

THE CEYLON PATRIOT.

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JULY 1st, 1864.]

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Twenty-four lines and under—three pence per line.
Above twenty-four two " " "
Half a column—seven shillings six pence.
A whole column—ten shillings.
For the second insertion two-thirds and the third and every succeeding days of publication, one-half of the above charges if printed on the same day 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 ADVERTISERS.

All advertisements received without specifying the numbers 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 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.

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 Six 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.

NOTICE.

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

Apply at the Office of the Patriot.
May 13th, 1864.

THE 'CEYLON WATCHMAN.'

On the first Friday of August next, will be published the first 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. Nanniamby, Esq.
Jaffna. - The Ceylon Patriot's Office and the Jaffna Freeman's Office.

Trincomalie. - A. Sarawanamutto, Esq.
Batticaloa. - Rev. D. Somanader.

Manaar. - Dr J. Cleaveland.
Anaradhapoor. - Dr S. Vytilingam.

Nagapatam. - L. C. Graves, Esq.
Comboconum. - W. Veeravagupully, Esq.

Madras. - G. P. Sounderanayagampully, Esq. B. A.
Calicut. - T. Yanaprakasam, Esq.

Colombo, 18th May, 1864. ROBERT NEWTON.

NOTICE.

No. 13,744.

In the District Court of Jaffna.

In the matter of the goods and the chattles of the Estate of the late E. V. DeRooy of Jaffna deceased.

Letters of Administration of the above Estate having been granted by the District Court to Mr. J. W. DeRooy of Jaffna, Brother of the deceased, all parties having claims on the Estate, or being indebted thereto, are hereby requested to prefer such claims and to pay such debts to the said administrator within one month after which date no claims will be attended to.

Jaffna, 10th June, 1864.

NOTICE.

The Probate of the Last Will and Testament of the late Iryarettina Modr. Sitempalem of Nellore, deceased, having been granted by the District Court of Jaffna, to Messrs. V. Modr. Sampenther, C. Tiager, and T. Muttucomaroe, 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 no claims will be attended to.

V. Modr. Sampenther } (Executors.)
C. Tiager. }
T. Muttucomaroe. }
Nellore, 13th June, 1864.

FOR SALE.

Two Globes; one Terrestrial and one Celestial.

Apply at the Patriot's Office.
June 30th, 1864. S.

CHURCH MISSIONARY ASSOCIATION, CHUNDICULY.

A public meeting in connection with this Association, was held on Monday evening last, in the District Court House, Jaffna, presided over by Mr. H. Pole. Some of the speeches, delivered on the occasion, were very eloquent and interesting. We hope to be able to notice the proceedings of the meeting in detail in our next issue.

PRICE CURRENT.

		PADDY.		£	s.	d.
Samba	per bushel	-	-	-	-	none.
Callundai	do	-	-	-	-	3 0
Thilla	do	-	-	-	-	2 11½
Caropo	do	-	-	-	-	2 9
Caar	do	-	-	-	-	none
Country	do	-	-	-	-	none
		Rice.		£	s.	d.
Samba	per bushel	-	-	-	-	7 0
Callundai	do	-	-	-	-	6 0
Thilla	do	-	-	-	-	6 0
Caropo	do	-	-	-	-	6 3
Carr	do	-	-	-	-	0 0
Country	do	-	-	-	-	0 0

The Ceylon Patriot.

THE ODEAR'S SCHEDULE.

Is it necessary that there should be an Odear's Schedule as a preliminary to contracts made for the future transfer of lands?

We are glad that the Supreme Court, by a judgment recently delivered (published below) has set at rest quite to the satisfaction of the Jaffna public this much vexed question. This judgment is an answer in the negative to the question at the head of this article and that answer fully accords with the public sentiment in Jaffna. Let us suppose the case of a party wishing to raise money to meet his immediate want by a sale of land. On the authority of the alleged schedule-law, he cannot effect the sale, as two or three weeks at least are required for proclamation by the Tom-tom before the schedule can be granted. Furthermore the

purchaser may not be prepared with the full amount of the purchase money but can only pay a portion which would amply meet the present want of the seller. Is it not preposterous to insist upon a schedule as a necessary preliminary to a contract that may be made in such a case? Such contracts certainly do not, in law, override the rights of preemptors. The contracting parties willingly take upon themselves all risks. Why should then such contractors be put to an inconvenience?

Mr. Pole, whose judgment, it was, of which the subjoined is a reversal, was simply guided by the judgment of his predecessors, in opposition to the opinion expressed by the Assessors who were summoned to sit with him. Mr. Price's decision, which we find, reported in Mr. Mutukisna's Thasawalamy, Case, No. 9,699, Jaffna, is certainly an error. The opinion seems to have been formed by Mr. Price in that case without any tangible data to go upon. In the record of the proceedings had in the case, we cannot find that any evidence was taken as to the custom in question nor had he the help of Assessors. This Judgment of Mr. Price, we find inserted twice in Mr. Mutukisna's Thasawalamy once, page 567 and 568, and again page 495. Certainly this repetition cannot contribute to the authority of the judgment.

With regard to the Odear's schedule in general, the customs prevailing in the district are such as to lead us to pause before we make the concession that schedules are legally necessary in any case whatever. We regret that we are not prepared to record numerically the results of an examination of the Notarial protocols, so far as they bear on this important question, but we have no doubt that such examination would show hundreds of deeds affecting lands unaccompanied by schedules. Until deeds dealing with landed interests were required to be Notarial, there were executed thousands of such deeds which are frequently produced before the various Courts as muniments of title, not even one of them having been supported by schedule.

Again, what are the scheduled deeds which purport to be executed after three weeks' publication? In most cases, the publication is a farce. Not to speak of the cases of fraudulent executions of instruments subversive of bonafide rights, where it is the study of the Odears to keep the plot secret, how are they (Odears) discharging their duties in bonafide cases? The Odear says "as there is no one to dispute the applicant's right of property I will grant schedule, without tom-tomming."

In this condition of affairs, the question proposed by a late Chief Justice, Sir Anthony Oliphant comes insignificantly, to wit, "Is the Schedule of any use to any human being except the Odear?" In conclusion we cannot but observe that historically, the alleged schedule law, administered as it is, by Odears, has been hitherto a fruitful source of perjury.

THE JUDGMENT referred to No. 12,869.

Alexander Savarimuttu—Plaintiff, Appellant.
Sedamparapulle Ramanader—Defendant, Respt.

The Supreme Court is of opinion that, by the Local Law of Jaffna, publication and schedule are not necessary in order to make a contract for the future sale of land valid, as between the contracting parties. The cases on the subject collected in Mr. Muttukisna's book have not consistency, clearness, or authority enough, to establish the necessity of a schedule and publication, where there is a mere agreement *in futurum*. And the Supreme Court cannot find that such necessity has ever been affirmed by it. The Supreme Court must determine the matter upon principle. It is clear from the Thesawalame that the reason why publication and schedule are required in the transfer of lands is to protect the rights of third parties to preemption. They are not required for the benefit of either Vendor or purchaser. An agreement for future transfer cannot prejudice the rights of pre-emptory third parties, and as against them such an agreement may be void. But there is no reason why it should not bind the contracting parties as between themselves; and the Supreme Court does not think it equitable to allow the contracting Vendor to defeat the claim of his contracting Vendor, by setting up the Jus Tertie. He must do his best to fulfil his agreement. If when he proceeds, as he ought, to obtain publication and schedule and to make an actual transfer of the property, third parties should come forward with just claims to preemption, and if the transfer to the present Plaintiff should be thereby prevented, the agreement would fall to the ground, inasmuch as the Plaintiff was aware as well as the Defendant of the necessity of publication and notice before actual transfer could be made; and they must be taken to have made their agreement subject to such claims of preemption.

The Supreme Court cannot however give judgment for the Plaintiff in the terms prayed for, which would be to disregard the possible rights of third parties to become purchasers. The decree must be that the

Defendant do within two months after notice obtain publication and schedule for an actual legal transfer of the property to the Plaintiff, and that, unless valid rights of preemption are established by third parties, he do also execute an actual legal transfer of the property to the Plaintiff, to pay the balance of the purchase money and the costs of the publication schedule, and conveyance. Liberty to either party to apply to the District Court or to this Court for any further directions that may be necessary for the carrying out of this judgment.

MISSIONARY INTELLIGENCE.

We are glad to notice the arrival of two American Missionaries who are labouring in the District of Madura. One is Dr. Lord who was formerly stationed at Uduppity, the other is Mr. Taylor; who, we understand, has been labouring in India for about 20 years.

PROCTORS.

Mr. Tampoo, who recently passed his examination as Proctor of the District Court of Jaffna, arrived at this place on Wednesday last. He will shortly commence his practice in the District Court.

Mr. Crowther who passed for the District Court of Batticaloa, is now in Jaffna on his way to that station.

PROVINCIAL ROAD COMMITTEE, JAFFNA.

We understand that Mr. V. Coomarasoorier has been selected a member of this Committee.

CHOLERA.

There have been a few cases of cholera in the Gaol, Jaffna, which caused the removal of the prisoners to the Salt store at Kareoor.

At Vadamoratche, as well as at Mylitty the disease seems to be spreading. There have been no cases for about a fortnight in the villages of Valvetty and Velvettitorie.

"THE TRINCOMALIE HYDRAULIC COMPANY, (LIMITED.)"

We state on the authority of the Examiner of the 25th Inst. that the object of this company which is now formed is "the construction of an Hydraulic Lift in Trincomalie Harbour". The proposed capital is £30,000 in 1,500 shares of £20 each.

McSWEENIE.

It appears that one McSweeney an American seaman who was convicted upon a charge of aggravated assault at the Galle sessions of the Supreme Court and escaped from the custody of the gaoler before Mr. Justice Temple could pronounce sentence upon him was afterwards taken, and sentenced by the D. Court to six months imprisonment with hard labor for escape. Subsequently, upon a motion by the Queen's Advocate the convict was brought before the Supreme Court, Colombo, on a writ of habeas corpus but it having been discovered that the Fiscal's return was imperfect, he was declared free and set at liberty. The Metropolitan Journals make strong comments on the conduct of the Judges of the Supreme Court in this affair. One of our contemporaries concludes his able article on this subject by stating "that the Supreme Court has committed an irretrievable blunder".

THE CIVIL SERVICE.

The Colombo Observer of the 23rd Inst. states that Mr. Saunders will return by the July Mail to resume his post as Treasurer. This will cause "retrogression" among the Custom officers.

THE RAILWAY.

By an accident which occurred on Sunday week owing to a violent storm of wind loading the Kalany river "with immense quantity of drift timbers" "the temporary staging" used for the erection of the permanent bridge in that river was carried away. This will "involve considerable loss to the contractor and delay the completion of the bridge for a month."

Our authority for this piece of intelligence is the Observer.

THE BRANCH BANK AT JAFFNA.

We understand that the amount of money received from the Jaffna Kutchery by the agents of this Bank is £18,764. 6s. 5d.

THE LATE POLICE MAGISTRATE OF KAYTS.

We understand that the Secretary of State for the Colonies has not sanctioned the superannuation allowance granted to Mr. Ampalawanum. Mr. Cardwell thinks that if the charges preferred against that officer were fully established, he should suffer the consequences due to his delinquencies.

Colombo Obs. June 23, 1864.

MEDICAL.

Among the candidates who obtained the degree of M. D. on April 29th, 1864, at the University of St. Andrew's, was Mr. W. P. Charlesley, M. R. C. S. L., Principal Civil Medical Officer of Ceylon.

It is gratifying to record the recovery of the woman who, a short time ago, was operated upon by Dr. Anthonisz for a large abdominal tumor (case of Ovariectomy). She was discharged from Hospital and returned to her village two or three days ago. It is the first operation of the kind, we believe, (as there is no authentic account of another) performed in India. Among French Surgeons it is a rare operation, and it has only been recently introduced on the other side of the channel. — *Examiner*, June 25th.

CORRESPONDENCE.

CHURCH MUSIC.

Remarks on the Communication of J. M. published in Vol. 1. No. 22. of the Patriot.

Sir,

The communication of J. M. which deals with some of the main points urged in the article of R. B. in favour of Tamil Music, calls for a few remarks.

The correspondent alludes to R. B.'s first "illustration" with reference to the cultivation of Music among the natives, and somewhat unfortunate in its bearing, and as "quite unnecessary," and as a sort of argument to prove the statement, J. M. proceeds upon some thing like the Socratic method to show that the natives of our land, about whose taste for Music so much is said have neither composed a single new tune, nor have invented any new Musical instrument. How the point urged by R. B. could be said to be "quite unnecessary" is not, certainly, clear to me; and that the illustration is "unfortunate in its bearing," needs more to be thrown on it that it may be rendered sufficient and explicit to your readers. In order to prove that Tamil Music is to be preferred to English Music, for use in native assemblies, and Churches, one of the chief points to be stated and proved is the existence among the natives of a refined Music adapted to different occasions, of tunes suited to be sung in a marriage hall, airs adapted to the feasts of the heathen, those fitted to be sung at a funeral, those which should serve to amuse the solitary traveller, the lovely husband, the careworn mother, and the pitiable child, as well as such soul-enrapturing tunes that serve to elevate the soul to God, and rouse devout feelings in the heart. In order to reduce this point to demonstration, it is highly necessary, yea, indispensable to prove the point illustrated by your correspondent R. B. And again, I see that his following paragraph requires it; for he opens the paragraph with the following sentence, viz. "Minds of this taste and training form the churches in Jaffna". It is "this taste and training" that he speaks of, in the previous paragraph. If a point is to be discussed, simply to state a few particulars, and leave them as mere skeletons is not the way to proceed as you will admit. It is necessary to state and prove all points that may be urged in connection with the subject of discussion, and as a step in this direction one of the first points to be set at rest in a subject like the one at issue is that referred to in connection with the illustration by R. B. at the opening of his letter. It is therefore no more unnecessary than any of the other points he has touched upon. As to the illustrations being "unfortunate in its bearing", the fact that our countrymen have neither composed any new tunes nor invented any new instruments, does not prove that the cultivation of music is not attended to in our land. The natives of Jaffna have for their use so many Tamil tunes already composed in India by men of refined taste, at a time, when the cultivation of this polite art was almost at its ascendancy that there is hardly any necessity for them to trouble themselves about composing tunes now. Our countrymen generally learn new tunes from Indian musicians when they happen to sojourn in Jaffna. And it is perhaps something that J. M. does not know, that in India several new tunes have been composed since the days of Pandian and other Indian kings. I have myself heard several tunes sung which have great resemblance to Hindustani tunes. It therefore need not be supposed, that the cultivation of Tamil music has not made any progress since the days of old. With regard to instruments, there is hardly any necessity for any new ones as those now in use are sufficient for the purposes of the natives of our land.

With reference to the next illustration about the wolves of Northern India, J. M. says it is "unfortunate," and that he does "not see the force of it." How the illustration is "unfortunate" I do not understand. The illus-

tration is given by R. B. to show how it is that native Christians of our land, are more accustomed to European tunes than Native airs. Just as the children who are brought up by the wolves learn the animal's habits, so Christians who have been brought up by Missionaries trained and educated by them and have been constantly under Missionary influence, are, as a natural sequence accustomed to those tunes generally used by the Europeans. So far the illustration appears just the best suited. There is nothing unfortunate in it. The main point of comparison is between childrens' learning the habits of animal and Christians' accustoming themselves to European tunes. The illustration, I believe, is intended to go no further; and what is there in it that renders it unfortunate, is not clear to me. The other cases to which J. M. has applied the illustration in question, need not be noticed, as they have little or no bearing on the subject under discussion.

It is a matter for rejoicing to see an advocate of English music yielding so far as to allow that "Tamil Music may be perhaps with profit used in the village Meetings." J. M. admits that "Tamil music pleases the heathens more than European music. Why does it not please Native Christians as well? The Native Christian is not made a European as soon as he embraces Christianity. His manners and time-honored customs which are as peculiar to him as his skin and dress, his love for his national poetry, and national music, the tastes peculiar to him as a Hindu are not, and need not be, sacrificed at the Christian altar. Christianity does not enjoy any such sacrifice, and hence, the convert to Christianity too, will find Tamil music to attract his attention and please him, more than English music. R. B. does not say that Tamil music should be used in our churches only with a view to secure the attendance of heathens. This is one of the objects to be gained by the use of Tamil music in our churches. The use of English tunes, as I incidentally alluded to in my former letters, is only one of those many things which should be banished our purely Native churches, before they could gain any strength. This along with several observances purely European, only serve to point out to our religion as one that is not adapted to a Hindu and it with a foreign character. As to the desirableness of introducing any mode of heathen worship in a "Christianized form," I would only remark, whatever may be the form of worship, the moment it is "Christianized," it ceases to be heathenish; and hence there would be no danger of introducing these forms, if they could be "Christianized" before they are introduced. But the heathen modes of worship have all their heathen peculiarity; and to divest them of their heathen taint, is as impossible as to wash a black a moon white. Hence no Christian will conscientiously say that for any prospective good it would be desirable to introduce any mode of heathen worship into our churches. Our Tamil music is quite distinct from any of the forms of heathen worship in this one particular that the former is free from the heathen taint which is inseparable from the latter. Hence the introduction of Tamil music into our churches is as different from the introduction of heathen worship into it, as chalk is from cheese. It need not therefore be argued that if Tamil music is used in our churches for certain reasons, the different modes of heathen worship may as well be introduced into them. Only such observances as do not, in the least, effect the pure doctrines of our holy religion, may be introduced to advantage, and no other.

Hoping to revert to the subject next week,

I remain, yours truly,
A CHRISTIAN.

MISSIONARY ECONOMICS.

Reinforcements.

Mission work, like that of the artizan, demands uninterrupted effort. To remit effort is to jeopardize the work. But Missionaries are liable to the common ailments of humanity; they become old, grow feeble, sicken, and die. The average term of Missionary service varies in different parts of the great field, but there is a period to the longest service. In India, 20 years has been regarded as the limit. It is very plain then that every twenty years a generation of Missionaries passes away! It is equally obvious that the vacancies thus caused must be filled with men of like spirit; with men who will carry on, and extend the work. The Christian church must therefore reckon on renewing its staff of Missionaries in India, at least every quarter of a century. Where so much mutation exists, it is easy to see that equal caution is required on the part of those who have the management of these reinforcements. An error in reinforcing a Mission may cause the loss of the ground previously gained; for it is obvious, that even if we are to retain our hold, suitable reinforcements are absolutely necessary.

Great vigilance is needed:

As to the men selected. In no department of labor, in no enterprise among men, is there a greater demand for men of adult powers,—men of mental strength,—men of character, push and mark, than there is in the mission field. Learning, aside from character will prove powerless to influence the Hindu. He can point to thousands of men of learning among his own countrymen, but to few specimens of a complete manhood. And yet the Hindu can appreciate character very nicely: especially can he descry defects, when these exist, in those who hold office above him. Accustomed as he has been for ages past to recognize the authority of a foreigner, he not unnaturally looks to the European for a character not unsuited to the

governing class. In no part of the world does character possess more of novelty than in India. But to give shape to the nature of the reinforcements required for the Indian Mission field, we may consider the demands which mission work in this country has, for *Physical, Mental and Moral qualities of the highest order.*

The work in India demands men of the soundest physical health.

The climate is a fixed hazard. We can never omit its influence from our calculations of a man's adaptability to a life in India.

The work itself is arduous. Artificial means may be devised by luxury and maintained by wealth; but the Missionary must remember that his vocation is not to flit about from room to room beneath the ceaseless wavings of the Punkah. He has to turn out into the high ways and hedges; to expose himself to sun and weather, or he can never overtake the duties of his office. If he is not prepared for hard work—open air-work—he had better recount the cost and conclude another treaty; and if he be yet in his "Father land," he had far better remain there.

Then there is the *Language!* what a task! what a drag! what a consuming fire!

A man of feeble health had better remain at home; better,

1. *For himself;*—otherwise the young man may find himself "returned" to the shores of his native land with ruined health, developed disease, and totally disabled for what he otherwise might have been able to do! and one short year sufficed to accomplish all this!

2. *Better for his brethren in the field;* for, besides the anxiety and care felt on behalf of the sufferer, there is their blighted hopes, and deferred expectations! They hailed the new arrival as a boon very much needed; but are now compelled to wait another year it may be ere other reinforcements arrive, perhaps to undergo the same sad ordeal. The deeper the convictions felt and the broader the interest taken, the keener will be the disappointment experienced.

3. *Better for the funds of Missions:* There are few societies whose funds can bear to be thus taxed. No Missionary society is expected to provide for "WASTE" Proper inspection, careful investigation and a rigid adherence to competent medical advice, would save no small amount of funds annually. What a loss! Outfit passage—medical attendance—Return!

Mission work in this country finds scope for men of the greatest mental powers.

There need be no speculation here. The thing has been tried. The greatest powers have felt, that in the Indian Mission, there are demands which have consumed those powers. *The mastery of the vernacular is a work worthy of any genius, or industry.* Once achieved, what a talent is acquired! A few hours daily of desultory labour, may give a smattering of a language; but if a man desire to put his entire resources into Tamil, or any other vernacular—"to feel as much at home" in it as he would in his mother tongue,—it requires Herculean labour, and perseverance which a quarter of a century of disappointment cannot exhaust. It is one thing to be comprehended by the people, and another to comprehend them. The paucity of good vernacular preachers proves the difficulty referred to.

The study and reputation of the systems of thought current among this people present scope for the most profound of thinkers, as well as for the most clear of reasoners. To unravel the webs of Hinduism, so ingeniously interwoven;—to detect its sophistries, so deeply hid;—to explode theories so aerial and intangible;—to confront disputes so bold and self-confident;—to silence the caviller so boisterous and persistent;—to meet prejudices so granite-like and venerable;—to disarm wrath so inflammable and furious;—to gain a hearing for the Gospel so heartily despised, demand more than ordinary gifts of mind and heart. Was there ever an Indian Missionary that could handle his work as a plaything? Has not the very giant groaned beneath his accumulated burden?

The preparation of a Christian literature opens out a field into which the wisest may enter and find ample scope for vigorous action.

The presentation of *Western thought* in an *Eastern garb* is a task, the difficulties of which are apparent to all who have made the attempt. To steer clear of sheer nonsense is often no easy task. Moonshies, and but partially anglicised native assistants, will not save the Missionary from such a fate! But something more than mere "thought" must be brought to bear upon this nation. The Missionary must not merely shine upon them and irradiate their darkness, he must breathe upon them, and indicate that he has *life* as well as *light*. He must bring heart to rub against heart, sympathy to evoke sympathy, soul to mingle with soul. The deepest current of a nation's feelings,—its emotions, sentiments affections, &c., must be reached; must be justly dealt with, skillfully handled, and guided on to appropriate and holy action.

It is one thing merely to reach the understanding, and to lodge a fact there; and it is quite another thing so to do it, as to reach and affect the heart. Let any one try to move a Hindu heart, to stir up this slumbering conscience; and the labour needed will surprise, if it do not exhaust, the experimenter.

Mission work in India requires men of the most tried moral and religious character.

The religious character of a man feels the influence of daily events; it is susceptible of additional strength and liable to the loss of vigour. In no country, perhaps, is a man's religious character more sorely tried than in India. Here, as may be seen at a glance, there is the

absence of almost every thing which in England tends to foster and build up a Christian character. Examples of genuine religion he rarely meets; and on some mission stations, the missionary, has for years to labour single handed, without one brotherly heart to reciprocate affection, or one solitary soul to breath Christian sympathy! The youth of a mother's tenderness, the object of a father's prayers and counsels, the idol of sisters and home, one among a thousand members of a church, breathing daily the atmosphere of a holy sociality, and enjoying the communion of saints, finds a terrible change in this land! All these surroundings have gone! He can no longer lean on the stronger arm of that Father nor weep in the lap of that sympathizing mother. He must now "cease from man" and rely solely on "His God." His Judgment is taxed, his resolution tried, his firmness tested, his consistency assailed and his confidence in principles divested of every buttress.

Not only is there the absence of the wonted stimulants to zeal and hope and labour, but there is an increasing flow of opposing influence. A tide against him, which never ebbs! The full grown sins of idolatry stalk around him! Foul blasphemies greet him! Vile obscenities assail him! Wretched, God-dishonoring men, form the material on which he has hourly to operate! The mind is liable to become familiar with these dire immoralities! The sensibilities, so often shocked, are liable to a sort of paralysis! And the heart, which poured out "Strong cries and tears," is in danger of ceasing to weep, and of exhausting its spent energies in but languid prayers! To be the only Christian among 10,000 heathen is a terrible hazard! God only can keep alive religious character there. To all these must, sooner or later, be added the failings, backslidings, &c. of many who professed the name of Christ. The swerving will the unsteady walk; the faltering tongue, the fatal lapse. These are loud calls for men of solid moral qualities.

Equal vigilance is necessary in order to adjust the number of the reinforcements sent out, and the time when they are sent.

As to the measure of help afforded, or the number of men sent, we remark, that there is a realizable standard below or above which reinforcements lose their name.

1. It is obvious that reinforcements *should not be too few.* This has a bad effect both upon the men sent and those already in the field. Armies and navies are reinforced in accordance with the original demand for an armed force, and the claims of a present exigency. Why should not the Christian church take rational views of the forces to be brought into the mission field ere conquest can be secured? Millions are annually spent in the maintenance of efficient military and naval forces, whilst the missionary staff is allowed to struggle against consuming opposition! What sane mind would hope to realize another "Waterloo" by means of a few straggling recruits? If opposition is to be overcome, appropriate forces must be applied.

2. Nor must the reinforcements be *too many!* Can such a state of things be possible? Not too many as it respects the wants of the work, but there may be too many for the fixed financial resources! Cruel taunt! yet too many men may be "thrust forth."

As to the time of sending out reinforcements. These should come, not after disaster has swept away the bloom of promise, and prolonged unoccupancy has blasted the field; but in time to catch the falling mantle of the retiring veteran; in time to take up the weapons he lays down and to carry out his plans until the work is accomplished.

J. K.

GRAVE AND GAY.

THE QUAKER WIDOW.

The following quaint and touching verses from a volume of poems entitled "The Poet's Journal," are from the pen of an American poet—Bayard Taylor.

She finds me in the garden, Hannah,—come in! 'Tis kind of thee

To wait until the Friends were gone, who came to comfort me. The still and quiet company a peace may give, indeed, But blessed is the single heart that comes to us at need.

Come, sit thee down! Here is the bench where Benjamin would sit

On First-day afternoons in spring, and watch the swallows flit: He loved to smell the sprouting box, and hear the pleasant bees Go humming round the lilacs and through the apple-trees.

I think he loved the spring: not that he cared for flowers: most men

Think such things foolishness,—but we were first acquainted then,

One spring: the next he spoke his mind; the third I was his wife,

And in the spring (it happened so) our children entered life.

He was but seventy-five: I did not think to lay him yet In Kennett graveyard, where at Monthly Meeting first we met

The father's mercy shows in this: 'tis better I should be Picked out to bear the heavy cross—alone in age—than he

We've lived together fifty years: it seems but one long day, One quiet Sabbath of the heart, till he was called away;

And as we bring from meeting-time a sweet contentment home, So, Hannah, I have store of peace for all the days to come.

I mind (for I can tell thee now) how hard it was to know If I had heard the spirit right, that told me I should go;

For father had a deep concern upon his mind that day, But mother spoke for Benjamin, she knew what best to say.

Then she was still: they sat a while; at last she spoke again, "The Lord incline thee to the right!" and "Thou shalt have him, Jane!"

My father said, I cried, 'twas not the least of shocks For Benjamin was Hicksite, and father Orthodox.

I thought of this ten years ago, when daughter Ruth we lost: Her husband's of the world, and yet I could not see her crossed

She wears, she knows, these gayest gowns, she hears a hirling

Ah, dear! the cross was ours: her life's a happy one, at least.

Perhaps she'll wear a plainer dress when she's as old as I,—

Would thee believe it, Hannah, once I felt temptation nigh!

My wedding-gown was ash silk, too simple for my taste:

I wanted lace around the neck, and a ribbon at the waist.

How strange it seemed to sit with him upon the women's side!

I did not dare to lift my eyes: I felt more fear than pride,

Till, "in the presence of the Lord," he said, and then there came

A holy strength upon my heart, and I could say the same.

I used to blush when he came near, but then I showed no sign

With all the meeting looking on, I held his hand in mine.

It seemed my bashfulness was gone, now I was his for life:

Thou knows the feeling, Hannah,—thee, too, hast been a wife.

As home we rode, I saw no fields look half so green as ours;

The woods were coming into leaf, the meadows full of flowers;

The neighbours met us in the lane, and every face was kind,

'Tis strange how lively every thing comes back upon my mind.

I see, as plain as thou sith there, the wedding-dinner spread:

At our own table we were guests, with father at the head,

And Dinah Passmore helped us both,—'t was she stood up with me,

And Abner Jones with Benjamin,—and how they're gone, all three!

It is not right to wish for death; the Lord disposes best.

His spirit comes to quiet hearts, and fits them for His rest;

And that He halved our little flock was merciful, I see:

For Benjamin has two in heaven, and two are left with me.

Eusebius never cared to farm,—'t was not his call, in truth,

And I must rent the dear old place, and go to daughter Ruth.

Thou'll say her ways are not like mine,—young people now-a-days

Have fallen sadly off, I think, from all the good old ways.

But Ruth is still a Friend at heart; she keeps the simple tongue

The cheerful, kindly nature we loved when she was young;

And it was brought upon my mind, remembering her, of late,

That we on dress and outward things perhaps lay too much weight.

I once heard Jesse Kersey say, a spirit clothed with grace,

And pure, almost, as angels are, may have a homely face.

And dress may be of less account: the Lord will look within:

The soul it is that testifies of righteousness or sin.

Thou must n't be too hard on Ruth: she's anxious I should go

And she will do her duty as a daughter should, I know.

'Tis hard to change so late in life, but we must be resigned:

The Lord looks down contentedly upon a willing mind.

A STURRIN TIME — When a man's wife happens

a tummal ta pieces at midneet, an he'ze ta budget

off az fast az iver he can goa, hauf dreast, for a

mile at least, knee deep i snaw, for t'doctor, that's

a sturrin time. When a run-away cash rushes into

yer bahce at t'dinner time, an knocks yo all end-

overend-wi t'chairs an tables an all, that's a sturrin

time. When Pancake Tuesday cums, an theaze a

family ov duzzan a great hungry lads and lasses,

at all expects hevyn two or three pancakes a piece,

that's a sturrin time. When a fire breiks aht i yer

bahce i t'ead haat t'neet, an theaze noa way ov

escape but up t'chamber w'nd, an aht at t'chamber w'nd,

da, that's a sturrin time.—Pogmoor Olmenack.

Lord Braco, a miser of the most intense class,

was a Scotch judge of the last century. One of his

farmers, seeing him one day pick up a farthing,

said, "I would give a shilling, Lord Braco, to

have a sight of all the gold and silver, which you

possess." "Well, man," his lordship replied, "it

shall cost you no more." The shilling was paid

down in hand, and his lordship fulfilled his part

of the bargain, exhibiting to his tenant, a considerable

number of iron boxes filled with gold and silver

money. "Now my lord" said the Tenant, "I am

sa rich as you are, after all." "How my man?" said

his lordship. Because I see the money, my lord,

and you have not the heart to do any thing more

with it."

AN EXTRAORDINARY FACT.

A "breach of promise" case has been heard at

Kilkenny. The plaintiff was 27, and the defendant

had just completed his 70th year. He pleaded that

he never refused to marry the plaintiff, and was

still ready to do so. The case was compromised

on the terms of his either fulfilling his promise or

paying the plaintiff £170 within a fortnight.

Home News, April 4th, 1864.

INCONCEIVABLE SUMS.—A writer in a New York

paper has made the following wonderful calculations.

The simple interest of one cent at 6 per

cent per annum, from the commencement of the

Christian era to the close of 1863, would be but 11

dollars, 17 cents, and 8 mills. If it had been com-

puted at compound interest, it would require 84,

840 billions of globes of solid gold, each equal to

the earth in magnitude, to pay the interest; and if

the sum were equally divided among the inhabit-

ants of the earth, estimated to be 1,000,000,000,

every man, woman, and child would receive 84,-

840 golden worlds for an inheritance. Were all

these globes side by side in a direct line, it would

take lightning 73,000 years to travel from end to

end; and if a Parrot gun were discharged at one

extremity, light travelling 192,000 miles a second,

the cannon ball continuing its initial velocity about

1,500 feet per second, and sound moving through

the air 1,120 feet in a second, a man at the other

end would see the flash after waiting 110,000 years

the ball would reach him in 74 billions of years

but he would not hear the report till the end of one

thousand millions of centuries.

