

# THE MORNING STAR.

Vol. 49.

Jaffna, Thursday the 3rd of October, 1889.

No. 19.

RIGHTEOUSNESS EXALTETH A NATION; BUT SIN IS A REPROACH TO ANY PEOPLE.

**RECEIPTS FOR THE MORNING STAR.**

Udupatty, Messrs C.M. Sanders and Cathiriramby.	2.50
Batticoota, Rev. R.H. Rice and Messrs. A. Edwards, and V. Naganather.	4.50

**MANIPPY LAWTON INSTITUTION DONATIONS.**

S. K. Lawton Esq. Manippy	Rs. 10.00
S. P. Lawton " "	" 10.00
Mr. A. Vyttilingam Galla	" 16.75
COLLECTED BY MR. R. WILSON:	
Mr. P. Samuel Arapulakanda	" 2.00
" Addakan " "	" 2.00
" Machalam " "	" 2.00
" Chithamparam " "	" 1.00
In small sums	" 3.00
Manippy } N. S. ADAMS, Treasurer.	
1st. Oct. '89. }	

**விளம்பரம்.**

இந்த மீ கூ ன் வ புத்தகங்களும் மதியந்திரும்பி ஒரு மணிக்கு யாழ்ப்பாணம் கச்சேரில் யாழ்ப்பாணப்பத்தகச்சேர்த்த கல்லூரிக்கு தரப்படும். திருக்கல்வெலியில் தரும். சிவியாதெருவல் உதண்டு, கொளுப்பத்தறையில் தரும். தீவற்றத்தகச்சேர்த்த காமடனில் தரும். கல்லூரில் தரும். ஆக தண்டு முடிக்குரிய காணிகள் பிரத்திவுக்கு கற்றிப்பபடும். அவைகளுக்க ஏக்கர் உயரூட்க பெட்டக உடைய கல்லூரில் பண்டாரமணிகை எக்கிற முழுத்தண்டுக்கும் பாணிய்ப்பு விவாகுபாடாகும். மற்றவைகளுக்கு ஏக்கர் ஒன்றுக்கு ரூபாய் வீதம். இவைகளைப்பற்றி யழுவிராமுடன்க்க கொத்தில்கள் கோடுகச்சேரி முதலிய இடங்களில் ஓடும். இடுக்கின்றன.

யாழ்ப்பாணம் கச்சேரில் } H. W. BRODHURST.  
அகம் மறு அப்பசியீ உவ } ஏசுநற்கங்காக.

**ADVERTISEMENT. STAMPS.**

WANTED TO BUY "SURCHARGED" & "PENANCE ISSUES" OF CEYLON STAMPS.  
Good prices given. Send samples to  
Lindula } H. E. W. COOPER.  
Sept. 2nd '89 }

**PICTURES.**

With reference to the appearance with our last number, of a so called supplement advertising pictures from the Citra Sala Press, we should like to say that only the pictures of individuals mentioned will be furnished from the M. S. office. They are quite well done and are worth the money asked for them. But the painted pictures cannot be recommended and if desired must be sought elsewhere. Although the colors are laid on with skill, they are no better in design than a school boy would do, and in character are essentially heathenish. We would be sorry to see the walls of Christian homes disfigured by these caricatures of heathen gods and goddesses, some of them indeed, as well as idolatrous.

**Local and General.**

His Excellency the Governor soon after his return to Colombo from the Uva tour, held the usual annual Durbar of the Government Agents of the Provinces. Our Government Agent proceeded on Saturday last to Colombo, by the central road to be present at the Durbar.

THE LATE MR. ISRAEL HOMER. We regret to learn of the death of this gentleman in Colombo. He was the eldest son of the late Mr. Jonathan Homer one of the converts to Christianity under the religious instruction of the late Rev. Doctor Poor of the American Mission. The father and son with their families were consistent christians and we believe that Mr. Israel Homer died with the hope of eternal happiness. In business matters the deceased was known to be active, industrious and honest. Blessed are they that die in the Lord Jesus Christ. Com.

BIBLE SOCIETY. The annual meeting of the Auxiliary Bible Society, North Ceylon, will be held on Tuesday the 15th October at the Wesleyan Mission St. Paul's Chapel, Esplanade, Jaffna.

The Ceylon National Association to which the Hon'ble P. Ramanathan Esq. M. G. is the chairman, has addressed a memorial to the Governor pressing on him the advisability of the more extended employment of natives of Ceylon in the Civil and Public Service of the Island.

Rev. Francis Godson has been designated by the Wesleyan Missionary Society to sail from London Oct. 3rd for Jaffna to take charge of the Central School in the place of Rev. Sheldon Knapp who is now located at Trincomalee.

Rev. G. C. Grubb writes that he is willing to come to Jaffna for nine days. He expects to spend 70 days in Ceylon beginning with Nov. 24th, and he proposes the following plan: Jaffna first 9 days, Kandy 6, Planting District 21, Cotta 5, Colombo 8, then 4 more days each among the Tamils and Singalese. The date proposed for Jaffna would be quite inconvenient on account of the rains, and the effort will be made to have him come the first week in Jan. He is to be accompanied by three laymen, Messrs. Richardson, Campbell and Miller, but probably only one of them will come with him to Jaffna. Revs. E. Griffith, E. P. Hastings and F. Restarick have been appointed a committee to arrange for the meetings and secure funds to defray the expenses. Rs. 125 have already been secured, but a considerable sum is needed in addition. Special services will be held by way of preparation for the work of the Mission.

The Semi-annual Meeting of the General Committee of the Jaffna Bible Society was held at Manippy, Tuesday evening the 1st inst. There were present twenty-three delegates besides nine Missionaries. Interesting reports were read from the three Missions of the work of Colporteurs and Bible Women. Nearly 3000 Scripture portions including Bibles and Testaments have been distributed during the year mostly by sale. Fifteen reports of the encouraging work going on in connection with the various churches were also read, and the officers and committees for the ensuing year nominated. The Annual Public Meeting of the Society will be held Tuesday evening the 15th inst. in Jaffna presided over by our esteemed Govt. Agent.

The Annual Convocation of the Christians of the 15 churches connected with the American Mission will be held at Tellipally on Thursday the 17th inst. commencing at 10 A.M. Rev. R.C. Hastings is to preside, and some of the speakers appointed are Rev. T. P. Hunt, Review of the year. S. Veeragattay, China. Mr. S. Jeremiah, The Nat. Evang. Soc. Rev. W. W. Howland.

MR. WISHARD IN JAPAN. In connection with Mr. Wishard's visit a "Students' Summer School" was inaugurated in Kyoto the old capital of Japan. There were 500 College Students present for Bible study and the meetings were held for two weeks. This was at the same time as Mr. Moody's "Students' Summer School" at Northfield, Mass. U. S. A. held June 29th-July 9th and was conducted in a similar manner. Leading pastors and missionaries delivered addresses, which were each limited to 30 minutes and much time was given for asking questions and answering them. The four principal subjects were: "The Use of the Bible in Personal Work," "The Baptism of the Holy Spirit for Service," "The Relation of Prayer to Successful Work," and "Methods of Work specially adapted to Students and Young Men."

In the present capital of Japan, Tokyo, there are three large Government Institutions, the Imperial University and Preparatory College, and the Commercial College with two thousand seven hundred students in all. Many of these students attended Mr. Wishard's lectures and Y. M. C. Associations were organised. A building for the Y.M.C.A. is to be erected there at once. In the Doshisha College in Kyoto of which Joseph Neesima is the President, one hundred and three students were received to the church. There are over 700 students in the institution and more than half were already Christians. Mr. David Mc'Conaughy of the Y. M. C. A. of Philadelphia, U.S.A. is coming to work in India and it is possible that he may meet Mr. Wishard in Jaffna in December.

FROM OUR BATTICALOA CORRESPONDENT.

Weather. Fair. Very little of sickness in the town. We have had occasional showers of rain every month from April last. Scarcity of water in the town has commenced, though not to an alarming extent as in past years. Cultivators are busy ploughing and sowing.

Mr. Powell. This gentleman, said to be a Theosophist, was seen in Puliyantive holding meetings among the Singalese Buddhists of the place. Several Jaffna Sivites also flocked to hear him preach, not Saivism, but Buddhism. A society in aid of Theosophism, has been formed, with Mr. M. Sadasivampillai as President and Mr. R. Arulampalam as Secretary.

Wesleyan Mission. Rev. E. Rigg, chairman, was here for about a week. On Sunday the 8th Sept. he preached in English about the importance of the "Holy Word of God." On the 9th there was a display of magic lantern views in the Victoria Hall. On the 10th Mr. Rigg in company with the English Missionary of the place, visited Mutalaidah. In the evening, the 11th, there was a social gathering of the Church Members. The leading Christian families were present and a grand address was delivered by the Rev. Rigg. On the 12th evening, a public meeting in connection with the Batticaloa Home Mission was held in the chapel. This Home Mission was started four or five years ago by the Pulianitive church for the sake of converting the heathen. The chair was taken by Somnader Mudelifer, one of the leading members of the church and its Steward. The chairman opened the meeting with a few introductory remarks about the Home Mission and called upon the catechist Mr. John Canagaratnam to read the report. Revs. Little, Rigg, and West, and Messrs J. G. Kenken and R. D. Somnader were called to speak. The speakers appealed to the church members to keep up the Home Mission, a grand work undertaken by the church. The meeting came to a close with a vote of thanks to the chair, proposed by Mr. C. Kadrigamer, and seconded by Mr. A. R. Canagasaky. On the night of the 13th a special meeting for the heathen was held at the Pioneer Road School; and Rev. J. T. Appapillai and Mr. A. Nallatamby took part with the European Missionaries.

S. S. Lady Gordon arrived here on the 14th inst. bringing the Supreme Court suite, Justice Clarence, Private Secretary Fary, Registrar Grenier, Crown Counsel Hay, and Interpreters Parker and Silva. The steamer left the same day, taking among other passengers Rev. E. Rigg to Jaffna.

Supreme Court. Sessions opened on the 16th Sept. and there were five cases in the Calendar to be disposed of, all committed by F. J. DeLivera Esq. Police Magistrate of the place.

Case P. C. No. 3514. Prisoner S. Veluppillai Udaiyav of Eraur. Charge giving false evidence, 190 C. P. C. Defended by Advocate Nagalingam of Jaffna who had come on special retainer. English Jury with Mr. R. D. Somnader as foreman. Verdict not guilty. Prisoner acquitted.

17th Sept. P. C. No. 3600. Prisoner M. Udumaleval of Eraur. Charge culpable homicide not amounting to murder, 297. Defended by Ad. Tisseverasinghe. English Jury with S. N. G. Elyatambay Modr. as foreman. Verdict not guilty. Prisoner acquitted with a warning by the Judge.

P. C. No. 3551. Prisoner Molan, charge murder, 296, Defended by Ad. Tisseverasinghe, Tamil Jury with Mr. Notary Veluppillai as foreman. Verdict guilty of manslaughter, 297 Sentence 1 year and 11 months rigorous imprisonment.

18th Sept. P. C. No. 3659. Prisoner M. Ahambara of Kattandey. Charge, murder, 296. Defended by Advocate Nagalingam, on being assigned. Tamil jury with V. Vinastamby Vanniah as foreman. Verdict guilty of manslaughter. Sentence 5 years.

P. C. No. 3336. Prisoner, K. Chinniah of Kalavanchi Kudiyirruppu, charge murder, 296. Defended by Ad. Nagalingam, Tamil jury with Mr. V. Venastamby Vanniah as foreman. Verdict not guilty. Acquitted. A witness for the Crown who prevaricated in this case was fined Rs. 5.

A Moorish gentleman who was cited as a juror, was fined Rs.5 for late attendance. Sessions closed. Judge and Private Secretary go by land via Badulla. Mr. Hay, goes by next trip of the Steamer. Registrar remains to try a case in District Court on 20th Sept. as additional D. J. Interpreters also remain to accompany the Registrar by land.





## SELF GOVERNMENT.

We have been interested in an editorial of the *Ceylon Independent* of the 20 ult. in regard to the memorial of the National Association, and would be glad to reproduce it entire, though not entirely agreeing with some minor points in it. We quote herewith a portion:—

"But worse still is the fact that the British Government should have ordained a system of education, which virtually ignores or disowns the teaching of the religious principles upon which its laws and institutions are all based. By discarding Christian doctrine from the curriculum ordained for national education, there has been a natural loosening of the Christian faith in the mind of the rising generation even in the mother country, and an utter failure of duty in the treatment of Orientals, who are taught modern principles of science and are endowed with high mental qualifications without the knowledge of those guiding principles which make them British. The history of British laws and institutions is in fact the history of the progress of Christian principles in Britain. What we have learned to call Western civilisation is at bottom neither more nor less than the influence and eventual prevalence of the Sermon on the Mount. So long as the example and teaching of CHRIST forms the acknowledged rule and guide of the State, so long, and no longer, will Western civilisation have definite meaning, or an effective force on the multitudes of British subjects in the East. In proportion as that light becomes dim and Britons become ashamed, or afraid to own the true force and spell of the British name, orientalism will endeavour to reclaim the dark influence of the benighted ages of the past, and we see this effect exemplified and practically embodied in the memorial which we have before us."

This is strong language but it contains a very important truth. Government gets its right to exist in the good of the people. The old saying "*salus populi suprema est lex*" is so true that it might read "the safety of the people is not only the highest law but the only law." Government with the consent of the governed is practicable, and the highest form of it is self government. This will come in time. The request of the memorialists does not reach this, but asks that they may have an equal chance with the English in the Civil Service, i.e. that they may have a larger share in the government of the land. But the time does not seem to have come for such advance. It may be said that many of the English in the Civil Service are only Christians in name, and some not even that, and therefore they are not different from Natives who might pass the same examinations. But there is a difference which cannot be marked by description, which nevertheless exists. It is in part an inheritance from centuries of Christian influence, and in part an unconscious absorption of what might be called the atmosphere of Christianity. Many who denounce Christianity are great debtors to it. These influences are many. For one thing, there is the sense of justice, of sterling uprightness, of right as something eternal and unchangeable and not dependent on the passing fancy of any one in authority. Closely associated with this is the idea of truth as something not to be trifled with, or neglected at any cost. Again there is the idea of inherent manhood, the regarding of a man however low or unworthy or different in every way, as having the essential elements of manhood and hence the possibility of equality: "a man is a man for a' that." Almost dependent on this is loyalty. This is not an idea that one's own country is more important than any other, and one's own customs the best possible, or that one's ancestors were the wisest people that ever

were. Loyalty is the enthusiastic love of one's country and of its government as representing it,—a love that will undergo any sacrifice for the support of that government or for the good of the people or any part of the people. It recognizes error wherever it exists and seeks the good of the whole in whatever way it may be found. This is surely founded only on the regard of a man as a man, and a willingness for self-sacrifice for him. This idea of self-sacrifice for others is taught nowhere as it is in Christianity. We may go further and assert that there never has been and never will be a government not based on a religion. And the less in sympathy the administrators of the government are, with that religion, the less successful it will be. This is because the idea of authority is based on Divine authority. The Ceylonese have no one religion. Nor have the Hindus. But we have hope for the future. We quote in closing from an address before the Indian National Congress in Madras: "Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks. Methinks I see her as an eagle mewing her mighty youth and kindling her undazzled eyes at the full midday beam, purging and sealing her long abused sight at the fountain itself of heavenly radiance. If that vision should in the far future be fully realized, then may we not in anticipation, greet the day, when India will contain a self-supporting, self-governing, united and happy people bound together to the great British Empire, by the ties of common citizenship and common brotherhood alone."

## THE NEW PAPER.

The *Hindu Organ* a paper especially devoted to the interests of the Sivite community has recently been started in Jaffna. The diffusion of intelligence in the community by means of newspapers is to be desired, and the probability is that more will be read when there are five than when there are four, even though there were not before enough subscribers for any of the four to properly sustain them. There is no doubt that such a paper as this will be more acceptable to very many in the community than any of the papers of a long standing. It remains to be seen whether it will survive longer than any of its predecessors that started on the same ground. As a Sivite organ its object is the defence of Sivaism. As such it naturally falls into a sort of antagonism to a paper owned and published in part by a Christian Mission. This of itself is not to be regretted. Discussion, if candidly conducted, will only result in elucidation of truth, and that is what we greatly desire. But too often discussion degenerates into abusive wrangle, which is always to be deplored. We hope to see by this enterprise that Sivaism can show in its ranks true nobility, earnestness of purpose, and a sincere regard for the Truth which is alone worthy of reverence wherever found.

GRANT IN AID. The *Hindu Organ* calls attention to the fact that the Sivites, as such, get only a small proportion of the Grant-in-aid for schools. What is the inference? It is evident that it is because they did not care for the schools. And even now the complaint seems to be only that they do not get the money, as if the Govt. money was simply to fill the pockets of those who could get the most of it. Even on this ground we do not see occasion for the complaint. In the first place much more is spent on Government Schools, which are purely secular, than on the Grant-in-aid schools. In the next place the missionary societies do not get the money. Much more is spent by them on the schools than is received from the Government, and all of this expense goes to natives, and nine tenths of it, at least in Protestant schools, for the benefit of Sivites.

If no fault is to be found with the teaching of the three "Rs." or with the moral instruction, then the only reason there can be for the desire for a larger share of the money, is either to pocket it, or to use it for a religious object. It cannot be objected that the Missionaries use it for a religious object. Their purpose is to promote a spread of intelligence as well as a deliverance from sin. They do not start schools and endeavor to get away the pupils from other schools. They only start them in neglected places. From this their motive is evident.

—CHOLERA. The *Organ* asks us what we have to say to the "Black Death" that visited England in 1348. We simply mentioned two prominent

modern diseases, which have an evident *raison d'être*. There are other plagues, as small pox, leprosy etc. which each has its own causes and conditions, not all of them well understood yet. As the Yellow Fever was the punishment for the Slave trade, the Black Death may have had its reason. It came from Egypt, which was the fountain head of Hindu idolatry. Leprosy came from the same place. Infectious diseases, whatever their ultimate origin, may attack any one exposed to them, but spread most among those who are in a state similar to that which originated them. In Ceylon many who bear the Christian name live crowded and filthy. That is one reason for their suffering. England was converted from idolatry only about the year 600 A. D. and at the time of the plague the people had not learned the necessity of sanitation, and in the cities where the plague chiefly prevailed there was no drainage, and filth was excessive. In confirmation of what we said we might repeat what Dr. Vandestrateen asserted in a recent lecture, in Colombo, as showing that the Doctors already understand the matter.

After laying down the proposition that 'every ideal physician should be a Christian gentleman,' the lecturer proceeded to show that the province of the ideal doctor was to prevent rather than to cure disease, that Sanitation could not progress without Christianity, and that the path of the Sanitarian was obstructed by heathenism, including infidelity, ignorance, rudeness and barbarism.

—The Clerical Examination is noticed to be held on the 2nd of December next and subsequent days. Almost simultaneously with the above we find another notice from Mr. Blair, Inspector of Schools, that he is ready to supply the public from the 30th ultimo a text book called "a Guide to the Government Clerical Examination." A text book of this kind which Mr. Blair has just published, has been for a long time a great want. As the book has been issued from one who has something to do with the papers of the examination, we are sure it will be readily sold. The price being Re. 1 each, terms cash, free postage, it probably embodies matters enough to satisfy the student. *Cor.*

—DOES SMOKING PROTECT AGAINST INFECTION? The question "Does smoking protect against infection?" has been closely investigated by Dr. S. Hajek, of Vienna. Tassinari, of Pisa, has already demonstrated by experiment that tobacco smoke destroys germs. Hajek found by consulting statistics, that men who smoked were far less susceptible to the infection than the remainder of a population during an epidemic of diphtheria. Professor Oser has noted that in a certain outbreak of typhus three times as many women as men were attacked. It has already been pointed out that men, especially in cities, get more fresh air as a rule and follow healthier avocations than women. This fact, says the *British Medical Journal*, must not be overlooked during the consideration of Dr. Hajek's theories. Again, very robust men, who resist infection, being "eupetic," as Carlyle said of Field Marshal Daun, can also tolerate a large amount of tobacco. It is true that Dr. Neudorfer has found that tobacco smoke contains pyridine, a destroyer of bacteria. If, however, persons not accustomed to smoke were to take to pipes, cigars, or cigarettes on the outbreak of an epidemic, they would probably make themselves very unwell and especially predisposed to fall victims to the prevailing pestilence. The mental condition of a man who has smoked tobacco too strong for him is a state of extreme depression, most unfavourable for his welfare during an epidemic. We advise non-smokers to put not their trust in pyridine during the prevalence of fever and to remember that their tobacco-loving friends owe their immunity to good health and strength, which enables them to stand tobacco, and, at the same time, to resist infection.—*O. Mail. in C. Obs.*

—JAPANESE MISSIONARIES. Less than 20 years ago a Captain Jenks of America went to Japan to teach in a school supported by a prince. He started a Bible class. The boys were very much influenced by him, and in July '76 thirty of them met one day privately on a hill and solemnly pledged themselves to the ministry among their people. This was their pledge, "We have mutually studied the Western religion, and are greatly impressed with the truth. We therefore want to spread it through our country and in this endeavor we will spend our lives. By writing our several names we do hereby solemnly swear to the sincerity of our intentions." One of them went into the interior and in 3 years organized a church of 77 members, which grew in seven years to 370. Others have been nearly as successful. The first missionaries went to Japan only 30 years ago and the first church was organized 7 years after. Now there are 25,000 members.