

THE CEYLON PATRIOT.

MAY 27th, 1864.]

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Twenty-four lines and under—three pence per line.
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Half a column—seven shillings six pence.
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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.
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NOTICE TO ADVERTISERS.

All advertisements received without specifying the number of insertions will be continued in successive issues until countermanded, and charged for accordingly.

Notice to Subscribers.

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

No verbal orders for discontinuing subscriptions can be attended to. Subscriptions are considered to be in force until countermanded in writing.

NOTICE.

ORIENTAL BANK CORPORATION

AN AGENCY of this Corporation was opened in Jaffna, on Tuesday the 16th ultimo for the transaction of Banking business.

CURRENT DEPOSIT ACCOUNTS may now be opened.

FIXED DEPOSITS may be lodged for periods of One, Two, and Three months, to bear interest at the rates of Three, Four, and Six per cent per annum, respectively, and LOCAL BILLS will be received for Collection.

DRAFTS will be issued and purchased on the Head Office, on all Branches and Agencies of the Corporation on the Cochin Branch of the Bank of Madras, and on all Branches of the National Provincial, and Commercial Bank of Scotland, and on the Provincial Banks of Ireland.

Information as to Rates of Exchange, &c., may be obtained at the Bank.

R. V. DUNLOP, Acting Agent.

A. WILLISFORD, Act. Accountant.
Jaffna, 4th March, 1864.

FOR SALE.

A hackery, one Bullock, and the Library of the late Rev. Mr. Philips.

Apply to the undersigned,

J. Wesley Philips.

Jaffna, 12th May, 1864.

FOR SALE.

A good English lever Watch recently cleaned and repaired. Price £6.

Apply at the Office of the Patriot.

May 13th, 1864.

NOTICE.

Mr. C. H. PATTERSON has just received for sale,

Fancy and Cabin Biscuits.

Assorted Tart fruits.

Do. Jams and Jellies.

Do. Sauces.

Mustard, Pickles.

Salad Oil.

White wine vinegar.

Calfs' foot jelly.

Carraway seeds.

Tapioca.

Meats and Soups.

Fresh Salmon.

Red Herrings.

English Currants and Raisins.

Candid Peel.

Caper, Olives.

Green Peas.

Carrots.

Sardines.

Black and Green Tea.

Manilla Cigars.

Baddula do.

Good Tobacco.
English Butter.
Do. Soap.
Candles.
Superior Pale Brandy.
Port Wine English Bottled.
Sherry do.
Ginger Wine.
Whiskey.
Old Tom.
English Bottled Beer.
Country do. Porter.
Soda Water.
Lemonade. &c.—

May 19th, 1864.

NOTICE.

The Probate of the Last Will and Testament of the late Theodorius, Redolphus Vandergucht of Chavagacherry, deceased, having been granted by the District Court of Jaffna, to Messrs. H. M. Bartholomeusz, and B. E. Grenier, the Executors therein named.

All persons being indebted to the Estate of the said deceased, or holding property belonging to the same, or having claims against the said estate, are hereby requested to pay up such debts, deliver over such property, and prefer such claims within one month from the date hereof to the said Executors, after which time no claims will be attended to.

H. U. BARTHOLOMEUSZ.

B. E. GREENIER.

Chavagacherry, 22nd May, 1864.

NOTICE.

THE "CEYLON WATCHMAN."

On the first Friday of August next, will be published the 1st Number of a new Weekly News paper in the Tamil language, devoted to the dissemination of useful local and general intelligence to the discussion of subjects relating to Science, Literature, Commerce and Agriculture, Education and Politics.

Subscription 12s. per annum, payable in advance. To Subscribers in Outstations 14s. 1d. per annum including postage.

Orders for the Paper and Subscriptions, may be forwarded to the following addresses, till further notice.

Colombo	- -	The Examiner's Office.
Kandy	- -	S. Ponnampalem, Esq.
Galle	- -	S. Nannitamby, Esq.
Jaffna	- -	Tha Ceylon Patriot's Office. and the Jaffna Freeman's Office.
Trincomalie	- -	A. Sarawanamutto, Esq.
Batticaloa	- -	Rev. D. Somanader.
Mannar	- -	Dr. J. Cleveland
Anaradhapoora	- -	Dr. S. Vytilingam.
Nagapatam	- -	L. C. Graves, Esq.
Combocoonum	- -	W. Veeravagupully, Esq.
Madras	- -	G. P. Sounderanayagampully, Esq. B. A.
Calicut	- -	T. Yanaprakasam, Esq.

Colombo, 18th May, 1864. ROBERT NEWTON.

The Ceylon Patriot.

LOCAL EXAMINATION.

Mr. Sendall's report upon the second "local examination" held in December last is now before us, and we are really glad to discern from its pages that our Government is not totally indifferent to the educational interests of the island.

It appears that out of 41 candidates who were actually examined, "a very large proportion no less than 21 were plucked at the first stage—failed, that is, to obtain, the minimum number of marks (one third of the whole) allowed for a pass in the preliminary part." One, Alexander De Silva of the Galle Central School, "has earned a place in the second class of honors, and is thus entitled to the junior Queen's Scholarship."

Another candidate, N. Brohier of the Kandy Central school "Succeeded in obtaining honors in the third class."

Of the six entitled to a certificate without honors, we notice the name of one, Mr. A. Valupulle of the Batticotta High School. Of the remaining five, two come from the Kandy Central School, and three from the Galle Central School.

Twelve passed the preliminary examination and of these, we observe that ten come from the Jaffna Central School and one from the Pt. Pedro English school. Their names are as follows:

1. P. Nallatamby.	7. S. Thamboe.
2. A. Grenier.	8. S. Sathasivam.
3. A. Selappah.	9. C. E. Osgood.
4. T. Visiaretinam.	10. P. Vallipuram.
5. J. Savarimutto.	11. C. Armstrong.
6. G. E. Leembruggen.	

The twelfth is one P. F. Solomons from the Kandy Central School.

The reporter in very strong terms complains of the defective training of pupils and furnishes some specimens of nonsense written by some candidates. It seems that the writers of these absurdities are "young men on the point of completing their education, who have been under instruction for periods varying from 5 to 10 years." We extract here but two or three of the many specimens given in the report.

Question. "Why does the clock indicate different times, at the same instant, in Colombo and in London?"

Answer. "The earth not being a regular globe, the clock in London runs faster than that in Colombo."

Ques. "What proportion of the inhabitants of the globe owe allegiance respectively to Queen Victoria and the Emperor of China?"

Ans. "Those inhabitants that are kept under their power and command, and also those who made a vow with the Queen or Emperor of China that they will submit and fulfil the promise they made: as for instance the Europeans as well as the soldiers that are sent to different countries to fight the part of the Queen or the Emperor."

Ques. "What great branch of industry has been most seriously affected by the war in America?"

Ans. "The art of woving was totally destroyed, and it produced great destruction to the countries at a distant place, and people that were at one time or other very rich is now under great poverty."

Ques. "What do you know about the inhabitants of Great Britain at the time of the Roman invasion?"

Ans. 1. "The Britons were in early a barbarous and savage lived in dens and caves. They were constantly war with each other even their wives induced their husbands and children to go to the battle field"

2. "With the exception of few they does no how to built houses, to dress themselves propaly, to cultivate the ground. In some special occasions numerous men were burnt in huge figures of weaker work in order that they might please their gods."

Our Inspector seems to forget that these lads are composing in a foreign language. Supposing the Inspector himself were called upon to compose in Tamil or Singhalese, would he escape this list? We should like to see.

MANEPAY YOUNG MEN'S MUTUAL IMPROVEMENT SOCIETY.

On Friday evening last, a public meeting was held at Manepay in commemoration of the second anniversary of this Society. The chair was occupied by the Rev. Mr. Kilner and the exercises of the evening were interesting. Those absent from the meeting on that day lost a rich intellectual treat. Rev. Mr. Sanders delivered a lecture on the occasion which was very instructive to young men, and which we hope to publish in our columns for general benefit. There were read two essays taking the opposite sides of the question whether or no the dowry system practiced as in Jaffna is advantageous. From the Secretary's report of the Society for

the previous year, it appeared that this Society has been doing a useful work. These young men had evidently directed their thoughts to several practical subjects and judging from the essays presented to the meeting we conclude that these young men will turn out good thinkers, if they only keep fast hold of their undertaking.

There are men all the world over who have natural capabilities for wonderful knowledge, but comparatively few turn out eminent thinkers, and one reason is that all have not equally given themselves to habits of thought. The meetings of the kind which the Manepay young men have held induce and foster habits of thought. We heartily wish the Society god-speed. The success of the society is owing principally to the efforts of the Missionary of that station, Rev. E. P. Hastings who stands at its head.

Referring now to the subject of dowery which engaged the attention of the two essayists pro and con, we wish to see it discussed.

MISSIONARY INTELLIGENCE.

Rev. Mr. Stott left for Trincomalie by the "Geradina" on Saturday last. Trincomalie is to be the field of his labor.

We understand that several of our Missionaries are soon to leave their stations on a Bible tour, under the direction of the Committee for the Jaffna Auxiliary Bible Society. We sincerely hope that these tours will be attended with good results cheering to Missionaries themselves and be a means of the dissemination of Gospel truths.

PUNISHMENT FOR SECOND MARRIAGE.

We are informed that a Brahmin priest has been dismissed from his office in connection with the Sivan temple, at Vannarponne, by the managers thereof for no other fault than that of marrying a widow. Notwithstanding the rules of brahminism prohibiting such marriages, the parents and friends of the bride made bold to marry her to the now dismissed Brahmin. This opens a new page in the annals of the Brahmins of the place.

THE CIVIL SERVICE.

We learn from the "Observer" of the 16th inst that Mr. Saunder's return to the colony is not very certain; and that Major O'Brien leaves the colony for England, on six months' leave, by next mail steamer.

THE JAFFNA RELIGIOUS TRACT SOCIETY

It is one of our most pleasing duties as Journalist, to record the progress of true religion in the Province. Among the foremost of the agencies at work in spreading the truths of Christianity are the Bible and Tract Societies. The report of the former we had occasion to notice on a former occasion. We have now before us the report of the Jaffna Religious Tract Society. This Society though having small means at its disposal, and making but little noise and display, is one of our most useful associations. It not only supplies our schools with most valuable reading books, such as the History of Joseph, which are calculated to instil into the minds of the young good principles and also excellent epitomes of Christian doctrines in the shape of Catechisms, but it also supplies short forcible tracts for all classes which are well adapted to awaken their minds to the consideration of those momentous truths pertaining to the future welfare of the immortal soul. The publications of this Society find their way into every village and into almost every house, and are silent but powerful preachers of the truth wherever they go.—They teach pure Christianity—not the peculiar doctrines of any sect, but those great truths which all evangelical Christians of whatever name receive. The Society gives freely.—It ought to receive freely.—We are sorry to notice that so few seem to show a substantial interest in its welfare. Its income is but a little of what it ought to be. We heartily commend it to our friends as a Society well worthy of their sympathies and aid. The Secretary is Rev. J. Quick.

THE GOVERNMENT AGENT.

We hear that the Agent has already returned from the Wannu, and is now doing duties at the Cutchery.

THE WEATHER.

Some two weeks ago, we were fortunately favored with a few smart showers of rain;

but it did not rain "cats, dogs and pitch-forks" as we fully anticipated. There was a good deal of hard blowing, and a gale was expected to usher in the change of the monsoon. The wind is blowing steadily from the south, and we may calculate on having soon some more rain as the monsoon has not yet fairly set in. The heat is as powerful in these days as it was sometime ago and in consequence the rain is again longed for.

Agricultural operations have been more or less performed by the Jaffna farmers and cultivators; and we observe that the cultivation of dry grain this year is comparatively small, owing to a want of rain in February or March. The price of paddy rules high.

CORRESPONDENCE.

THE "BRAZEN WHEELS" OF THE "GOLDEN MACHINERY."

(Communicated.)

Conscientious as I am of the necessity which exists of affording immediate relief to the above class of public servants, more commonly known as the Government Clerks, in consideration of the unprecedentedly great and daily increasing prices of the very commonest necessaries of life, which sad state of things renders it totally impossible for them to live, (to use a colloquialism,) from "hand to mouth" we feel constrained to give utterance to our feelings of unmitigated surprise and vexation, when we learn that Government contemplates to effect an increase by the aid of a policy most disreputable to it, and which if carried out will, we fear, have a widely pauperizing influence. We very much suspect that the hearts of some of the principal Government officials must be formed of adamant, and certainly their cruel hard-heartedness and callous indifference to the crying wants of these laborious and ill-paid public servants shew, that the repeated and powerful application of a sledge-hammer is required to break it, into compassion for the poor clerks. Government has affected concern for their sufferings, and with a show of great liberality and generous dispositions, appointed Messrs. Vane, Morgan and Saunders, a Committee to enquire into and report about, the necessity of giving them an increase. Their mighty labors in the cause of ameliorating to some degree the condition of the clerks have verified the fable of the mountain in labor—and a mouse in the shape of a circular letter to all the heads of the different departments in the island, has been brought forth—Government will not allow the clerks to put their hands into its pocket, that is a territory over which they have no controul—it belongs entirely to the other side of the fence.—

I have been forced to make these remarks by seeing from the Indian papers that a movement has been set on foot in all the 3 Presidencies to give the clerks a general and a most liberal increase and that the Authorities feel disposed to accord the increase, provided certain suggestions and charges are carried out.

A circular letter we are informed has been received by the head of each of the Departments in this province, calling upon him to submit a report to Government whether a reduction cannot possibly be effected in the numerical force of his office, without in any way destroying its efficiency. Certain other 'excellent suggestions' are also said to be made, such as the furnishing of quarterly, instead of monthly accounts, &c. &c. whereby a reduction may be effected in the number of hands. If a reduction can be advantageously made let it be done by all means, and let the desired object of Government be secured. But this robbing-Peter-to-pay-Paul system will be followed by sad results. If the endeavour made to combine increased pay with diminished numbers, prove successful, many of the clerks will thereby be thrown out of employment, and unless Government, which has not yet shown itself worthy of the title of a "liberal Government" will adopt such measures as will prove beneficial to them, or provide for them in some other way, those who would be so unfortunate as to receive their conge will be consigned to want and starvation and be thrown upon the cold charity of a rough world. The policy which attempts to provide for one class of public servants by causing the ruin of another, is most unworthy of an enlightened Government. If an increase is to be given let it be given to all, and the unbounded gratitude of many will be a sufficient reward to Government. But that some should profit at the expence and ruin of others is much to be deprecated, and the policy which attempts to effect this object brands Government with being mean and unjust.

An experiment of this kind has been tried in the public works department at Madras, and the result is stated to be "an entire failure."

From the Indian papers we read that Commissioners have been appointed in the Bombay Presidency to prepare a comparative Tabulated statement of the prices of grain and other necessaries of life in that Presidency, and that the Authorities are ready and willing to give an increase to its subordinate officers.

Sir Charles Trevelyan in his learned Budget-speech speaks in bold and characteristic language. We quote the following lines as forming a remarkable part of his speech.

"On the other hand, we have to provide for a large additional expenditure arising from two distinct causes."

"The first of these is the great and general rise in prices and wages. This swells the expenditure through the commissariat contracts, through the rates of compensation to the Native troops for the dearness of provisions, through the enhanced cost of labor and material for every kind of work; though the demands made upon the Government for an increase of pay of entire bodies of Native, Civil and Military servants to save them and their families from severe distress earnest endeavours are made to combine increased pay with diminished numbers and improved efficiency but the augmented change will notwithstanding be very heavy. We are in the midst of those social progress of nations. A general increase of price and wages must be followed by a general elevation of the standard of the public expenditure.

CHURCH MUSIC.

MR EDITOR:

I have been glad to read in No. 19 of your periodical so candid and fair a statement on the subject of Church Music from an able pen subscribed R. B. I esteem Mr. R. B. if he is the person whom I suppose, as one who has considerable knowledge of both English and Tamil Music. It is plainly understood from his article that he is only half convinced that Tamil Music is preferable to English and that he was "striving against the stream" as to his own mind when he wrote it.

His first illustration which was intended to show that Music pervades the whole community of Jaffna is somewhat unfortunate in its bearing and is quite unnecessary. What have all "minds of this taste and training" for Music accomplished? Have they formed *one* new tune? Have they invented *any* new musical instrument at all? Sure enough some have got up some word and Christian songs for the use of Christians. However it is readily admitted that there is in Jaffna a general taste for Music as a sort of amusement. The desideratum of securing a set of sounds to which the native ear is accustomed to be a gate-way for the Gospel truth into the hearts of the heathen is also admitted but this does not prove that it is expedient to substitute the existing Tamil Music instead of the present system of English Music in the Native Churches.

His second illustration though not intentionally I presume, seems to liken European missionaries to devouring wolves and the Native Christians to children stolen by them who fare like their nursing tribe. This illustration is really rather unfortunate. I do not see the force of it. Where are the Christians who have been so nursed and taught as even to live in the style of missionaries in eating, dressing &c. The writer meant perhaps that the children had become wolves only in respect to Christian Psalmody. Well, the heathens using the same illustration, may be likened to the foolish children who crawl and roll in the dirt, the missionary wolves steal them and teach them to walk on all fours. Don't you Mr. Editor, think that walking on all fours is better than crawling or rolling in the dirt? It would be better still if the Christians try to walk on their feet only and to teach them, that is doubtless the aim of the missionaries, but it is too often as it was with the cat who became a lady as soon as a rat came in sight; she was down in an instant on all fours in hot pursuit.

I quite agree with Mr. R. B. in the opinion that the existing Tamil Music may be perhaps with profit used in the village meetings where heathens assembled. It will please the heathen more than the English Music and could probably secure to some extent their attendance at least while it is a novelty. But to try it in the Church where the Christians come together for the purpose of uniting in prayer and praise to their holy God simply for the purpose of enticing the heathen passing by to peep or covet a seat behind some screen is altogether undesirable. If this can be a reason at all we may just as well introduce the whole method of heathen worship in a christianized form. One may perhaps ask whether I have not read the anecdote of the man who went to the Church just for the sake of hearing Music and who was led in the way of eternal life. It was not the Music however that opened his ear or his heart. And besides is that the only anecdote of the sort on record in all the world's history? Are there not several others? Again, may it not be reasonably supposed that those who come to the Church only for the sake of the Music would be likely to walk out during the service and thus the peace and order of the meeting be disturbed and more lost than gained. Our Sabbath services are especially intended for the Christians real and nominal.

Mr. R. B.'s assertion that "Ten out of two hundred &c." is untrue. A thorough cultivation of "Old Hundred" or of any other tune of the kind will remedy the defect complained and there will be a human harmonium in the Church if it were. At a recent convocation of the churches at one of the American Mission stations did not more than ten in two hundred unite in singing "Ganges" "Zion" "Martyr" and "German Tune?" At least 100 voices joined harmoniously in these tunes and who will say that it was not better by far than for one or two to rise and sing a Lyric? And does not every such meeting held show that Christians only need to be awake to the importance of cultivating Music and exert themselves in order to have Music in our churches far in advance of the present.

Mr. R. B. refers to one "Sacred Lyric." If he refers to the words perhaps the term sacred may be used, but how inconsistent to apply it to the tune. He has quoted 'பரமேஸ்வரருடே' &c. in his article Does he

call the tunes of these sacred? Has he not read the preface of the book where it is said 'Hymns of the same tune ryme and metre may be found in the *Nadagams* common among the people. We all know how they are commonly used. Can we with propriety call such dancing tunes sacred?

He asks in reference to the unhallowed associations connected with Tamil tune 'whether it may not be equally said' &c I reply decidedly no! Devotional and secular music are entirely distinct from each other and are rarely, if ever used one for the other. It may be true that in a few instances airs which have secular associations in one country are used for devotional purposes in another—but where thus used they have not the secular associations connected with them. Even the tunes used sometimes in Sabbath schools have not licentious or ludicrous, if they have secular associations. Not so with these Tamil tunes—the associations in nine cases out of ten are vile and corrupting.

The European Christians have attained to the present standard of music by their hearty and untiresome cultivation of it. There is not a heathen land, except some places in India, as far as I know, which being christianized still retains its heathen music or tunes for Christian devotion. A Native Christian has already spoken in one of his communications of the use of lyric in India. (See the Patriot, No — Vol. 2.)

Tamil words are more or less tinctured with heathenism it is true. But in preaching to the heathen care is taken in the first place to avoid all words which will apparently convey a heathen idea, and in the second place where such words cannot be well avoided much labor is taken to explain what the preacher means to say. The same is the case with the Bible. Hence, this is not an argument in favor of using the Tamil Lyrics. I shall explain this and Mr. R. B's illustration of the water-jar by another illustration. Suppose a man goes on a journey and comes to a place where the water is muddy and he is thirsty. He *must drink* the muddy water for there is no other. But suppose the water was given him in a cup which he knows is used for vile purposes. Do you not think that he will have common sense enough to leave that cup and choose a clean one? The Bible *must be put into Tamil* and the preacher *must preach in Tamil*, but it does not necessarily follow that native music and tunes which are only heathen in all respects must also be used in the Native Churches, as vehicles of that language. Shall we bring the *කරුණකරුණ* of the temple to carry the ark of the Lord?

After all, in conclusion, Mr. R. B. says plainly that the European music may be sung with good harmony so that any mind may be affected by it and that if so sung it will be appreciated. But he says that no means are available for securing a thorough cultivation in it. What means are necessary? Are there no Tamil Hymns?—are there no Tamil note books to study the music? What else is necessary? If Harmonia are necessary, let every church order one for its use. What more means are available for cultivating Tamil Music? Is that system well defined? Is the music written? Are there competent Christian teachers?

What is meant by "striving against the stream"? What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? What agreement hath the temple of God with idols? Can it be otherwise with Christianity in a heathen land but a "striving against the stream"? If you fall in with the heathen current in music why not in every thing else? Does the Christian form of praying accord with the taste of the people? Does the Christian practice of preaching suit the customs and practices of the people? Does the reading of the Scriptures in prose with no interpreter to tell the meaning suit the notion of the people whose sacred books are all in poetry and sung and interpreted? Is the Christian mode of solemnizing marriages pleasing to the people? Do they not ridicule the Christian form of conducting a funeral? How is this Mr. Editor, are we not rowing against the stream in all these things? Have not our Missionaries made a great mistake in not making Christian worship—Christian practices, Christian forms, in fact Christianity itself a little more agreeable to the people? "Let the vessel upon deep water struggling against contrary winds get in the ocean current, and when you are scarcely aware of your motion, you will find yourself at or near the destined port." Ah! what port! Let us consider well, whence we are drifting before we calmly resign ourselves to the current.

May 20th, 1864.

J. M.

MUSIC.

Sir,

I am surprised to see that you have given insertion to the first communication of a Native Christian in your paper without, at least, dropping a line below to tell him that a good deal has already been said on the topic and that he had better refer to some of the back numbers of the Patriot for the information he seems to be so much in need of, and read the articles with close attention. You will admit that nothing is more difficult than convincing a man of his error who willfully shuts his eyes against strong light and says that all the world around is dark. This is just the case with your correspondent who, setting aside the laborious task of reviewing the articles of R. A. and myself, pleases himself by making a weak, groundless and absurd assertion which seems more to excite the laughter of your careful readers than either to satisfy their curiosity or to give them any interesting information.

It is certainly very easy for him to say that "if he were the essayist," he would thank me for my "criticisms and suggestions" and would show me in what respects my review was wrong. I should be highly thankful to him if he would come forward to show the points of error (omitting typographical mistakes) over which he seems to gloat. I undertook as you may remember, to review the essay of D. C. W. quite fully as I believe, and dwelt at length on the subject "Whether it is advisable to substitute the existing Tamil music in the place of European music, in Christian worship in Native Churches." The points urged against the use of Tamil music and for the use of European tunes in Native churches, were fully gone into in several columns of your Patriot. Reasons were fully stated why our national music should be substituted for the outlandish music now in vogue in our churches. In the face of all these, if your Native Christian correspondent chooses to fancy that nothing to the point has been said, and would wait to see whether any one of the supporters of Tamil music will say *any thing* on the point in debate I should only tell him that although he may be *waiting* all the days of his life, he cannot hope to see any thing to the point if the columns of matter already put before his eyes appear to him to bear on quite a different topic. I should be glad to see him review my articles and publish the review to the world through your weekly. I have already stated the reasons why Tamil should be preferred to English music for use in our Churches, and have fully entered into the subject, and hence, *the onus of proving that my arguments have not met the question at issue lies on the Native Christian correspondent.* He had, therefore, better sit down to review my articles setting aside that weak policy of slipping over difficulties, and enlighten me on those points on which he consider I am not correctly informed.

Yours very Truly,
A CHRISTIAN.

LITERATURE.

WARREN HASTINGS.

(Continued from page, 75.)

We shall perhaps hear much of the ingratitude of the English nation, and of the unworthy usage which Hastings experienced in return for his services. But however illustrious the services which Hastings rendered to the English Government may have been, what he did to the inoffensive natives of Hindustan admits of no apology. Was the nation not sufficiently grateful in acquitting him in the face of such clear testimony, and in violation of their solemn oath. Was it not sufficient that he escaped the punishment due to the offences for which his official station unfortunately afforded him too many facilities? Had the people of England been forced to bear such indignities would there be one to justify the oppressor? Those who justify Hastings' crimes "can shed tears over the criminal, can transform him into an object of sympathy and compassion," but they have no tears to spare for the miseries he has caused, for the wrongs humanity has sustained in his hands. Can any impartial person think of the terrors of Rohilcund and then testify to the integrity or the justice or the mercy of Hastings. A celebrated author speaking of this war says "the Rohillas after a brave resistance were broken by the superior discipline of the English soldiers: the native troops of Oude, who had fled from fight returned to plunder, and no mercy was shewn to the vanquished. Rohilcund was laid waste with fire and sword; villages were burned, men driven to perish by hunger in the jungles, children butchered and women dishonored." The innocent blood of Nuncomar poured out of revenge will ever remain in the page of history prove the guilt of Warren Hastings and of his accomplices. "Nuncomar" says, Dr. Taylor "was arrested on a charge of forgery and cast into prison; bail was refused, and the interference of the council was peremptorily resisted by the Court. The day of trial came; a jury composed of Englishmen found Nuncomar guilty, and Sir Elijah pronounced sentence of death. No respite or delay could be granted, and the unfortunate Brahmin was publicly hanged in Calcutta. Such a punishment for such a crime had not before been known in India, and the horror which it inspired is not yet forgotten. That Sir Elijah acted at the direct investigation of Hastings cannot be proved, but there is no doubt that he took advantage of this questionable power of the law to aid and gratify the Governor General. The aid was most effectual; all the native accusers of Hastings warned by the fate of Nuncomar withdrew their charges, and the council found that the Governor in a minority was still formidable." Some may perhaps ask, how is it that such crimes passed unpunished? Let me reply in the words of an author, "after a trial which lasted more than seven years, Warren Hastings was acquitted, principally in consequence of the tedious length to which the proceedings had been practiced, every one having become weary of the subject." I shall not take up any more of your time, for what I have said is sufficient. I shall before concluding bring before you the testimony of a graduate of the Dublin University. "We may acquit him" he says "of any share in the legal murder of Nuncomar, but his conduct to the Rohillas, the Rajah of Benares and the Begums of Oude, admits of such defence scarce even of palliation." "If you search" says Sheridan "the history of the world, you will not find one act of tyranny and fraud to surpass this [the treatment of the Begums]; if you read all past histories; peruse the annals of Tacitus; read the luminous page of Gibbon; and all the ancient or modern writers that have searched into the depravity of former ages

to draw a lesson for the present—you will not find one act of treacherous, deliberate, cool cruelty that could exceed his." "Days of menace, insult and extortion" says Burke, "nights of bolts fetters and flagellation succeeded to each other in the same round and for a long time made up all the vicissitude of life to these miserable people. But there are persons, whose fortitude could bear their own suffering; there are men who are hardened by their very pains; and their minds strengthened even by the torments of the body, rises with a strong defiance against its oppressor. They were assaulted on the side of their sympathy. Children were scourged almost to death in the presence of their parents. This was not enough. The son and father were bound close together, face to face and body to body, and in that situation cruelly lashed together, so that the blow which escaped the father fell upon the son, and the blow which missed the son wound on the back of the parent. The circumstances were combined by so subtle a cruelty that every stroke which did not excruciate the sense, should wound and lacerate the sentiments and affections of nature. But it did not end here. Growing from crime to crime ripened by cruelty for cruelty, these fiends at length outraging sex, decency, nature applied lighted. * * * The people in a body would have fled out of its confines; but bands of soldiers invested the avenues of the province, and making a line of circumvallation drove back those wretches, who sought exile as a relief, into the prison of their native soil. Not suffered to quit the district, they fled to the many wild thickets which oppression had scattered through it, and sought amongst the jungles and dens of tigers a refuge from the tyranny of Warren Hastings. Not able long to exist here pressed at once by wild beasts and famine, the same despair drove them back, and seeking their last resource in arms the most quiet, the most passive, the most timid of all the human race, rose up in an universal insurrection." H. F.

GRAVE AND GAY.

QUEEN ELIZABETH'S CHRISTENING.—The very christening of this little lady looks now like a gorgeous dance of death. Nearly all the noblemen who figured officially at it came to as violent an end as the baby's mother, or were otherwise gloomily distinguished. Essex, who carried the basins, was the last of the earls of the line of Bouchier. Exeter, who carried the wax, the first marquis of the house of Courtenay, was beheaded. Dorset, who bore the salt—the Grey who, like the king, repudiated his first wife, Catharine Fitz-Alan, and, by King Henry's niece, became the father of Lady Jane Grey—also passed under the axe. Lord Rochford, a graceful rhymer and a clever sonneteer; and Lord Hussey, who swelled the train, tasted soon after of the scaffold and the sawdust. Cranmer, the young princess's godfather, came to a more painful end by fire; while the Earl of Wiltshire, worse than submitting to the headman himself, saw his son undergo that bloody submission; and the Earl of Durby, the luckiest man of this awfully splendid group, came off with no worse fortune than having a daughter married to the Lorp Stourton, who was hanged.—*Court and Society from Elizabeth to Anne, by the Duke of Manchester.*

THE GASCON AND HIS HORSE.

A Gascon, on an old broken down horse, crossing the Root Nenf, met a gentleman upon a beautiful steed. "I will lay ten louis," said he to the gentleman "that I make my horse do what yours wont do." "Well" said the gentleman, looking contemptuously on the Gascon's horse, "I take your wager." The Gascon immediately lifted up his horse, and tumbled him over into the seine. The gentleman, confounded at his catastrophe! paid the wager.

THE CANNON.

A Gascon, a wit by profession, was at our entertainment. At first they gave him excellent wine, but after the third or fourth glass, more vinegar. "These good people I suppose" said he, "take me for a cannon, which they waste with vinegar, after every two or three rounds."

DEATH.—"It is easy to talk about the atrong shield of innocence, and the charm of conscious intergrety, which can inspire courage in the hour of danger. But, it is not easy to divest the mind of an actor in such scenes, of the consideration that false accusations and malice have often borne down this shield, and that conscious integrity has not, in all cases prepared the accused from an ignominious end. And though it is not to be desired that every individual of the human race bears about with him continually" the sentence of death yet there are few either so hardened by constitutional indifference, or so fore-armed by philosophy or so prepared by faith, as to perceive, unmoved, the sudden and unexpected execution, accelerated by human agencies, around them. Even those, who, in the heat of battle, have rushed upon almost certain and instant death.

