in their task by Dr.Carey's Sanscrit and Bengali versions of the New Testament. Mr.Tolfrey stated it as his opinion, "that so great are the difficulties of rendering the true meaning of the Scriptures into the imperfect and uncultivated language of Ceylon, that the work could not have been satisfactorily completed without the important assistance derived from the previous labours of Dr.Carey." Thus we may see how good it is to press on and toil on in the work of our God, not knowing when or to whom our labours may prove profitable. "We shall reap in due season, if we faint not."

In 1814, the translation of the Gospels, preparing under Mr.Tolfrey's superintendence, was ready for the press; and that there might be no delay when the printing commenced, four Cingalese boys were apprenticed to the Superintendent of the Government press, to learn the business of compositors.

Early in the following year, 1815, 200 copies each, of Matthew and Mark's Gospels were printed; and on being circulated for criticism were considered "not only pure and suitable to the dignity of the subject, but plain and intelligible." Mr.Tolfrey was not only engaged with this translation into Cingalese, but also with one into the Pali language. The Pali is the Sanscrit or the Latin of Ceylon, and Mr.Tolfrey's opinion was, that it was expedient to translate every chapter into Pali, before the Cingalese version could be thoroughly revised. He devoted himself with much assiduity to the work. The Cingalese translation he compared not only with the Greek original and the English translation, but also with the Tamul translation; and a native assistant compared it with the Pali translation. And the Pali translation itself was compared with the Sanscrit and Bengali, both by Mr.Tolfrey and his assistant.

In 1815, the Cingalese translation of the whole New Testament was finished.

In 1816, the printing was in progress. In that year two cases of conversion took place, being the "first-fruits" of the circulation of the Scriptures by the Bible Society in Ceylon. We give the account of one in the words of the

E 150

Honorable Sir Alexander Johnston, the Chief Justice of the Island at that time. "There are some circumstances, " he writes, "in the history of Nadoris de Silva, which deserve particular attention, and are highly interesting to every
P.104 one who has the propagation of the Gospel sincerely at heart. In the year 1808 he left Ceylon, with eighteen pupils, to finish his religious studies in the kingdom of Ava, which has long been considered to be the chief repository of Buddhist knowledge. On his way thither, he landed at Negapatam, and proceeding to Madras, he remained there about five months, which he employed in learning the Sanscrit language. From Madras he went to Ava, and resided for more than two years at Amerapoora, or the 'Eternal City'. He had been appointed a priest before he left Ceylon, and at Amerapoora he was promoted to the dignity of Maha Nayaka by the Emperor, who gave him many honorable marks of distinction on his departure. In 1811 he returned to Ceylon, and fixed his residence at a temple, over which he presided, in the Galle district, but made frequent excursions to different parts of the island, visiting his brethren, the Buddha Priests, among whom he enjoyed an eminent reputation for his conduct, abilities, and learning. Soon after his return, the Cingalese Scriptures began to be circulated by the Colombo Auxiliary Bible Society; and a diligent perusal of the Gospel convinced him of the vast difference between the fabulous confusion of Buddhist mythology, and the simple, impressive truths of Divine Revelation. Inquiry and conversation at Galle and Colombo completed his conviction; and he resolved, as well as his pupil, Don Andris, who had been one of his companions in Ava, to embrace Christianity."

Both the Pali and Cingalese versions were rapidly passing through the press in 1816, and it was hoped, with the unremitting exertious of Mr. Tolfrey, they would soon be completed; but in February 1817, that gentleman's labours were unexpectedly terminated by death. It was feared this event would wholly arrest the publication of the Scriptures, but the Lord had ordered it otherwise. Mr. Chater, a Baptist Missionary, who had passed some time in Burmah and thence gone to Ceylon, had studied the Cingalese with Mr. Tolfrey. He, aided by Mr. Armour and a Wesleyan Missionary, Mr. Clough, now carried on the translations. In 1817 the first edition of the revised version of the Cingalese New Testament was completed, and the translation of the Old immediately

E 151

P.105 commenced. In the course of 1817 also a glossary was prepared, to be bound up with the revised version of the New Testament, as it was found that many words had been admitted into the translation, which were above the comprehension of the common people. A translation of the Psalms was also now commenced, and the book of Genesis was sent to press, and 1000 copies in quarto finished in 1818. A second edition of the revised New Testament, 3,500 copies, was also in progress, of a smaller type than the first edition, and was completed in 1819. In this year also, the Psalms were printed, 2000 copies, and Proverbs, 1000 copies. The translation of the Old Testament likewise was proceeding prosperously. In 1821, the Pentateuch was printed; and such was the demand for the book of Genesis, that it was found necessary to reprint it, and accordingly 1000 copies were struck off without delay. In 1823, the first edition of the Old Testament was completed. It consisted of 1000 copies in three quarto volumes. But this number was quite inadequate to meet the demand for it, and as this edition was of an inconvenient size, measures were at once taken to print an octavo one, which should comprise the whole Bible in one volume. 2,500 copies were commenced, with 1,500 additional copies of the New Testament. Mr.Clough, one of the Wesleyan Missionaries, who had been engaged in translating and publishing the Cingalese Scriptures, mentions the interesting fact that the Buddhist priests were willing and anxious to read the Bible; and that at Matura,in which district alone there were 13,000 priests, the high priest had allowed a New Testament to be placed in the chief temple. Mr.Clough adds, "In one of the public apartments adjoining the temple, certain portions of the New Testament are read every day by one of the priests to the rest,generally thirty or forty being present; after which, discussions and explanations take place, and opinions are freely given."

P.106 In 1824, reprints were made of Genesis, Psalms and proverbs, but the publication of the octavo edition of the entire Bible was retarded for want of funds. It was in the mean time undergoing a thorough revision. In 1826, a very encouraging case of conversion took place. An assistant to the Wesleyan Missionaries met a Buddhist priest in a prison, where both had gone to visit a man condemned to death. They had a little conversation, and the Christian challenged the priest to produce a single proof of the authenticity of his sacred books. The priest's pride and anger were roused, and he determined to search out the

E 157

required proof: two years passed in this fruitless endeavour. He then chanced to meet another Missionary, who gave him a Cingalese New Testament. This he took to his temple and read, but four years elapsed before he would acknowledge himself a believer in the Lord Jesus. When at length he did reveal how long and now effectually the Spirit had been striving with him, the whole body of the Buddhist priests were roused. They endeavoured by threats and by bribes to turn him from his purpose of becoming a Christian, but in vain. God gave him grace to be stedfast, and when he was baptized, before a large concourse of people, he gave a detailed account of his reasons for renouncing Buddhism, and embracing Christianity. The Missionary who gives the particulars of this event, concludes by saying, "The conversion of this man is so glorious an event, that it rewards us more than a thousand fold for all the toils we have had in translating and publishing the Scriptures in Cingalese."

In 1828, 2500 copies of the Pentateuch and 6000 copies of the four Gospels issued from the press; and in 1829, 6000 copies of the entire New Testament of a small size were completed, and Mr. Clough thus wrote: "I do assure you, the going forth of the word of God, accompanied as it is by education, is becoming a terror to heathenism."

In 1830, the revised edition of the entire Scriptures in one volume was finished.