

THE CEYLON PATRIOT.

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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.

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Colombo, 18th May, 1864. ROBERT NEWTON.

FOR SALE.

Two Globes; one Terrestrial and one Celestial.

Apply at the Patriot's Office.

June 30th, 1864.

S.

FOR SALE.

A few copies of Webster's Dictionary.

Apply at the Patriot Office.

July 8th, 1864.

The Ceylon Patriot.

RAMAYANAM.

(Continued from page 110.)

11. The flood appeared as though about to engage with the ocean, in its roaring course carrying with it, as though set in array for the fight, stoutfaced and furious elephants, many horses, and, for banners, long streaming creepers.

12. The course of the Serjtu river was unbending as the never swerving rectitude of the unnumbered kings of the Solar race and as the mother's breast is to her children so was the river to all that had life on ocean-compacted earth.

(Rama was one of the Solar race here referred to.)

13. The waters of the flood are perfumed with the aromatic powders prepared by the women of the mountains, with the kungunum, cottam, aylum, the trembling sandal, vatchi, musk, nagum, kondi, atty, vanky, konku, patchely, kundilvanny, as well as with sweet honey.

14. The flood resembled the triumphant army of the tyrant kings, in its destructive course; the arrow-like rush of water carries away the hamlets of the mountaineers and, with their own bows and sharp pointed arrows, pursues the women who flee striking their breasts with their hands.

15. The flood was like the holy one who danced upon the ringed and spotted serpent; for it stole from the tray good curds, milk, butter, and the daily stored ghee and swallowed them; it pushed off the Koruntha and Marutha trees and carried away the garments of the shepherdesses.

(Krisna is the "holy one" who, while living among shepherds stole their curds, milk, butter and ghee and when tied up for his theft to trees pushed them down by his immense strength. He is also said to have stolen the clothes of the shepherdesses while they were bathing.)

16. As moralaction (*vinie*) changes the spheres in which souls exist, so the flood, as it distributes its load of spoil, turns the pastoral district into a mountainous one, the agricultural district into a pastoral one and the Maritime district into an agricultural one of unparalleled fertility.

(According to Hindu notions, as a man's actions are good or bad, so does his soul in a future birth appear in one or other of the four spheres or grades of being, i. e., gods, men, beasts or demons.)

17. The flood, by its waves, throws spray, gold and pearls into the waters in the tanks which the cultivators, in their regular order on the beating of the Tom-tom informing them of its approach, have collected; and like the horse with its head stretched forward for the race, dashes along, tearing up the earth and divides itself into different channels.

18. The flood born in the Himalaya, moves along until it mingles itself with the ocean and that which at first was one expands itself into different places as the supreme being whom the infinite Vedas cannot describe expands himself through different religions.

(There are Hindus who believe that the

gods of the different religions are but Brahm manifesting himself in different ways.)

20. As soul pervades bodies, so the flood flows on through groves in which flowers shed their anthers, through gardens of Champaca, through flowery lakes, through tanks where it leaves fresh sand and through groves of arecanut surrounded by koorukatty hedges and through fields.

(To be continued.)

CHURCH MISSIONARY ASSOCIATION CHUNDUCULLY.

We noticed in our last issue that this association held its first meeting on the 26th Ult. in the District Court House Jaffna. Reverend Mr. McArthur now in Charge of Chunducully is a man of enterprise and energy. This association owes its birth to the efforts of this Gentleman and we heartily hope it would prove a means of usefulness. Among other objects the present organization is intended to relieve the clergyman from the burden of attention to the secular business of the Church. It is certainly a very pleasing feature in the History of the Jaffna Missions that the Ministers of different denominations are all giving a helping hand to every good cause without the slightest regard to ecclesiastical distinctions. We regret that the attendance on the meeting was not very large, but we believe this is owing to want of sufficient notice. The following Resolutions were spoken to and unanimously passed in the meeting.

Resolution, 1.

Moved by Rev. H. D. Busswell.

Seconded by Rev. J. Kilner.

Supported by G. Pooverayasinghe, Esq.

That this meeting fully recognizes the duty incumbent on Christian, both European and Native to employ all suitable means for the propagation of the Gospel, and considers that the time has now arrived for a systematic effort and self denial on the part of the Church in this land.

Res. 2.—Moved by Mr. Solomon Johnpulle.

Seconded by R. C. Pole, Esq.

Supported by Rev. C. C. McArthur.

That with a view to aid the operations of the Church-Missionary Society in this part of Ceylon an Association be now formed, entitled the Chunducully Church Missionary Association and that the following be its officers* and Rules.

1. Annual Members of this Association shall be persons subscribing annually one Guinea or upwards, or if native clergyman half a Guinea; and also such persons as shall collect in its behalf two (2) Rupees a month or twenty (20) Rupees a year.

2. Life Members shall be Benefactors of five Guineas or upwards.

3. Annual Governors shall be Subscribers of five Guineas or upwards per annum.

4. Life Governors shall be Benefactors of twenty pounds or upwards.

5. Members shall be entitled to receive the publications of the Society regularly according to the rules of the Committee of the Parent Society in the collecting book.

6. The object of this Association shall be to call forth the zeal of well disposed persons and particularly those of the Church of England in support of the operations of the Church Missionary Society and to procure funds by Collections, Donations, annual, quarterly or monthly subscriptions and all other available means.

7. The Local Funds thus obtained shall be expended in the District to meet incidental Church expenses and for the maintenance of Native Pastors Bible women and girls schools unless otherwise specified by individual donors or subscribers.

8. A general meeting of this association shall be held annually at such time and place as shall be fixed by the Committee when a Report of the Proceedings of the Association shall be read and an account of its receipts and disbursements presented, duly audited.

Res. 3. Moved by the Rev. S. R. Taylor.

Seconded by Mr. Williams.

Supported by the Rev. L. Spaulding.

That the measure of success under which the Divine blessing has already attended the labors of the Society and the prospect of having ere long

* Names of Officers omitted.

three more Native Agents ordained for the Native Pastorate are and loud providential calls upon us for reward and increased exertions, for devout thanksgiving to Almighty God and for continual prayer for a more abundant out-pouring of the Holy Spirit to render the means employed more successful.

BIBLE TOUR—Rev Messrs Hastings and Saunders of the American Mission have, we understand, returned in good health from their tour to the eastern province.

MURDER.

On the night of the 5th Inst. a most deliberate murder is said to have been committed on the person of one Gabriel commonly known "Korlickaran." Two men of his own class are suspected to have perpetrated this capital crime, and one of them having inflicted the mortal blow, it is said, ran up to the Police Vedahn of the village without knowing that his adversary fell dead, and charged the deceased with assault whilst the other was seen by the side of his unfortunate victim with a big cudgel in his hand. It was not very late in the evening when these two men went up to the deceased's gate and irritated his passions by use of abusive language when Gabriel came out of his room to see who they were. The accused having artfully retired to a short distance enticed the deceased to a convenient place and there they put an end to his earthly career.

CHOLERA.

We are sorry to have it to record that Cholera prevails in several parts of Jaffna. In the Town, there have been a few cases, but we hope medical aid is not refused by the authorities in this part of the world. At Oodupity, Mylitty and Atchuway where we are told, not a few have fallen victims to this disease, human agency with a view to relief is ignored and the people are taught to trust to Providence alone. It is a pleasure to remember that both at Walvetty and Walvetyore, whilst those places were under the visitation of this malady, the Landing Waiter at Walvetyore and another Gentleman kindly afforded medical relief, so far as that was available. There are also cases at Ploly, but Dr. Clasz who lives at a short distance from that place we have no doubt, is of use to them. There is one interesting fact in this connection which we will not omit to mention. In the village of Tanacaruritchy within half a mile from the Oodupitty Mission house, there stands a temple dedicated to the worship of Verrapattra in which one Aren (a man of Palla caste) had been allowed for a considerable time to utter oracles as a representative of that Demon-God whilst the neighboring villages to the north were suffering from the Epidemic, he affected possession of the Demon and in that representative capacity assured protection to the people of that village. He said, "the goddess Ammaal at Walvetyore had directed the Epidemic producing Demon hither but I drove him back. Nay! I send another Demon to add to the destructive agency at Walvetyore; you are all safe; be not afraid."

Shortly after this, cholera visited the protected enclosure and that very man has fallen a victim.

CIVIL SERVICE.

It appears from the Government Gazette that Mr. L. Leisching has been promoted as District Judge &c: of Tangalle and that his brother Mr. C. Leisching is appointed as assistant to the Government Agent Jaffna.

It is a cause for regret that we loose from our midst a good Judge and a man who has the advancement of Jaffna at his heart.

THE JAFFNA AMERICAN MISSION.

We have received the report of the operations of the above Mission for last year, and the Missionaries have sent us, for publication, a very interesting letter addressed to them by Dr. Anderson, the Secretary of the Board of Commissioners. Dr. Anderson says truly that, whatever may have been the case at the out-set of the war, the Northerners are now fighting against slavery. We believe this, and we believe that the fighting will go on until the foul blot is for ever removed from what might be the most happy and glorious country in the universe. But while the terrible struggle goes on it absorbs means which, otherwise would find their way into the Mission Treasury; and this being the case, we trust that Englishmen who love human freedom and especially those who believe that

"He is the freeman whom the truth makes free,"—will come generously to the aid of these benevolent foreigners—if foreigners we can call them of our own blood who are doing our work.

MISSIONARY HOUSE, BOSTON
To the Ceylon Mission, 14th April, 1864.

DEAR BRETHREN:

The war with the rebel South, which was begun, so far as the Free States are concerned, to save the life of the Nation, has now certainly involved among its great objects the destruction of slavery. If that can be accomplished,—as I believe it will be,—it will repay for a prolonged contest, and for much national improvement. Both of these results are certainly possible. The slavery element itself will do much to prolong the war by increasing the desperate determination of the slave holders in the Cotton States.

While the resources of the Free States are found to be truly enormous, this is also true of the war expenditure, and it is quite obvious, that our ablest financiers are perplexed to know how to secure the means of prosecuting the war without a ruinous depreciation of the currency.

The Dollar, as we receive it, is worth today only about fifty-five cents as compared with the gold standard. There is, therefore, a proportional increase in the cost of exchange, enough to add not less than \$40,000 to the 97,000, at which we estimated the cost of exchange for 1864, when making out the necessary Appropriations last fall. This carries our Appropriations up to \$491,000 instead of \$451,000.

Our receipts are less than they would need to be, even without this increase in the cost of exchange. To meet only the appropriations there should be an increase in the receipts, thus far, of \$28,000; whereas there has been only an increase of \$6,000 and last month there was a falling-off of nearly \$3,000, as compared with the receipts of the same month last year.

These statements will show you, that our financial situation and prospects are, on the whole,—especially in view of the increased and increasing rates of exchange,—far less favorable, and now, than they were when the appropriations were made.

With a storm in prospect, it is wise to shorten sail. We, therefore earnestly advise you to lose no time in doing the following things:—

1. To economise, in all your expenses, as far as you can without a positive injury to your work.

2. To appeal earnestly to the native churches to take upon themselves more of the current expense of sustaining their native pastors and preachers, and their schools of every grade; also for building meeting houses,—everything, in short, except your own salaries.

3. That you explain the working of this war, and its effect on our means, to our English friends and do what you can to enlist their prayers and contributions; in such form as to relieve our Treasury.

They may be assured, we are now fighting for the freedom of the slave, even if we never were before. I Bless God that we live to see this day.

If the people of God in other lands will only remember us without ceasing in their prayers, we are willing they should leave us to fight this battle at our own expense. But I think we shall need their aid, to some extent, and for a time, in our warfare for the overthrow of Satan's kingdom, and the great rebellion against the reign of our Lord Jesus, in foreign lands.

While you do these things, be of good cheer, for the Lord reigns and believe that all will come out right and well at the last.

As ever, respectfully and most truly,
R. ANDERSON.
For Secretary of the Board
Observer June, 27th 1864.

CORRESPONDENCE.

Mr. Editor,

While reading the extract from the Ramayanam in your last paper I could not but compare it, or rather contrast it, with another poetical description of a storm, which is also oriental, and very beautiful. I think your readers will be interested in it.

The tempest is represented as rising from the Mediterranean, and travelling by Lebanon and along the inland mountains, till it reaches Jerusalem and sends the people into the temple porticoes for refuge. The writer is standing with the awe-struck multitude in the temple porch, and watching the march of the thunder storm as it advances from the Mediterranean or "mighty" sea and at last bursts in a water-flood around them selves.

The voice of the Lord is on the sea,
The God of glory thundereth:
The Lord is on the mighty sea.
The voice of the Lord is powerful;
The voice of the Lord is full of majesty.
The voice of the Lord breaketh the cedars,
You the Lord breaketh the cedars of Lebanon,
He maketh them also to skip like a calf,
Lebanon and Sirion like a young unicorn.
The voice of the Lord divideth the flames of fire.
The voice of the Lord shaketh the wilderness,
The Lord shaketh the wilderness of Kadesh.
The voice of the Lord maketh the hinds to calves,
And discovereth the forests:
And in his temple doth every one speak of his glory.
The Lord sitteth upon the flood;
Yea the Lord sitteth king forever,
The Lord will give strength unto his people,
(and now the Sun shines out again)
The Lord will bless his people with peace.

MALLAGAM COURT.

Experience has never shewn that petty litigation is a positive evil, but on the other hand it is a blessing to the poorer classes to be provided with effectual means of carrying on their trifling disputes with little expense and trouble. And among all the duties incumbent on the British rulers we cannot name one more binding on them than bringing justice to the doors of the poor agricultural people. It may indeed seem an object of contempt to an European Judge to take the trouble of deciding cases of a trifling suit; but in the eyes of a native of Ceylon a case of like description appears, for good reason an object of very high importance. We have heard that there is a move in the head quarters to bring on some change about the Mallagam Court as the cases instituted therein are of a trifling nature. But we know it for a fact that last week there were no less than a thousand and five hundred cases in the Calendar and the permanency of it would be nothing but the greatest boon the Ceylon Government could confer upon the people of Walligamo. W. S.

CHURCH MUSIC.

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

J. M. in the next place refers to the disturbance of order that might be occasioned in church by the heathens' walking out of it before the service is over. This is a very weak point and hence need not be dwelt at length. For, supposing that what the correspondent imagines is likely to take place, care on the part of the Catechists and keepers of the church, will be the only thing necessary in order to prevent people for disturbing the order. That "Sabbath services are especially intended" for Christians is true enough; but this ought not to prevent Missionaries and others from adopting such means as shall best secure the attendance of heathens on such occasions. If any means will enable the Missionaries to persuade the careless heathens to attend Sabbath service and listen to the sacred word such means ought always to be taken advantage of, provided they could be employed, without any violation of the tenets of Christianity. The use of Tamil music in our Churches is one of these means, and it could be employed without, in the least, tampering with the doctrines of our holy religion, as I have already shewn, and shall have occasion to shew in the course of these remarks. Hence the employment of this means ought not to be slighted on the consideration that "our Sabbath services are especially intended" for Christians.

J. M. is sharp at finding fault with R. B.'s statement that "ten out of two-hundred sing Eng. tunes with pleasure." As regards Tamil congregations, I believe R. B.'s statement is correct. There is always observed an impatience on the part of native Christians generally when English tunes are sung in churches and religious meetings, except when a tune happening to be much akin to Tamil tunes attracts their attention and serves to keep the sense of the verses sung impressed upon their minds. This is a question of fact and so much need not be written on it. I may however here add, that a reference of the matter to the native Christians, will show that what R. B. has stated is a fact. J. M. in speaking of this point, seems to loose sight of the phrase "with pleasure." The natives cannot generally join in singing Tamil Hymns with pleasure, as in the first place, their ears being more accustomed to their own harmonious tunes, they cannot sing a Tamil Hymn as any thing with which they are delighted; and again the hymns being wanting in those qualities which are indispensable to Tamil Poetry, they are compelled to run over the verses as a piece of limping prose. I do not here state that it is impossible for natives to appreciate English tunes and that no native Christian sings them with pleasure, but what I say is that unless natives are brought in close contact with Europeans, unless they learn such an extent as to enable them to appreciate English poetry to a certain degree at least their acquaintance with their own poetry and music will render it next to impossible for them to listen to an English tune with any thing like appreciation. The Tamil Hymns have hardly any element of our Tamil poetry, and hence they cannot please us as a Tamil *செவ்வாய்க்காலத்தொழுகை* or *விருத்தம்*. Take for instance the following verses on the birth of Christ and you will scarcely fail to perceive the want of those peculiarities which should generally characterize poetry.

- 1. ஆதி அந்தமில்லாத தேவ
கொண்ட பெருமகிழ்ச்சி
கடந்தொழுகை செய்த
உத்தமன் புகழிடு.
2. சிலவகாரம் கொண்டு செ
ஆகும் நூல்காரரும்
செய்த நிகழ்ச்சியைப்பேசு
இவ் பெருமகிழ்ச்சி.

Now these verses adapted to common metre might be very well contrasted with one in which their contents are thrown in the form of a *செவ்வாய்க்காலத்தொழுகை*.

ஆதி அந்தமில்லாத பெருமகிழ்ச்சி
நிதிமிக்கதெய்வம் நூல்காரரும்
செய்த நிகழ்ச்சியைப்பேசு
செய்த சிலவகாரம் கொண்டு செ
செய்த பெருமகிழ்ச்சி
செய்த பெருமகிழ்ச்சி

By men acquainted with Tamil poetry, the superiority of

the latter over the former will be at once seen. The first two verses have nothing of poetical beauty in them, not to speak of the slavishly borrowed final rhyme foreign to Tamil poetry as a beauty. The rhyme and alliteration peculiar to our poetry are sadly wanting in them; there is hardly any trace of imagination; neither the language is harmonious, nor the feelings and conceptions conveyed, vivid. There being therefore a lack in them of the most essential qualities of poetry, it would be only a misnomer to call them poetry. But the *செவ்வாயு* is quite unlike the two other verses in these respects. Although there is not much scope for the display of imagination in it, the language you will admit, is harmonious and the conceptions expressed, vivid to some extent. The rhyme in *செவ்வாயு*, *செவ்வாயு*, and *செவ்வாயு*, the alliteration of some of the feet in the four lines, the *செவ்வாயு* or combination of feet peculiar to this kind of verse and other features of this *செவ்வாயு* are sure to attract the attention of a native more than the prose like verses adapted to an English metre. A native convinced as he generally is, of the harmonious nature of his national poetry and of the excellence of the Tamil music being accustomed to hear Lyrics and other poems which are peculiarly delightful to him sung on all important occasions by the Tamil people naturally regards English music as unharmonious and lends his ears to the tunes as if the sound were an unpleasant hum. It is only those who have had English education, those who have been able to learn something at least of the nature of English poetry, the imagery it contains the spirit of imagination and the fancy of the poet which pervade the poetry, the manner in which inanimate objects and even abstract ideas are thrown into lively shape and exhibited to the reader, the nobleness of style and every other beauty of it—is it, I say, those alone that duly appreciate English music & poetry. But even such as do thus appreciate them are generally known to have a peculiar liking to their own poetry and music. When they hold a marriage feast or any other entertainment for instance, they have their concert of Tamil music as it is in it that they find pleasure and whatever the estimation as regards English music may be, they have yet their preference of Tamil music for use on grand and festive occasions. It is this the case with regard to those who duly appreciate English poetry and music, it may very well be imagined how the generality of the natives of our land regard them. It is altogether unenviable to them, they regard the sound of sacred music as a monotonous hum; and, if they could be taught to value English poetry by the exertion of those who contend for the use of English tunes in our churches, and by the missionaries (and to do so is next to impossible,) even then they could not be made to appreciate European tunes more than the most earned and intense of our countrymen. I have already shewn that with all their admiration of English music, these prefer their own to it; and hence, how highly soever English music may be cultivated by the natives of our land, they could not be made to prefer English to Tamil tunes, for use on important occasions. If the Tamil nation could be induced to give up their nationality, if a change in their dress, manners, and customs could be brought about, if the day ever arrives when they may all be Burgers or Europeans in many things which relate to their customs and last, &c. it is only then, perhaps, that they may prefer English to Tamil tunes. Hence in the present state of our native churches, generality of natives could not be supposed to sing the hymns with any great degree of pleasure. It may not be irrelevant to remark, in this connection, that Tamil hymns being imitations and translations of English hymns, have hardly any traits of those peculiar beauties which are found in English poetry. If the sense of our English hymn or of a few scribble verses were transposed into a Tamil Lyric, or any other kind of poem, with all the display of poetical beauties, such poem would be quite different from the Tamil hymns used by the natives; they would be better adapted to their taste, and better calculated to please and instruct them, to raise pious feelings in their hearts and to sound to the praise of God.

The next point adverted to by J. M., is R. B.'s reference to "Sacred Lyrics." He questions the appropriateness of the epithet to the Lyrics, added to. Whether or not the tunes are those that are met with in Nadagams, so far as they have been decoted by Christian for a sacred purpose they may with every propriety be termed sacred. There is nothing that any one can point out in it as savouring of unholliness; the tunes are pleasing and calculated to rouse the drooping soul; and the fact that they are used on other occasions, does not render them unworthy for use in our churches. There are vast number of English tunes which are sung when feasts and balls are held, and on ordinary occasions. Many of these have great connection with several sacred songs. These songs are not, on this score, less deserving of the epithet sacred. If J. M. would only refer to some Chants and Anthems to be found in Christian song Books, he would hardly fail to perceive (if he is acquainted with English music) the connection they have with other secular English tunes. In the preface to an American Song Book that is now before me, I find it stated that "a number of devotional tunes now contained in the best collections in Europe and America, are known to have had a secular origin." This statement is sufficient to prove, that European sacred tunes have great connection with secular tunes, and that this connection does not render the devotional tunes any way less sacred. Had J. M. been acquainted with the history of English music, both sacred and secular, he would not have questioned, as he has done, the appropriateness of the epithet used by R. B.

With reference to the next point about the "unhallowed associations" with which Tamil tunes are said to be connected in the minds of the natives of our land, the lines quoted above, are quite sufficient to set the questions at rest, and to make good the statement of R. B. "Devotional and Secular music" are not entirely distinct from each other as J. M. says, but have several elements common to them; and in many instances, devotional tunes have originated from some secular tunes. This is a point I entered into at some length when I made my remarks on the Essay of C. W.; and it is certainly a pity that your correspondent states over again what was shown to be groundless long ago.

I see there are a few paragraphs more to be disposed of; and these I will remark on, at my earliest convenience.
Yours Truly,
A CHRISTIAN.

ROMAN CATHOLICS AND A SIVITE.

The folloing facts that have recently occurred at Kayts, I think, deserve public notice since they elicit that blind Enthusiasm which forms one of the characteristics of the Roman Catholics. Hence I send them to you for insertion in the columns of your valuable periodical, requesting that you will render them more interesting to your readers by adding to them your able comments upon them. In order to avoid confusion and thereby vain quarrel among the boatmen at Kayts employed for transshipping cargo from that place to Jaffna, it was arranged that where vessels arrive at the port of Kayts any number of boats that may be re-

quired for transshipping cargo, should go by turn according to the Registry of boats kept for the purpose and this arrangement is not only to preserve order among the boatmen but also to see that they are all equally benefitted in their turn. But most of the boat owners and boat-men of Kayts being Roman Catholics it was also agreed among themselves that a title of the earning of each to be paid for the use of the R. Catholic Church at that place. Among the the boat-owners one, who is a Sivite lately objects to contribute to their Church and alleges that a demand is made to him for that share he was hitherto giving to their Church, for the use of his own temple. And this circumstance has led the other boat-owners to resolve that they must object to his being employed in his turn. He, the Sivite, has since represented the matter to the Collector who is now investigating it. A.

LAW INTELLIGENCE.

Court of Requests, Pt. Pedro 28. April 1864.

In this case the Plff. seeks to be declared the proprietor and owner of certain shares of land more fully described in the plaint, under a donation deed dated 6 May 1848 and to be quieted in possession of such shares and to recover the sum of £1 10 0 per annum as damages since ejection by 1st, 2nd, 5th and 6th Dfdts and costs. Plff. admits 1st, 2nd, and 3rd Dfdts. are heirs of late Cadergamer Cander, a child of Cander Cadergamer. The Dfdts deny Plff's claim, the donor's right to alienate to Plff. and moreover 1st 2nd and 3rd Dfdts. seek to be declared the owners of 1-8 share of land in dispute. From the Plff's examination it appears her mother died some twenty years ago and her father 5 or 6 years since. The Plff. admits the property donated to her by Cander Cadergamer (her father) was purchased property of her late parents. This statement Dfdts admit. The deed under which Plff. claims gave her undivided portion; now she claims title to divided shares by prescription. But this is not in dispute; for it is clear that Plff's father Cander Cadergamer had no right to alienate or give away the acquired property of which wife died seized. "It is clear Plff's late mother died seized" of her acquired property because deed is dated 6th May 1848 when her father (donor) was still alive; and it is also clear it was acquired property from Plff's own statement that it was purchased by her parents. Now by the "Thesawalamy" acquired property must, on the death of one, either husband or wife, be equally divided and the heirs of each take such a half and the survivor has no right to part with or alienate the share of the acquired property of which the deceased died seized as in this case; vide Thesawalamy Page sec 15 and District Court Jaffna case No. 4737 page 266. Plff. cannot set up a title to prescription as against Dfdts. as their right to the property in reversion only accrued after Plff's late father's death 5 or 6 years ago. The court taking these points into consideration and accepting her Advocate's motion for Plff's dismissal on his grounds stated in the proceedings dismisses Plff's claim. Judgment. Plff's claim be dismissed with costs that 1st 2nd and 3rd Dfdts. be declared the proprietors of and quieted in 1-8 share in common of lands more fully described in the plaint and that Plff. do pay costs of this suit.

(Signed) P. SELBY.

IN THE POLICE COURT OF MALLAGAM.

No. 8890.

Sooper Rymond dry grain Renter of Tillepalle.

Kathirgamer Aroomogam of Tillepalle.
The charge was a breach of the Ordinance No. 14 of 1840 cl. 2 and 14. For cutting and removing Corakkan crop without the authority required by Law.

The former case having been struck off through the default of the complainant and before the plea of the Defendant was taken, he having been in no Jeopardy in the said case, the complainant is not barred from prosecuting in the present case which has been brought within the time limited in the Ordinance. The next point urged by the counsel for the defence is that it has been the custom or practice throughout this District to dispense with the requirements of the Ordinance, but so long as the Ordinance is in force I think the cultivators are bound to observe its requirements strictly.—The other question is if the renter can himself or by his Agent permit a crop to be thrashed, and if such permission will not amount to an agreement such as will dispense with the requirements of the Ordinance and leave to the renter his ordinary remedy by civil action only for the value of the tithe. The Defendant is charged with a breach of the 2d and 14th clauses of the Ordinance No. 14 of 1840. By the 3d clause the notice required is one in writing, but this written notice of the intention to cut the crop to be given to the person in that behalf authorized the renter or complainant in this case, is only necessary wherein no special agreement is made between the person in that behalf authorized and the proprietor or cultivator Ordinance 14 of

1840. cl. 2d. If the renter is the person authorized to receive the notice under the 2d clause, which notice is to be a written one by the 3d clause, it would follow that the renter is the other person authorized to make the special agreement under the 2d clause and though by the 14th clause any proprietor or cultivator who shall cut without due notice is liable to the summary action yet that notice is only due by the 2d clause where there has been no special agreement. In this case there is no reason to doubt the evidence of the renter Poothertamby Conyelam who states not only that no written permission is given in Tillepalle; but that permission was verbally given to cut the crop which was then standing and not cut, and that complainant further agreed to attend on receiving notice to take the tithe. It is believed that in this case this special agreement in respect of the Corakkan crop of the Defendant's land was made. It is also believed that the complainant did attend according to the agreement as stated by the renter who gave evidence for the defence, namely the said Poothertamby Conyelam and that some dispute arose as to quantity to which the complainant was entitled as his tithe share. The witnesses prove for the defence, that 2½ lachams were tendered, which the complainant on that occasion refused and demanded 4 lachams, the whole crop being measured and found to be 25 lachams. There is no reason to disbelieve that this was what took place. In a Chavagachery case 16,572 it was held by two of the judges of the S. C. that where the prosecutor gave permission to thrash, which by the 14th clause, required due notice to be given, such a permission was an agreement dispensing with the formalities otherwise required. This must have been according to the view laid down at the commencement of this Judgment with respect to the 2d clause and the special agreement there referred to. So two other Judges have decided, in case Galle 28,309 that where the renter by his agent has permitted the crop to be thrashed (which by the 14th clause, requires due notice) he cannot afterwards complain. Being and Vanderstraaten pages 118 and 138. If a permission to thrash can dispense with the notice required under the 14th clause a permission to cut will also be dispensed with the notice to cut required under the same clause. The plaint in this case is for cutting and removing "without the authority required by the law" which may include the "due notice" or a special authority. It is held that there was a special authority to cut and that there was no removal as laid in the plaint but that the renter attended and refused to accept the very quantity now demanded as the original tithe. It is therefore held that under the permission granted by the renter to the Defendant to cut, and the fact that he was not guilty of removing in breach of the Ordinance, the Defendant is not guilty of the charges in the plaint. Owing to the large proportion of renter's cases in the Mallagam Court, and the uncertainty that seems still to exist, as to the necessity of a written notice, and the effect of verbal agreement it has been necessary to give the reasons for the decision in this small matter, at great length in order that parties may get the question settled as the practice according to the evidence shows that written notices are exceptions rather than the rule particularly at Tillepalle. The Defendant is acquitted without prejudice to his right to claim or recover the value of the 2½ bushels to which he seems to have been entitled as the tithe on the Corakkan crop of the said Pargavady, which was on the said land in the month of April last. Signed, L. NELL.

GRAVE AND GAY.

INCONCEIVABLE MINUTENESS.—Science has not only revealed and magnified the teeming forms of animal life that are so small that they cannot be seen by the unaided vision, but has been able to execute works of skill so minutely as almost to defy belief. At the last London International Exhibition, a machine for microscopic writing was exhibited, by which the Lord's prayer could be written in the 356,000th of a square inch, a space like a minute dot. The English Bible contains 3,566,480 letters, or is about 16,000 times longer than the prayer, so that it could be written in less than the twenty-second part of a square inch. In other words, the whole Bible could by this machine be written twenty-two times in one square inch. This wonderfully minute writing is clearly legible when placed under a good microscope.

THE PROFESSION OF THE LAW IN AMERICA.

All the ambitious young men of the country became lawyers; having this vantage-ground at starting, they were ready for whatever career might open. Martin Van Buren, a lawyer of Kinderhook, a small Dutch village in New York, was a president; James K. Polk, a village-lawyer in Tennessee, of no extraordinary abilities, was President, and added New Mexico and California to the Union; John Tylor of Virginia, and Millard Fillmore of New York, two obscure lawyers, elected Vice-presidents, became Presidents by the deaths of General Harrison and General Tylor; Frank Pierce, an amiable and clever, but by no means famous New Hampshire lawyer, was elected President over General Scott, at that time the most distinguished living soldier in America; and finally, Abraham Lincoln, an obscure village lawyer in Illinois, is the actual President of what remains of the great republic. American lawyers have also filled the diplomatic service of the United States; lawyers have had the best appointments in the customs; lawyers have been made governors of states and territories; and now a large portion of the officers in the Federal army are lawyers. Stanton, secretary of war; Halleck commander in-chief; Banks, Butler, Dix, Sickles, and scores of others, in high military positions, are lawyers.—*Chamber's Journal, New and Improved Series.*

