

THE CEYLON PATRIOT.

JANUARY, 8th, 1864.]

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CHARGES FOR ADVERTISEMENTS.

Twenty-four lines and under—three pence per line.
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Half a column—seven shillings six pence.
A whole column—ten shillings
For the second insertion two-thirds and the third and every future insertion, one-half of the above charges if printed on succeeding days of publication.
If Advertisements are to be both in English and Tamil, one being a translation of the other, the Tamil will be charged at half the above rate.
No Advertisement will be printed for less than one shilling.

Notice to Subscribers.

Subscribers are respectfully requested to give notice of any change of address, or any irregularity in the delivery of the paper.

Notice to Correspondents.

All communications to the Ceylon Patriot must be Post Paid. We also request that all letters to our address as the Editor of the Ceylon Patriot be authenticated as otherwise they may not receive attention

SIVAISM CHALLENGED.

A challenge to Public Discussion in English of the authority of the standards of Sivaism is hereby given to C. Arumugam Navaller or any other Sastri or Hindu Priest in Jaffna, by the undersigned.

The terms to be settled by a Committee consisting of an equal number of Christians and Hindus to be nominated by the disputants respectively.
H. A. Wood.

Jaffna, January 6, 1864.

BREAD FRUIT PLANT.

A large number of Bread Fruit Plants can now be purchased at the Kutchery gardens by applying to Cangany in charge.
Jaffna, January, 1st. 1864.

ADVERTISEMENT

Oriental Bank Corporation.

An Agency of this Bank will be opened at Jaffna in the course of next month.

By order of the Court of Directors.

GEORGE DUFF.

Decr. 1863.

Manager.

The Ceylon Patriot.

EXTREMES MEET.

Ethnology has proved almost to a demonstration that the human race had a common origin.—The Bible teaches that God made of *one blood* all men that dwell on the face of the earth. The *Great Teacher* came down to our earth to redeem the race and to make all men one in himself—and notwithstanding the existence of many causes of disunion, ever and anon, we see the human race evincing its *oneness* of structure and sympathy in some grand agreement of action amid conflicting theories. Even in Sivaism and Christianity there may be found some common features which are the hereditary types of the race. Human nature true to itself, swings back to its natural course when the pressure of circumstances, is removed. A sight of suffering, we suppose affects the Sivite in the same way, if not always, to the same extent as it does the Christians.

Truth and justice are as essential to the moral character of one as the other not more truly do they both breathe the same atmosphere, or behold the same sun and bow in submission to the same natural laws, than they have the same need of mercy and are destined to stand before the same great Tribunal they and the xtian are are on many points. Why shd. they not be more reat at one on all?

Free discussions and a friendly interchange of thought will do us all good. "The Christian and Sivite Discussion Society" at Wannarponne, will do great good if both parties can be persuaded to keep in good temper with each other. It is very hard to be abused for one opinion honestly held and still worse to be scandalised because one man will not give up his convictions at the demand of another. Let the Sivite and the Christian young men become more and more familiar with each other and we are sure that they will learn to esteem each other more and more. There appears to have been as there always will be in each meeting some misunderstanding as to what really is the best way to get at the truth. The meeting seems to have taken one view of this case and Mr. Bushnell another. It would be very unwise for any solitary member to exalt himself above the

vote of some 20 or 30 of his fellow associates and especially to censure them for differing from him. We commend this Society to the good will of all and again we venture to predict great results.

SPECIAL PRAYER MEETING.

Persuant to the announcement made a series of prayer Meetings have been in the various protestant Churches both morning and evening where the attendance was very satisfactory.

SPECIAL SERVICES.

In addition to the usual Watch Night held at the Wesleyan Chapel, there were two interesting services in Chundicully on the last evening of the year, one in Tamil which commenced at 9. P. M. and the other in English at 11. P. M. conducted by the Rev. Messrs LaBrooy and Pargiter after which the Communion was administered about half past 12 o' clock.

THE REV. C. KOCH OF BORNEO.

We understand that this gentleman has arrived in Galle and is daily expected at Jaffna.

SMALL POX.

We have heard that the Small Pox has made its appearance in some districts in the Province.

If this be the fact, we are confident our energetic Med. officer and his able assistant will spare no efforts to arrest the progress of this fearful epidemic.

OUR GOVERNMENT AGENT.

Our energetic Government Agent is now busily engaged in appointing Headmen to offices that have been for some time past vacant. On Monday last he was at Chavagachery.

BANK NOTES.

Communicated.

While we are inspired with the hope of Bank Agency to grace our town, the course of the current month we regret to notice that the Notes issued from the Banks are at a discount of between 3 and 18 pence according to their value. We observe that a pound in note could not be changed at "Bankshalls" unless it accompanies 3d. We look upon this as a great evil crying for speedy redress. It arises from an undue and larger number of Notes in circulation than is commensurate with the other coins, as well as from a large number of Company Rupees almost daily taken to India. Silver money, in consequence, seems to be scarcer. The facts of our Island being in constant communication with the neighboring continent, and her having to buy the very articles of living—rice and cloth, among others such as live stock, curry seeds &c. suggest to our mind the necessity that lies for the local Government to solicit the Governor of Madras to allow the passing of Ceylon currencies in southern India at least. Both these colonies being under the same sovereign, we wonder at the sternness of the Government of one in refusing the coins of the other, under such circumstances as are between India and Ceylon.

SIVAISM.

In our advertising column will be found a Notice by Mr. Wood, challenging Sivaism. We believe that it affords a fine opportunity for Messrs A. S. and other Pundits in the province to give the votaries of Hinduism the benefit of their researches into their Veds and Agamas if they have any.

The *Delhi Gazette* says that he quotes from the *Hindu Patriot* a mysterious sensational paragraph which the Native Paper professes to have taken from a *Naple's Journal*. We thought that such things belonged to the dark ages; but the industry of our Hindu Cotemporary has discovered one instance at least in those days Here it is:—

"A mason living in the Rue Forba was awakened a few nights back by a knocking at his door. On opening he saw two strangers, who asked him to go with them to execute a piece of work of great urgency. The man at first hesitated, but being persuaded by the offer of a handsome reward, at length consented. He was then blindfolded, and having been led to a carriage, the vehicle drove off. After having been driven for some time, the carriage at length stopped. The man was led up several flights of stairs and the bandage then taken from his eyes. He was then ordered to make in the wall of the chamber in which he found himself a hole, sufficiently long

and wide to contain a coffin. The mason at first refused, but, being menaced with death, he performed the work required. When he had finished, an empty coffin was brought from another room, and at the same time a young woman handsomely dressed, was dragged in, struggling violently. She was then forced into the coffin, the lid screwed down, and the coffin placed in the recess, which the mason still undermenaces of death was compelled to close up, so that nothing could be seen. That done he was again blindfolded and taken in the same carriage to the sea beach, where the two strangers, having removed the bandage from his eyes, gave him ten piastres, told him to go his way, adding that they did not impose even secrecy on him. The mason immediately gave notice to the police of the incident, but could afford no information as to the locality." *C. Tel.*

OUR CONTEMPORARY.

It is again in our power to give our contemporary a bit of advice and we do so hoping he may have the good sense to take it and improve by it.

Considering the well known character for integrity which our District Judge possesses it seems to us to be mean and false and altogether unmanly to insinuate the opposite, because the law has somewhat, as we think, justly arrested the downward progress of the "Freeman."

The hot and cold, fair and foul sort of writing on the character of men in office among us which our contemporary sometimes adopts is very reprehensible.

He may perhaps risk against our advice but we tender it to him in hope that henceforth he will cease to traffic in motives &c. and deal in fact.

The public will then prove a better customer at the mart of the unfortunate Freeman. We do not, as we might, read him a lecture on the recent case of lebel. We simply remark that a clearer case never was and it is to be expected that it will teach him caution. Let him beware, who plays with fire. Were we in his circumstances, we should resolve henceforth to strike out for ourselves a new course, one of upright and dignified adherence to truth and of firm support of all that is good.

We observe that the *Indian Reformer* has been transferred into the hands of new Proprietors. We might add to this intimation, that the *Madras Times* and the *Madras Examiner* have been purchased by a wealthy gentleman of the Firm of Messrs. Arbuthnot and Co., and that they are to be amalgamated from the beginning of the year. The Editor of the *Madras Daily News*, we understand, takes the editorial management, and the editor of the *Madras Times* becomes a contributor on his former income. Other changes are contemplated, we hear, but we are not in possession of authenticated information. Our readers will know more about these matters by and bye. Mr. Geralde, of the *Bangalore Herald* has resigned. Poor man, we expected this; and so he has again become "a rolling stone that gathers no moss."—*Carn. Telegraph.*

PROVINCIAL COCHIN.

In our issue of the 17th October last, we referred to a remarkable case of murder by torture, of a Pulea boy, by his Master. The perpetrator of the crime was convicted, and sentence passed on him by the Court at Allepey, the decision was referred in due course for the confirmation of the Sudder Bench.—At this stage of the case, a Puleah youth was produced before the latter tribunal, by younger brother of the Prisoner, as the boy alleged to have been murdered.—With wonderful determination and coolness, the lad acted the part assigned him and gave some very excellent reasons to account for his precious absence, and for the supposition formed that he was dead. To add to the romance of the story, the mother of the deceased came forward and recognized him with well disguised emotion, as her lost son. We stated that the case had been remained to the lower Court for further enquiry. The *denouement* has now reached us and we lay the particulars before our readers.

The investigation ordered, was commenced by the present sitting Judge of the Allepey Court on the Criminal side; but as his unaided acumen was

probably not considered sufficient for the occasion, the case was ordered to be heard before the full Court. A prolonged enquiry followed, and a mass of unnecessary and irrelevant evidence placed on record and it is believed that the farce would have continued to this day, had not the intelligence that the affair had got into the public prints, electrified the Court into decisive action. The original sentence against the prisoner was confirmed—the precocious lad who figured before the Sudder Court was pronounced to be a vile pretender—but feelingly alive to the weakness of humanity, the court acquitted the prisoner's brother who had instigated the Puleah to personate the murdered boy, with a view to screen the prisoner from the punishment due to his atrocity. We hear that the judgment of the lower Court dwells with touching sensibility, and a pathos quite refreshing, on the virtue of fraternal affection, such as would make the fortune of any Madras Publisher, if given to the world in the shape of a homily for the young.

We cannot omit to notice another extraordinary feature in this case, which will serve to illustrate the "glorious uncertainty of the law." At the preliminary examination of the case before the Police Officer, two persons who were engaged in their fields near the spot where the murder occurred, gave a very clear and minute account of the deed, and admitted that they had themselves assisted in burying the body. In the absence of other eye witnesses, these two men were admitted witnesses to secure the conviction of the principal offender; and a separate charge was made against them, for "misprison of felony." When the case came on before the Criminal Court, the two witnesses were put on their trial as second and third prisoners in the principal case of murder, thus excluding their evidence against the chief prisoner. The case against him having been thus weakened it furnished colour for the mitigated sentence of 7 years imprisonment actually recorded against him. The two minor offenders had no concern whatever in the foul deed of murder; they acted a very subordinate part in the tragedy, by helping to inter the lifeless body; and there is every reason to believe, that fear combined with ignorance induced them to observe silence in the first instance. The rejection of their testimony as witnesses, and the subsequent change in the order of commitment adopted by the Police Officer appears to us a most strange proceeding.—*Chronicle.*

THE MAIL OF 26TH NOVEMBER.

Observer Office.

Friday Evening, 1st January 1864.

"The Benares with the above Mail arrived at Galle at 10, 6 o'clock this morning:—no explanation of the delay has as yet reached us although it is evident the Bengal has broken down. The following is the public, and two Special Telegram with important news.

From Galle 31st December 12-40 P. M.

Steamer Mooltan sailed for Suez.

From Galle, 1st January, 11-55 A. M.

The Federal General Meade, has advanced to Culpepper and General Lee has retired beyond the Rapidan. Burnside has suffered a severe disaster and is said to be superceded.

The siege of Charleston is continued, but without much effect.

Telegraphic communication between New York and Halifax had been interrupted.

The Confederate General Bragg is said to be evacuating his position before Sattanoga.

The discovery of a Confederate conspiracy in Canada has been officially notified to the Federal Government.

COFFEE, Plantation Ceylon middling 74s. to 78s. good middling 78s. to 83s. fine middling 86s. to 90s.

COCOANUT OIL—Ceylon £45 and Cochin £47.

COTTON—Better demand.

Vessels arrived from Ceylon.—Ships 'Elbs,' 'Royal Bride,' 'Elizabeth Douthwite,' 'Almera,' 'Heather Belle,' and 'Calphurnia,' sailed for Ceylon:—Ships 'Dupuy De Lorne,' 'John Robinson,' 'Affiance' and 'Malakof.'

(Special Telegram for the Col. Observer.)

London, 26th Nov. 1863. New York, 14th:

Lee entrenched South of Rapidan

Longstreet marching to East Tennessee,

England declined European Congress,

Coffee firmer, seven hundred and twenty-six (?) seven hundred and eighty-six (?)—Native sixty-nine.

London, 3rd December, 1863.

Sir John Lawrence appointed Governor General of India.

Starts on the 10th.

Bank Discount, eight per cent.

America, 20th Nov. 1863,

Bank's expedition landed on Texican coast.

Marched on Brownsvills.

Confederates Bragg and Grant largely reinforced near Chattanooga.

Burnside invested Knowville.

PASSENGERS BY MAIL.—Miss Williams, Messrs. Bailey, Porter, Milne and Ellis.

The appointment of Sir John Lawrence as Governor General of India, and England's refusal to attend a European Congress are the too most important items of news by this Mail."

The Colombo Extraordinary.

LADY ELGIN.

"Lady Elgin is reported to be in a very delicate state of health. Captain Armstrong, A. D. C., it seems, has actually arrived at Allhabad to "receive" her. Perhaps the very best thing in the world that they could do, would be, to let the poor woman alone. She has her own sorrows, but red-tape, and a score of indescribably colored uniforms will not allow her to indulge in any such real luxury. Perhaps they had better murder her, too, with excessive kindness, and then, after she is buried, fold their hands, declare that "it was the will of God."

CORRESPONDENCE.

(From our Correspondent.)

COLOMBO.

SIR: 25th December, 1863.

I am happy to inform you that two deserving gentlemen of this place passed their examination yesterday, before the "Board of Examiners" and were admitted as Advocates of the Supreme Court. One of them is the well known Mr. James Alwis a Proctor of 19 years standing, who, during that period has shewn himself to be a gentleman of very high attainments and of eminent qualifications. Besides his being the author of several valuable works, he has acted as the District Judge of Negombo as well as Commissioner and Police Magistrate of Colombo.

The other gentleman is one Mr. J. W. Fransiscus a graduate Bishop's College, Colombo, and a very good classical scholar. He has been, prior to his Examination, reading law with the Queen's Advocate Mr. Morgan and in the Examination he is said to have acquitted himself creditably. He is a Tamil young man of a very good and lovely disposition which is always, not only a desirable, but a very essential qualification in one who attains the proud dignity of an Advocate. Our only and sincere wish is that these two gentlemen may prove an acquisition to the Colombo Bar.

The next examination of candidates for Advocates and Proctors will probably be held on the 25th Proximo as noticed in the "Examiner."

The Memorial to her Majesty the Queen prepared by the members of the Legislative Council complaining against the £30 000 now additionally required for the Military Expenditure of Ceylon, is going the round of Colombo for obtaining signatures. People seem to sign the Memorial most willingly.

It may not be a new thing when I say that a branch of the Oriental Bank Corporation is to be established in the Northern Peninsula during the course of next month. This would be altogether a new thing for the Northern most corner of our island but I am sure it would prove a blessing to the place and especially so to the Mercantile Community of the place. We hope that merchants both English and native, as well as others will try their utmost to keep up the "Branch Bank" in their midst, as it is said that the present undertaking is to be only a trial.

Nearly a week ago, a man called Canapady died by accidentally falling into a well, from which he was drawing water for the flower garden of Mr. Comarasamy now in England. A jury was empanelled who after a thorough investigation brought in a verdict of "accidental death by drowning."

The weather here, is rather dry and oppressive. It is now more than a week and a half since we have had any rain whatever. We continue to have dew in the night although slight. The streets are all dusty. We anxiously look forward for a heavy cooling downpour.

As I was writing the above, I noticed two processions passing by the Street with what they call *xmas* presents consisting of cakes, plantains, pine-apples and various other eatables, accompanied with 'Tom-Tom' beat and music. The same people returned home with new suits of cloths which are given to them as presents by their Superiors for whom they took their presents first.

Xmas is going on splendidly well. Many taverns are shut up for fear of disturbance and riot.

Yours truly You know who.

DEAR MR PATRIOT,

I have been somewhat surprised, that in your very valuable periodical, you should do earnestly plead for the weak side of a bad cause as in the case of the New Marriage ordinance. Perhaps your philanthropy was called into play by the suicidal folly and self-Humbling advocacy set up by the various opponents of the new ordinance. One argument you do not appear to have duly noticed, which with your permission I will now state in a word or two.

The poor Romanists appear to have fallen into unfortunate hands. The prolific scribbler who bounds on his "children" to all forms of opposition to the Government even going so far as to dare to question the

supremacy of the Queen and the power of civil over canon law, I fear, is not fully understood by the Europeans of the land. In weighing his strong words and unmeaning repetitions it should be remembered that he is a *Foreigner* who from his birth up, has been more or less ignorant of the English *language, Customs* and *loyalty*. Just so, also of the Prelate whose petition if it may be by a stretch of the imagination so called had to be weeded of disloyal expressions before it could even be read at the Legislative Council. Good quiet man as he is; He too must be regarded as not being fully aware of what he is doing nor as understanding the import of the words he is made to use. He, too I say is a foreigner; now these very simple facts ought to lead the Ceylon public to form a mild estimate of so bold an opposition and induce all good men to indulge piety instead of indignation.

Thus much is fair on the principle of "giving the Devil his due." Impartiality.

FROM OUR CORRESPONDENT.

Few weeks have rolled over my head, since I sent up my scraps.

Our young and lovely Magistrate P. Selby Esq. is clearing away the accumulated arrears, which require some time to dispose them of. The weather is now and then interrupt the business, and prevents the punctual attendance of the parties and witnesses, the necessary appendages of law suits.

When the weather clears, I hope, the arrears also will be cleared.

The Sub-Collector of our Port, agreeably met with some work, on his resumption of his duties which broke the "dead silence," alluded to in one of my communications. But nature should have its own course, and the Port is closed up *protempore*.

The Landing Waiter Mr. A. Keech, who is a steady and promising young man, beyond his team I think, has relieved Mr. Toussaint who is now at Jaffna. The Shroff of our Port is on sick leave.

The Port which teemed with Vessels, now teems with surges. "The eternal edict thitherto shall thou come but no further, and there shall thy proud waves be slayed" extorts daily, hourly, and minutely, homage from the boisterous element, struggling with the tyranic Neptune for calm repose.

Point Pedro,

A SPECTATOR.

December 8th, 1863.

MR. MORRIS AT TRINCOMALIE.

December 11th 1863.

Our Town has been for some days past the scene of much delight in the hourly expectation of the arrival of our much esteemed and respected Government Agent. The pleasure with which Mr. Morris returns to our shores was welcomed by all classes is manifest by the crowds of people who were assembled at the Custom house Inner harbour, when the landing took place. With permission of the Assistant Collector of customs, the Jetty was most artificially decorated after the Oriental style and under the decoration was hung a board with the word "welcome" on it ornamented with flowers and ever greens—the native local band was in attendance, the Policemen with their inspector at the head formed line on both sides of the wharf and the Government Agent was ushered into his conveyance with loud cheers from all who know and respected him at about 2 P. M. this day.

The Chief Mudliar's attendance at the spot was prevented by the death this morning of his brother Mr. S. A. Alagacoon Mudliar, a true and pious Christian.

A. B.

To the Editor of the Ceylon Patriot,

January 5th, 1864.

Dear sir,

It is to our greatest admiration and deepest regret, we see that the salt market in the evening bazar of Alavetty has been abruptly discontinued from the 31st ultimo. You are, we hope, perfectly aware that its urgent and unavoidable wants would be felt by the majority of the inhabitants; and we can hardly express or either give you an idea of the want felt by the poorer class of the people who only obtain this article of necessity from their smallest earnings of the day as would suffice to their immediate use and for such amount as could be spared out of the day's earnings. This class of the people resort to the salt market and buy daily from the Renter for a farthing or half and very frequently manage with it till next evening comes; it being hard with any body to abstain from its use, it is quite necessary to remove or abolish such market with previous warning when not only the people will procure the stuff, although it is against law to have salt in houses in greater quantity than is allowed by the Ordinance. We therefore earnestly request you to take the matter to the notice of our Kind Rulers, through the columns of your Patriot and relieve us of the sufferings.

Yours faithfully

A number of people who suffer from a want of Salt.

MUSIC.

(Continued from page 186, Vol. 1st.)

That they are averse generally to sing in public, be the true European or Tamil is undeniable. Time is far distant when the fair sex of our land will be in a position to break through those rules which are invariably observed by the respectable Tamils. It will be long and I may say that centuries must elapse, before the ladies of our land will mingle in society as those of Europe; sing in public meetings and assemblies; and in such respects cope with English Ladies. It is true that Tamil ladies now sing English tunes in Churches but we must consider the time the Missionaries have been labouring in our land, to see how it is that native ladies have done what broke the barrier which generally hinders the females of our land, from singing in public. It is the education the softer sex have received, coupled with the march of civilization that has served to make them do so. Had the Missionaries been for the last 50 years teaching at their schools Tamil music, there could be no doubt that our ladies would be quite as able and willing to sing Tamil as they do English tunes in religious meetings &c. But again, there is no great necessity for these to join in singing since as I have already shown it is not absolutely necessary for the object of Christian worship that every one of the congregation should join in singing. That dancing girls are only females that sing Tamil tunes in an assembly, is no argument to prove that our ladies could not join in singing supposing as I have said, sufficient care were taken by the Missionaries and others interested in the subject in question to teach Tamil music in all our schools and to countenance its use in all important meetings.

The essayist seems to argue very much in the strain in which some of our Missionaries do with reference to the jewels which are worn by the Christian ladies of our land. Because the dancing girls wear the nose ornament (முக்குத்தி) they say our ladies ought not to be allowed to put it on. Fine argument certainly!! Such suggestions if attended to—suggestions which arise from ignorance of the state of the Tamils of India, their dress and manners,—would gradually tend to make the Tamils appear Burghers in their dress, and by degrees to do away with the dress, manners and customs which are peculiar to our nation. For the removal of the nose ornament might be followed by those of the head; and again, the jewels worn on the neck might suffer the same fate; the change might not stop here, but extend to other parts of the dress of the softer sex. Instead of the beautiful Chela, (சேலை) gown might be brought in, and the change might go on until there is little or no difference between the dress of our females and that of the Burgher or European ladies.

The mistake in those that think that those observances now in vogue in Christian Churches, ought to be strictly attended to notwithstanding many of them are in direct contradiction to Hindu manners, customs &c. arises from their identifying such of those observances peculiar to Europeans with Christian observances. They cannot think of certain of these latter, without invariably coupling them with some of the former. It is a sad mistake to suppose that because the Europeans and Americans brought to our land the blessings of Christianity, their manners &c., should be substituted for ours, as if they were inseparably connected with the religion of Christ. Christianity is a religion suitable to all classes and conditions of men irrespective of the distinction of race, nation &c. It does not interfere with any customs of any nation, unless such customs are in any way contrary to the doctrines it inculcates. We may be Tamils in every respect, and still profess Christianity. If the Europeans have adopted certain observances in connection with the religion which are extraneous to us, it is no reason why we should also follow them. They adhere to their customs and manners because they are Europeans not because they are Christians. If the music now in use among them and in our Churches, did not belong to them, but to us—they would not employ it now. Just as they naturally prefer their music to ours, we prefer our harmonious tunes to their tunes, which are to native ears, at any rate, uninviting when unaccompanied by musical instruments. Unless strong objections are raised against the use of the former in connection with Christian worship, and those objections are wellfounded it would be undesirable and materially checking the progress and growth of Christianity among the Tamils, to exclude Tamil music from the precincts of our Churches. I say that such a step will check the growth of Christianity, because the use of foreign music marks the religion as something foreign, and as one that has to do with such observances as are outlandish. The Sivite regards them as such, and every one who has not himself adopted them is naturally inclined to judge of the adoptedness of the Christian religion to the Hindus from these observances. Unless there is intrinsic value in the use of English music in Churches—unless there is anything in it which our music cannot lay any claim to—unless there is any element in it which renders it peculiarly adapted to Christianity, it is neither desirable nor advisable to continue the use of it. I repeat that the Hindus may become Christians and yet remain unchanged as regards their manners and customs. Christianity does not enjoin any change in these respects. Hence, so far as Tamil music is concerned it can very well be used in native Churches without, in the least, diminishing the devotion and sacredness which should characterize all Christian services and assemblies. This essayist presumes that the introduction of it will involve also the admission of dance-

ing girls in Christian meetings &c., if our ladies should be made join in singing. But this is not a necessary sequence. If our ladies are taught to sing Tamil tunes with that labour and care with which they have been taught English Music by the Missionaries and others in connection with Christian schools, they will in a short time be able to sing our tunes with greater ease than they do foreign airs.

The last sentence in the fifth paragraph, is too important to be passed over unobserved. It is an assertion altogether unfounded. The essayist says, "publicly to sing those (Tamil) songs will be considered a contempt and reproach both by males and females." I am at a loss to know on what grounds he has made this sweeping and glaring statement. No one acquainted with the natives of our land would state similarly. Whether the essayist lost sight of the fact that on public occasions those who are acquainted with Tamil tunes, are not unfrequently requested to sing by some of the important men present, and that, no one who sings on such occasions, considers it a "reproach and contempt" to do so or whether he has not had opportunity which would have enabled him to observe such things, I am not in a position to know.

But this much can be said about singing in public, that it is never considered a 'contempt and reproach.' The tunes generally sung at their homes by the Tamils, are not English but Tamil. It is then but natural that they should, when occasion requires, sing such airs also publicly: and what could then bring in 'contempt and reproach?' As I have already observed that our ladies could not easily be made to sing in public any tune whatever is undesirable; but when they could be induced to do so and (it is well known that Christian ladies generally make no objection to singing at church) there would be nothing to bring on them either reproach or contempt. If it is not reproachable or contemptible to sing in Churches English tunes, one cannot see how the substitution of one music for another can render the singing as such.

In the next place the essayist speaks of the tune. English music has been in use in Churches &c. and of its approval by 'those of most experience and the best acquainted with the language and the people.' He alludes, I believe, to the early Missionaries; but for aught I know, nothing has been said about their endeavour or proposal to substitute Tamil for English Music. That English Music has received their approbation is nothing strange. But it must be shewn whether they took the trouble to see if Tamil Music could not be advantageously substituted for the one now in use. Supposing they examined into the merits of both English and Tamil Music, and preferred the former to the latter, the fact cannot go against those grounds on account of which it is now considered desirable to substitute Tamil for English music. As I have already said, we have heard nothing about any such enquiry being made by the early Missionaries; and hence what the essayist states is no good argument to meet the point at issue. He says also some thing about introducing other music if 'a good reason can be given' and I may in conclusion mention the following as some of the reasons why our music should be preferred by us to English music, and why that ought to be substituted for this.

It is the national music, and one which from time immemorial the Tamils have been accustomed to regard as peculiarly harmonious and delightful.

It is the music which the Hindus employ in singing and which is more agreeable to Tamil ears than the European.

The poetical excellencies required in Tamil music are greatly wanting in Tamil hymns, which are translations, to a great extent, of English hymns, and a Hindu is not able to appreciate the latter. It has already been remarked that native call the singing now in vogue in Churches crying; and why? simply because they find that the tunes sung there are quite unlike their own harmonious tunes.

The substitution, again, of Tamil for English music, will serve to remove the foreign stamp which our holy religion is unfortunately made to bear. If European music along with those observances of an outlandish character were banished from native Churches, many of those now kept away from hearing of the blessed Redeemer and the Salvation purchased by his death for sinners, might be brought under the influence of Missionary preaching; and many who might not under existing state of the Church, be inclined to embrace Christianity, might made to acknowledge Christ and receive Him as their Saviour.

That European music has been so long in use in Churches, ought not to be a bar against the substitution of our music for it, on account of the reasons pointed above, and similar other grounds. Let those who cannot think of Christianity but as a religion closely connected with the Europeans and their manners, for a moment look its doctrines and consult the Bible; and they will not fail to find that such of the Hindu manners &c. as are not against Christianity can very well in Christians be allowed to remain undisturbed without at the same time tampering with any thing essential to the Holy religion.

On the remaining portion of the essay I need hardly say any thing, as the important points therein discussed have, to a certain extent, already been anticipated in my remarks.

A. Christian.

POETRY.

"To a Ledger, on its being filled up
And now, capacious volume thou art closed,

Thy burdened back with pounds by hundreds pressed,
Thy worn-out lids about to be reposed,
In Iron chest.

Thou 'st said enough of shillings, pence, and pounds,
And now a moral I would draw from thee;
For they are not the most important sounds,
Thou bring 'st to me.

Thou canst my mind to serious subjects move,
And conjure up, with quick suggestive power,
Warnings and lessons to improve,
The leisure hour.

The else fair written pages, which contain
Thy history, have not escaped a blot;
Thy life discloses here and there a stain,
As—whose does not?

Thy constant reck'nings, in succession penned,
Hundreds of folios, leaf after leaf,
Extend thy course as if 't would never end:
But—mine how brief!

Thy shattered parts a fragile state disclose,
With fly-leaf loosened, and prepared to fly,
By the first adverse gust of wind that blows;
And so may I!

One who has "figured" on thy ample page
Has closed accounts. Brief was his working,
When death, unlook'd for, at an early age,
Called him away!

And, fast hastening to life's utmost verge,
Borne swiftly onward on Tim's restless wing,
May live another, thy successors dirge,
Perchance to sing.

The common course of trading-life, discerned,
As in a mirror clear, thy face reflects;
"Received" and "paid," and now a draft returned,
"With no effects."

And I, alas! when followed by the law,
(The moral law,) can urge a plea no better;
But stand condemned with shame and solemn awe,
A bankrupt debtor.

But with a Friend in court my debt to pay,
I shall not into condemnation fall;
He, by his merits, takes the charge away,
And conceals all.

So, when the summons to the Court of Heaven
From death's arrest shall sound to my relief,
The judgment in my favor shall be given
With joy not grief." "J. C."

NOTES ON BURIALS.

1. As practised among the Hebrews.

1. The Jews, in imitation of the Persians buried their dead soon after death.
2. The children, friends and relations took charge of the burial.
3. A box or coffin for the dead was not used except in Babylon and Egypt.
4. The corpse was wrapped in folds of linen and placed on a bier, and was carried by four or six persons.
5. The mourners who followed the bier poured forth loud lamentations.
6. There were sometimes eulogists and musicians in attendance.
7. Men of rank were honored by multitudes assembling to witness the interment.
8. It was considered to be a religious duty to bury the remains with appropriate honor.
9. Many of the Hebrews buried their dead in gardens and under shady trees.
10. The ancient Hebrews considered the burning of the body a great reproach, and never did it except when they wanted to express their sense of contempt and ignominy.
11. After king Asa however, the public opinion was so changed, that *not to be burnt*, was regarded a most signal disgrace.
12. After the captivity the public opinion was again changed; and hatred of the practice of burning became general and deep.
13. The expressions of grief on these occasions were very violent.
14. The Hebrews uncovered their head and removed their sandals as an indication of their grief.

2. As practised by the early Christians.

1. They cared much for their dead and conducted the solemnities with becoming sorrow.
2. Christians from the first, manifested a decided preference for burial though the practice of burning was the common practice among the Romans.
3. They had at first no separate burial places.
4. In the 4th, 5th and 6th, centuries, open spaces round the churches were set apart for those who died in communion with the church.
5. The first recorded instance of a formal consecration of a burial ground is in the 6th century.
6. Burial within the church did not take place till the 9th century.
7. The Christians attended to the funeral ceremonies during the day, though they often carried lighted torches or tapers in the processions.
8. The remains were carried to the grave either by the relatives and friends, or by persons lived for the purpose.
9. Appropriate hymns were sung during the processions.
10. Notice of the moving of the funeral procession was sometimes given by the *tuba*, or boards which were struck together.
11. In later times bells were tolled.
12. As early as the 4th century it was usual to carry in the procession, palm and olive branches and to burn incense.
13. Funeral orations were ordinarily delivered.
14. Sometimes the sacrament of the Lord's supper was administered to the relatives at the grave.

