

THE MORNING STAR.

Vol. 51.

Jaffna, Thursday the 16th of April, 1891.

No. 8.

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

RECEIPTS FOR THE MORNING STAR

	1851.	
Early	Dr. Shaw	1.24
Kondapola	Mr. J. S. Murugasar	2.00
Point Pedro	J. J. Casichetty Esq.	1.50
	1890.	
Point Pedro	J. J. Casichetty Esq.	1.50
Jaffna	Mr. D. P. Niles	1.50
Manipay	Dr. Tiliampalam	1.25

NOTICE.

We appoint Mr. K. C. Kadinkamer to be our business agent at Batticaloa and we do hereby authorize him to collect and receive all monies that may be found to be due to us and to grant all valid receipts for the same. J. P. Cooke.

Morning Star Office
Batticotta 7th April '91
Manager

விளம்பரம்.

இயாட்பாணத்தினுள்ள உலெஸ்லியன் மிசிபோன் பராமரிப்பிலிருக்கும்பாலிகாலிடுதிப் பாடசாலையில், வருகிற வைகாசி மீ முதலாம் உலெஸ்லியன் கீழ்மை பெண்பிள்ளைகள் புதிதாய்க் சேர்க்கப்படுவார்கள். மிசிபோன் பராமரிப்பு முன்பாக 10 மணிக்குத் தொடங்கும்.

பாடசாலையிற் சேரவருபவர்கள் 3ம் தரம் தொடக்கம் மேற்பட்ட தரங்களிற் படிக்கத்தக்க தெற்று மடையவர்களாகவும், தங்கள் வயதையும், முன்படித்த பாடசாலையிற் தாங்கள் கட்டித் தந்த சோதனையைத் தெரிவித்துக் காட்சிப்படுத்தார்கள் காண்பிக்கத் தக்கவர்களாகவும் வரவரண்டும்.

விளம்பரம்.

மட்டக்களப்புத் திரிகோணமலைக் சச்சேரிக்களில் கட்டப்பட்டுப் பொதுவான வருமானத்துடன் சகலகூலி நடைமுறை க்குப் பின் சேர்க்கப்பட்டு ஒருவராலும் தன்னுடையவைகளென்று உரித்தாக் கூறப்படாத டிஸ்போசிக்க கோட்டு வளக்காரிகளுடைய பண்டங்களின் கோட்டு வளக்கூலி பங்குதரீயிற் கா. உ. ரூ. 1000. ம் இவர்க்கு இவர்க்குக் கவனம் மீதார்பின் "காசேர்" அனுப்பத்திற் பிரகாரத்தையப்பட்டு முக்கிறதென்று இத்தால் அறிவிக்கிறேன்.

மேலும் இந்த டாப்பைப் பற்றி விளம்பரங்களில் மட்டக்களப்புத் திரிகோணமலைக் சச்சேரிக்களிடையும், கோழம்பிலிருக்கும் "லோன் போட்" கத்தோரிலும் பெற்றுக்கொள்ளலாம். கொழும்பு "லோன் போட்" இப்படித்த சகலகூலி நடைமுறை க்கு உ. J. R. Saunders.

ORDER NISI.

In the District Court of Jaffna.

In the matter of the Goods and Chattels, Estate and Property of the late Poothattamby Kathiramar Chiruppity deceased.

Testamentary No. 407.

Jurisdiction. No. 407.

Poothattamby Kumaravole of Chiruppity, Pet.

vs.

1. Apirampulle widow of Myluppillai.
2. Sathupillai wife of Murugasar Arumugam &
3. Murukaser Arumugam all of Chiruppity Respondents.

This matter coming on for disposal before Patrick William Conolly, Esquire, District Judge, on the 19th day of March 1891 in the presence of Mr. T. M. Tampoo, Proctor, on the part of the Petitioner, Poothattamby Kumaravole of Chiruppity and the affidavit of the said Poothattamby Kumaravole dated 16th March 1891, having been read, it is declared that the said Petitioner Poothattamby Kumaravole be, and he is hereby declared entitled as the heir of the said intestate to have letters of Administration to the estate of the said late Poothattamby Kadiramar issued to him unless the above named Respondents or any other person shall, on or before the 22nd day of April 1891 show sufficient cause to the satisfaction of this court, to the contrary.

P. W. CONOLLY
Dist. Judge.

Jaffna 19th March, 1891.

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Local and General.

—JAFFNA COLLEGE ALUMNI ASSOCIATION. A regular meeting of this association was held in Otley Hall on the evening of the 4th inst. presided over by the Rev. Dr. Howland its president. After the reading of the minutes of the previous meeting by the secretary, W. E. Hitchcock Esq. delivered a very interesting lecture on civilization. The lecturer spoke at length on the importance of education, industrial, scientific and literary for any true advance in civilization. He also dwelt on the fact that religion is the basis of morals so that true religion is necessary for the highest civilization. Remarks were made on the subject by Messrs T. C. Changarpillai, I. Paul, C. Cooke and V. Kanthiah. At the close of the meeting the Principal made a statement concerning the recent change in studies to prepare students for the Calcutta University Examinations. He said that he had for some time felt the necessity of some examinations in which the students would take more interest and which would bring them more into comparison with other students. The Cambridge Locals did not attract the students chiefly on account of the age limitation, and the Senior Cambridge is soon to be given up for the London examinations. He had been waiting for the visit of the Director in the hope that he would give some encouragement to expect a Ceylon University in the near future, but he had come and did not give this encouragement. Therefore the Faculty after carefully considering the matter for several days had decided to make a change at once, knowing that the Directors all approved. The approval of all the Directors in the province has since been obtained. The Calcutta University examinations are held in higher estimation than those of Madras by the Director and by others interested in higher education throughout the colony in general. Calcutta University being affiliated with Cambridge University is an added reason for preference. The fact that Calcutta allows those who have passed the Cambridge Senior Local to go in for the F. A. enables Jaffna College to form a class of four to appear for the next F. A. examination and six for the year after, while some over thirty are preparing for the entrance. The Registrar of Calcutta, has replied to enquire that "vernacular languages are under consideration" for the F. A. and the fact that Tamil has classical works makes its introduction quite probable. In consequence of the change two or three of the upper classes who were about to graduate are leaving but their places are supplied by other new students.

—CAMBRIDGE LOCALS. We are glad to know that two out of the three who went in for the Senior Local Examination have passed, i. e. W. H. Bartlett of Nellore and S. H. Taylor of Tellipallai. They are now preparing for the F. A. examination of next March.

—DEDICATION. The church, that was recently built at Sandilipay, chiefly through the endeavours of Mrs. Howland, was dedicated on the 1st inst. The exercises passed off most pleasantly.

—ORDINATION. Mr. F. Anketell the licensed preacher of Pungertive is to be ordained as the pastor of the Churches in the Islands that are under the Jaffna Native Evangelical Society of the American Mission. The ordination will take place on the 23rd inst.

—MR. J. K. CHUNMUGAM B. A. We are glad to welcome this friend. He has returned from Central India, after an absence of three years, to spend his holidays among his relatives and friends. He is engaged in Hislop College, Nagpore.

—PEARL FISHERY. It is a matter for congratulation that the Fishery of this year is exceptionally good. The Government share has already

topped Rs. 800,000 and more. There is, therefore, enough to pay ungrudgingly, for a reasonable share of the military contribution and for the northern railway.

—PLAN FOR UNION BIBLE MEETINGS for this year. The subject of addresses are (1) the Word of God as revealing the state of man; (2) as awakening the conscience of man; (3) as saving the soul of man. The speakers are respectively, from the Church, Wesleyan and American Missions. There are 40 places in the fields of the three missions, and 40 days, between the 20th inst. and the 20th August this year, are arranged for the meetings. As to the places appointed, it is desirable that there should be more definiteness. For instance, Tellipallai; Tellipallai is a parish. In what part of the parish is the meeting to be held, the public desiring to attend the meeting, are left in the dark. It is therefore better to state, Tellipallai church or Tellipallai English School.

—MATARA, 12th April 1891. We have fair weather here at present. There was a thunder storm here on the 5th instant in the afternoon. Our paddy fields in the interior being by it overflowed our goiyas are prevented from sowing these fields for the ensuing Yalla Harvest. We trust that the water will abate soon. In Wamette a village about half a mile from the Fort there are several cases ague. Except this there is no other sickness of any consequence here.

In our communication to you of the 2nd inst. there is a slight error. Our Galle Attepattu Moddar is not to act as District Judge, but he is attached to the Matara Kachcheri as a native cadet. We wish that His Excellency the Governor would make such appointments more freely amongst all the deserving and educated native young gentlemen of all classes of our native community.

On the 3rd instant at Pamburam, a village about 1 1/2 miles from the town two lads quarrelled about some trifle and one of them stabbed the other on the breast with a sharp knife. The wounded man died at the hospital within a few hours. Accused was drunk at the time. Mr. Inspector Somajah arrested the accused and secured evidence at once. Great credit is due to this invaluable officer of Police.

TEMPERANCE.

Continued.

At the same meeting which we referred in our last number, Dr. R. Hingson Fox said:—

I suppose we all desire to live long. We know that in the very early times, among the Hebrews, length of life was held to be one of the chief blessings, and it has to us no small attractions. I will, therefore speak of this from my own experience as medical officer to an insurance company. Here we have to deal not with anything theoretical, but with the actual facts of experience. There are three ways in which the habit of taking alcohol is prejudicial as regards length of life. In the first place those who take it have less resistance to attacks of some acute disease. We know by sad experience that it is those who have been accustomed to take alcohol that show very much less power of resistance to such diseases and a much lessened power of recovery from such diseases. That is the first point, and you will see at once that a person who has that lessened power of resistance has a much less chance of living to a good old age.

The second point is this: The free taking of alcohol does itself tend to the production of certain diseases. It has an effect not only upon the functions of organs, but an effect also upon the structure of the tissues themselves, and that effect has a great similarity to the effect of old age, so that you may say those who take alcohol are making themselves older.

Those who take alcohol lose some of that coolness, some of that common sense, and some of that carefulness for their own safety and their own interests which others possess, and consequently, in all the action of life they are less able to take due care of themselves. Hence they are more liable to accidents and other things which bring on risks of life; and so for these three reasons alcohol is an especial bane in the way of those who would insure their lives, and any one who is accustomed to take alcohol, even to a small extent, who has desired to insure his life has probably learned how much attention this point receives from the medical examiner.

WHAT IS SPIRIT?

God is a spirit, angels are spirits, men are in part spirits, i. e. they are spirit, soul and body. We know of no essential difference between the divine and the human spirit, except that the one is absolute, and the other finite. This one difference may be discriminated in several ways, but one is like the other so far as to be its image and likeness. Angels apparently differ from human spirits only in not being associated with soul and body. There is no doubt a difference in power on the part of some angels, but we have no reason to suppose there is in all. This spirit comes from God for each new human being, by some process which is not creation, and yet not emanation, but which gives the relation of sonship.

We learn by the angels that spirit may have form, or at least may express itself by form, and that in general it expresses itself most readily in what we are familiar with as the human form. Apparently spirits are able to move with a swiftness inconceivably greater than that of light for Gabriel came from God's presence to the earth, within ten hours, "being caused to fly swiftly." (Dan. 9: 20). That spirit is different from soul is indicated by Scripture everywhere ascribing souls to animals, and not to angels. While animals are only in one place spoken of as having spirits, and there to be consistent with the previous verse the word should read *breath*.

But the most important characteristic of spirit is the rational nature. By this a spirit perceives the reasons of things, events etc. It sees directly causes, and the nature of things. Thus it knows God, it knows itself, and the relations between the two, and thus *knows* duty. It has an *impulse* to do this duty, and when it is done has a *feeling* of satisfaction, or of pain if it is not done. These three *forms* of activity are found in every spirit and are usually called the conscience. The Bible agrees with Greeks in calling them the *nous*, *logos* and *pneuma*, or *mind*, *word* and *spirit*. But here spirit is used in a special sense, just as it is used in two senses in speaking of the Holy Spirit, one member of the Godhead, and of God as a spirit. The two meanings only differ in one being more exclusive than the other. These three activities are the legislative, judicial and executive faculties, described by three Latin words *index*, *judex* and *vindeo*. It is a little curious that these three words are nearly alike. i and j being the same, and u and v. The three faculties are activities of one and the same spirit, and make man's spirit triune, a copy of triune Deity. We might show the necessity of spirits being triune in other ways, but do not wish to bring in too much metaphysics for a newspaper. But we may notice that these three faculties have for their object the *good*, the *beautiful*, and the *true*, or spirit in action, spirit in form, and spirit in principle, and according as one or another predominates we have the hero, the artist or the philosopher, and we may have the experiences of love, joy and peace.

This spirit in man is closely associated with the animal soul, and immaterial body, so closely in fact that the action of each affects the others, but it is different in origin and capacities, and is separated at death.

Some try to argue that "flesh and blood" in 1 Cor. 15: 50, mean the carnal nature. But we must interpret Scripture by Scripture, and in Eph. 6: 12, we read that "we

wrestle not with flesh and blood," yet we must fight with our carnal nature. (Gal. 5: 17). This shows that when the word "blood" is used with flesh, it must be taken literally; see also "flesh and bones," Lu. 24: 39.

THE MARKETS.

For the benefit of our readers who may not have seen the text of the Chunnagan bazaar decision of last Dec. about which so much has been said, we quote the part which gives the essence of the whole.

"In the absence of evidence to prove the 1st. accused's authority to levy this rent in cash or in kind on goods sold in the open air, and as in the nature of things such authority, purporting to be that of a public officer, could if it existed, be readily proved, I am forced to the conclusion that the levy sought to be made by accused on the vendors in the open air, was an unauthorized levy and hence a dishonest levy."

What can be more plain than this, "an unauthorized levy, hence a dishonest levy." This was the ground for conviction, and it was exactly equivalent to saying that if it was authorized the man was not guilty. Yet the so-called friends of the people are constantly trying to throw dust in their eyes, and make the believe, that the decision of the Court was that the levy was unlawful whether authorized or not, and that the Govt. Agent was by this virtually condemned. The very opposite is the true state of the case. The man was convicted because "he failed to prove his authority," which if he had produced would have acquitted him showing that as far as the judge expressed an opinion the Govt. Agent's authority was enough.

It is strange that some papers keep harping on the illegality of the levy, when it has been publicly shown that it was sanctioned by the Governor. Those who assert that the Governor has no right to sanction it, may keep on telling the public that Governor Gordon was a fool, and did not know as well as themselves what he had a right to do, and that the Colonial Secretary is another, and so on. But by such a ridiculous course they hurt the cause they profess to favour. Certainly all this talk cannot come from an interest in the poor people. If there were any real desire to help the poor in the bazaars a sensible person would take the only course which would have any prospect of success, and attempt to prove only that the levy is hard for the people, and that there is oppression by the headmen in enforcing it, and ask as a favor to the people that the funds for the buildings be provided in some other way. But these wild ravings that the government has no right in the bazaars, and that they belong to the people, and that the Govt. Agent is doing all sorts of wrong, only defeat their professed object by betraying the cloven hoof of *personal* hatred.

DR. MARSTON.

Some seem not to be satisfied with the statement made by this gentleman. A booklet of 42 pps. prepared by the Misses Leitch in reply to Dr. Marston has recently appeared. In it under the heading "The kind of Medical Work proposed to be entrusted to Dr. Marston" we find the following: "Dr. Green was Missionary Physician, and as such with his trained native helpers administered medical aid as required to Missionaries and native Christians and the Hindu population. Dr. Marston was expected to do the same. Dr. Green had the oversight of the Friend-in-Need-Society Hospital. Dr. Marston might have had the same had he been willing to co-operate with the native Christian doctors in charge, men trained by Dr. Green. Dr. Green had charge of the American Missionary Dispensary at Manippay. Dr. Marston was offered the same. Dr. Green trained native students

Dr. Marston was expected and desired by the Directors to train men for Medical work. We do not know that there is any difference of views between the Board of Directors and ourselves with regard to any of these points. We have always desired that the decision of all questions should rest entirely with the Board of Directors." "The only real difficulty which exists in the way of Dr. Marston's continuing in the work, as far we know, arose through his unwillingness, on reaching Ceylon, to carry out the wishes of the Board of Directors."

From this it will be seen that Dr. Marston was expected to train students. If such a work were done at all, it must at least be one of the chief occupations of the one who does it. It was just this point that made the chief difficulty. The only propriety in a College Board having a medical department would be in its being a medical teaching department. Because Dr. Marston declined to do this work the Board of Directors decided that they could not keep on the medical department and must turn it over to some other body that was not an educational body. There is a fund of Rs. 13,000 for medical scholarships, but the interest of this could not be used for other purposes. There is a fund of Rs. 11,000 towards the endowment of the Medical Professorship. But the Board did not feel at liberty to use the interest of this when they had no medical Professor. Dr. Marston received £ 102 for medicines for which he gave no account, nor did he give any account of the fees that he received. The Board were disposed to strain a point in his favor if he would meet them. But he insisted that a board should be formed from the three missions which should take the responsibility of his salary, and make him treasurer while he declined to give any account. The Board paid him an average of Rs. 330 per month and a total of Rs. 290 in rent, and he did not submit to them any plan of work or any account. The fact was he found everything very different from what he expected, and he lost heart, and did not seem to know himself what he wanted.

FORCE AGAIN.

What kind of reasoning it is to say that the "resultant of forces in equilibrium is no force," we leave our readers to judge. A man pushes with one hand against the other with force capable under other circumstances of moving fifty pounds. But the second hand pushes back against the first with equal force, the result is equilibrium, but who will say there is no force there. There is force there equivalent to a hundred pounds, but there is no motion because it is in equilibrium. Let however the force on one side be increased or diminished and at once there is motion.

When we spoke of the activity of the One Mind, we used that term of God, because it describes one of his chief characteristics. Just as man is so called from manas mind, because his most striking characteristic is mind. Yet though man is mind his activity is not all mental in the usual sense of that word. He can exert force. So God though primarily the absolute mind, has other activities than what we usually call mental. When a person is able to conceive of a substance without any qualities he has reached the height of insanity. We said before that the qualities were phenomena or appearances and this is not disputed.

FOREIGN NEWS.

There has been an outbreak at Manipur in the North-Eastern part of India. The immediate occasion seems to have been the attempt of Commissioner Quinton to arrest the Jubraj. The Commissioner and his party were made prisoners, the Treasury looted and the Residency burnt. It is rumored that the prisoners have been massacred.

There seems to have been a conspiracy in Bulgaria for murdering some of the principal Government ministers. Only M. Belcheff was killed and the inquiry made revealed the existence of the conspiracy.

On account of the lynching of a number of Italians at New Orleans, the Italian Government has demanded an assurance from the United States Government that the men concerned will be punished.

The election at Sligo resulted in the return of the anti Parnellite candidate by a large majority.

A Convention assembled at Sydney to discuss the question of the Federation of Australian Colonies. A Bill was drafted proposing a federal constitution for the colonies with the title of the Commonwealth of Australia, provision being made for the crown to appoint a Governor-General. The English press comment favorably upon the Bill.

A band of strikers in Morewood, Pennsylvania, attacked the coke works there. The police fired upon the rioters killing nine and wounding forty. They were mostly Hungarians and Slavs.

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