THE

CEYLON PATRIOT.

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CHARGES FOR ADVERTISEMENT.

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 future insertion, *one-half* of the above charges if printed on succeeding days of publication.

If Advertisements are to be both in English and Tamil, one being a translation of the other, the Tamil will be charged at half the above rate.

No Advertisement will be printed for less than *one shilling*

NOTICE TO 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.

FOR SALE.

A copy of Lorenz's Law Reports.
Quite new. Price 10s. 8d.
Apply to this Office.

FOR SALE.

A very commodious Palanquin Carriage.
Apply to,
C.D.Nicholas.
Pettah. Jaffna.

NOTICE.

To all the Sivites of Wannarponne &c.

On Tuesday evening next, the 22nd Instant, the undersigned will attend at the Wesleyan School Bungalow Chetty Street to receive and answer any objection which any Sivite or non-Christian may have to urge against Christianity or the Bible.

John Kilner
Wesleyan Missionary

Jaffna, November 16th, 1864.

NOTICE.

IN THE MIDST OF DEATH, WE ARE IN LIFE.

New and most valuable medicines for hitherto intractable and incurable diseases.

Unlike the Patent medicines generally imported from the United kingdom, the following from France, have been severely tested and scrutinized by the most eminent Government and private analytical and operative Chemists and practising Physicians of Paris, &c. insomuch that the entire Parisian Medical Faculty, attached to the Government and other Hospitals, &c. in the French dominions can after vigorous trials; with the fullest confidence, recommend them to the favourable notice of all languishing, not any under ordinary diseases; but those who may be "hoping against hope."

No more Cod Liver oil. Syrup of Iodized Horseradish.

Prepared by GRIMAULT & Co. Chemists, 7 Rue de la Feuillade, Paris. According to the certificates of the Physicians of the Paris Hospitals detailed in the Prospectus, and with the approbation of *several Academies*, this Syrup is employed with the greatest success in place of Cod Liver Oil, to which it is really superior. It cures diseases of the chest, scrofula, lymphatic disorders, green sickness, muscular atony, and loss of appetite, it regenerates the constitution by purifying the blood, and is in a word the most powerful depurative known. It never fatigues the stomach and bowels like the Iodide of potasium and the Iodide of iron, and is administered with the greatest efficacy to young children subject to humours, or obstruction of the glands. Dr. Cazenave of St Louis Hospital, Paris recommends it particularly in cutaneous diseases conjointly with the pills which bear his name.

No more Consumption.

Diseases of the Chest, Syrup of Hypophosphite of Lime, manufactured by Grimault & Co. Chemists 7 Rue de la Fewillade, Paris. This new medicine which is delicious to the palate, is a sovereign remedy for coughs, colds, irritation of the lungs, and is also an excellent remedy in cases of consumption. Under its influence, the cough abates, nocturnal perspirations cease, and the patient rapidly recovers health and flesh.

No more Indigestion or Dyspepsy.

Elixir of Pepsine, prepared by Grimault & Co., Chemists, 7 Rue de la Feuiliade, Paris. According to the formula of Dr. Corvisart, Knight of the Legion of Honour, Physician to H. M. the Emperor of the French *Pepsine* is the gastric juice itself, or rather the active principle purified, which digests food in the stomach. When from various causes the supply of the digestive fluid is too small the inevitable consequences are bad digestion, gastrities, gastralgia, inflammation of the mucous coat of the stomach and bowels, heartburn-anœmia-loss of strength, and in females, general deranges ment. *The Elixir of Pepsine* which is sanctione, by the approbation of the Paris Academy of Medicine, speedily cures all such diseases, and prevents vomiting during pregnancy.

No more poverty of the blood and pale complexion.

Phosphate of Iron. DR. LERAS Apothecary, Dr. of Science, 7 Rue de la Feuillade, Paris —This new ferruginous medicine contains the elements of the bones and blood, and iron, in a liquid state. From observations made in the Paris hospitals, and detailed in the Prospectus, it is superior to ferruginous pills, lactate of iron, iron reduced by hydrogen, pills and syrup of the iodide of iron, and cures rapidly stomach complaints, painful digestion, poverty of the blood, loss of strength and appetite, and the diseases incident to females. It is the best adjunct to Cod liver oil, and the best preserver of health in tropical climates.

No more Copaiba; or Cubebs.

CAPSULES OF MATCO VEGETALIS.

of Paris by the celebrated Dr. RICORD, and are found greatly superior to all the preparations of Copaiba, Cubebs, &c., and Mineral remedies. The Liquid Extractis used in recent cases, and the Capsules in the more chronic; and where all other Medicine have failed, these preparations will always effect a cure.

General Depot.

In Paris, at M. M. GRIMAULT & Co, Chemists 7, Rue de la Feuille.

In London, at NEWBERRY & SONS, 45, St. Paul's Churchyard.

In Madras, at BARRIE & Co., and at every good Druggists of India.

RECEIPT.

	s.	d.
1863.		
Jaffna, Town—S. Savarimotto Mudeliar	6	0
1864.		
Jaffna, Town—A. Hynsburg, Esq.	4	0
" " P. Joseph, Esq.	4	0
Jaffna, Town—Rev. J. C. Arndt	4	0
" " J. Olegasegarem, Esq.	4	0
" " A. F. Willisford, Esq.	16	0
Colombo—Rev. J. Nicholson	10	0

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The Ceylon Patriot.

OUR MILITARY EXPENDITURE.

The Colonial Secretary has in Council explained that the Colony is to pay a fixed commutation of £100,000 per annum to "the Military Chest", and also pay the Military Departments, pensions &c. to the amount of another £35,000. thus in 1865 the annual sum will be £135,000. This will be augumented till the total amount will be £170,000. A Committee of enquiry will be granted but the result will be this tribute of £170,000, because the total cost of the military is £200,000 and this Committee is expected to point out a useless expenditure of £30,000 leaving £170,000 to be paid annually as the *whole cost* of our Military establishments; and this being determined, the Council will be allowed to vote the sum and thus exercise its privileges.

If the Government clerks had been fairly paid all over the Island, and the rate of wages raised so as to command the supply necessary for the demands on account of public works and all employers, it would now appear that we might not have been made to pay *the whole* of these military expenses. This we shall now do and it is also expressly said that there is no limit to be understood, on this ground, as to any future demands. The Planter's Association, the Chamber of Commerce and the Legislative Council are responsible for having raised the question and it remains to be seen how this unexpected result will be met by them. On the other hand by *grudging wages* to the poor were the surplus funds accumulated which are now seized by the Imperial Government. It is an Oriental tale throughout.

OUR POLICE MAGISTRATE.

Mr. Elliott has arrived and taken charge of the duties of his acting appointment. We hope that a long career of usefulness awaits him, and that by strict attention to business and suavity of manners, he will gain the esteem of the Bar and the Public in general.

J. STODDART ESQ.

This gentleman, connected with the Survey Department in Jaffna, and who, we believe, was absent from the place for a short time in Colombo for the benefit of his health has returned to his duties

THE REV. J. A. BATES.

We are thankful to God that this good Missionary, who, it was feared, would not live to reach his home in America, has recovered from his sickness. He seems still to have at heart the improvement of Jaffna in its different aspects. We publish in our to-day's issue, an extract from an interesting letter addressed by him to "the Manepay Young Men's Improvement Society."

A WORD TO THE SIVITES.

We have much pleasure in drawing the attention of our Sivite friends to an advertisement in this day's issue, wherein the Wesleyan Missionary invites all persons who think they have objections to Christianity and the Bible to meet him and discuss those objections. What could be fairer? What could be better? Again we would urge the *really* learned men of Jaffna to come forward and in an upright and friendly way discuss the great questions which are at issue between the Western and the Eastern world. We would warn the Priests and *really* learned men against allowing imperfectly educated men and boys being their representatives on this occasion. It is only fair for the representative Sivite to meet the representative Christian. We hope that much real good will result from these enquiries. Our best wishes go with the Missionary.

THE GOVT. AGENT'S DEPARTMENT.

We hear it mentioned that the post of Thombo Holder, now vacant by the death of its former incumbent, Mr. J. Joseph, is not to be filled up, as it is contemplated by the Agent to recommend to Government that all the documents and registers of that Office may be transferred to the Land Registrar's Department.

THE KAYTS COURT.

We understand that Mr. Van Rossum who was suspended from Office for gross dereliction of duty, has been now dismissed by Government, and that Mr. Rulach, the chief clerk of the Court of Request at Mullativo, is appointed to succeed him.

THE STEAMER "JAFFNA."

The "Jaffna" anchored yesterday morning off Mandativo Island from Negapatam. She left this for Colombo at 3 P. M., with a cargo of rice, and is expected to return on Monday next. We trust she will meet with encouragement from the Planters and native Merchants of the place.

GIRLS' SCHOOL, JAFFNA.

We are glad to find it stated in the "Colombo Observer" that one Miss Elizabeth Annie Lloyd has been appointed Principal of the Girls' School at Galle, so that there appears now to be a fair prospect of our Girls' School being soon supplied with a Principal. The disgraceful conduct, nay "infamous" to use General O'Brien's phraseology, of those gentlemen whose paramount duty it is to look after the educational requirements of the Colony, in not having met our want of a Principal for so many years, admits of no excuse whatever. Miss Teeling, for whose memory the girls still cherish an endearing remembrance, has been dead now two years, and since her death, no one has seemed to care about poor Jaffna's wants. True, we have a Sub-Committee of Education in Jaffna, with Mr. Dyke as its Chairman, but like the mysterious Board of Health, it enjoys a decent oblivion. Even should Miss Grey arrive in Jaffna and assume charge of the School, it is not likely that she would have any good number of pupils possessed of respectable qualifications. The greater part of the girls of the town are attending the Convent School, and so strong is the ascendency which the "Holy Sisters" have gained over the feelings and affections of their unsuspecting victims, that it is not at all likely that the girls would feel disposed to quit them.

ECCLESIASTICAL.

The Revd. Mr. Edwards of Manaar has arrived in Jaffna and relieved Mr. La Brooy, the Colonial Chaplain, for a month. We can hardly credit a statement which has reached our ears, that Mr. La B's indisposition has been to a very sensible degree aggravated by the mental anguish endured by him of late, in consequence of the persecutions to which he has been subjected by a renowned Deacon of the Presbyterian Church.

It appears that Mr. La Brooy had acted rather hastily and imprudently in removing a few pieces of furniture from the Dutch Church inside the Fort, without having had the courtesy to obtain the permission and sanction of the members of the Dutch Consistory in Jaffna, to supply the wants of the Church which he has to his credit, and in spite of many difficulties, built in the town. The Consistory, as a body, felt their dignity assailed, and wrote we hear at once to the Chaplain requesting that some explanation may be offered in extenuation of his strange conduct. The matter is still *Sub Judice*, and we can only express our sincere desire, that, for the great cause of Christianity, these petty feuds and rancorous feelings which go a great way indeed to prove as stumbling-blocks in the path of Christianity, may soon vanish into nothing, and that peace and concord may be restored between the different sections of the Church. (*Communicated.*)

CORRESPONDENCE.

POINT PEDRO.

(From our Correspondent.)

The North West monsoon has set in and our flourishing Port has come to a close. Drawing the first three quarters of this year, the granary in India has supplied us with 123, 352 bushels of paddy, worth £18, 502. 17. 6. being a decrease of 39,196 bushels, in comparison with the corresponding period of last year. I understand that the balance of paddy stored in the godowns, amounts to nearly 18,000 bushels at Point Pedro, and 8,000 bushels, at Valvettytorre.

The Ports here, as well as at Valvettytorre, being closed. The Landing Waiter (Mr. Alfred W. Koch) returns to the Customs at Jaffna, carrying with him, the best wishes, popularity, and esteem which he has won, during his stay of one year here, through his courteous disposition, diligence, and honesty, which form the conspicuous traits of his character. He shall bid farewell to our Ports to-morrow, and join his circle of relatives and friends at Jaffna. Mr. Soopermaniar, the Landing Waiter at Valvettytorre, has returned to do duty at Jaffna as usual, having been relieved by Mr. Santiagopully, the head Tide Waiter of our Port.

On Sunday before last, the 6th Inst., there was a grand farewell dinner, given by him at Valvettytorre to several of his former hosts and a crowd of his friends and relatives who were delighted by various recreations suitable to the occasion. A toast for his health was proposed by the Maniagar of the District, (S. VaytilingaModeliar) in a short, but pity speech, and it was seconded by his friends, (* Mylvaganam Esq. Proctor.) whose eloquent and able address, attracted the attention of the guests, convened in an apartment, decorated in the best Oriental style.

Our worthy and much respected friend, Mr. Colandavalupulle has, on the 11th Inst. quitted his country for Colombo via Jaffna, leaving behind indelible traces of his liberality, affability and hospitality. We wish him a safe and speedy voyage, and hope he will repeat his visits at least once a year.

I am glad to state that the arrears, which accumulated some months back in our Court, have been speedily and ably cleared away, and I hope that the pending cases would be soon dashed off from the "Trial-roll," before the year is out.

The fields in our district promise a rich harvest; the plants are thriving well, wearing an attractive line. We have occasional showers of rain interspersing sunny days.

14th November, 1864.

(From a Correspondent.)

Sir,

To day the Revd Mr. Mitchill preached a sermon between the hours of $1\frac{1}{2}$ and 3 P. M. on Galatians V. 6. "Neither circumcision availeth any thing" &c. in the Rest House at Happootelle. This is his first sermon in our District. The Revd. Gentleman, like his predecessor Revd. R Hogg, characterized his sermon with a simplicity of style and by couching his several arguments in very appropriate terms. Messrs Noad, Cruwell, Pinco, Hankes, Grigson, Jinlah, Mitchill and family, Brown, Kirlleo, Porter, Allan, Sike Vyramuter and others were present on the occasion.

To-day at about 8, A. M. one of the *lines* (?) of the coolies of the Happootelle Estate and belonging to Mr. Jinlah was set on fire and the damage, is estimated at about £10 to the inmates. Rice is likely to sell at a dearer price than $4\frac{1}{2}$d, shortly The weather is cloudy and it rains generally during afternoon.

Yours truly, *Thracra.*

Happootelle, November 6th, 1864.

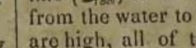
My learned Editor,

Will you echo me through the medium of your local journal, for my monotonous question whether an articled apprentice for the legal profession, is entitled to a just certificate from his tutor at the expiration of the term prescribed, in case if he pursue any other independent profession during the course of the time limited by the Government, instead of properly keeping himself under the eye of his tutor. Readers, if this question be answered in the affirmative, I thank the framer of such rule for the due allowance he had given to me in spending the approaching Christmas and new years day amidst the circulation of my friends and relatives in my mother country.

To remain yours truly,
A Law Student.

FOR THE YOUNG MEN'S MUTUAL IMPROVEMENT SOCIETY, MANEPAY, JAFFNA.

Some of you have heard of the iron ships that are used in war. People used to think that iron would not swim in water and a good man once performed a miracle for a good purpose by making an axe rise up to the surface of the water. But now we have learned that if the iron is spread out over a large surface it will make very good ships. The great vessel in which we came across the Atlantic was made of iron. I am glad I did not know it until we were safe on land, but it brought us along very securely even through severe storms. Some of you have heard of the new kind of iron ships we have in America for war vessels, called Monitor. I saw one the other day, and went on to it. It is a queen looking ship. It looks like a very long Catumaran with a log cut off from a Palmirah tree about a cubit high standing up a little one side of the middle and a similar one but smaller a little way from it. It is very long about as long as Batticotta Meeting House I should think, and perhaps not more than 10 cubits wide in the middle. At each end it comes to a point. Here is a picture of it as it would look if you were on it. And if you saw it from the shore it would look like this picture.



It has no masts or sails as it goes by steam.

The little log marked (a) is the pipe for the smoke to come out. The big log is called the Turret. The black line (அஇ) is the deck of the ship. It is only one cubit from the water to the top of the deck so when the waves are high, all of the vessel (except the tops of the logs) is under water. The outside of the vessel is made of hard smooth iron plates 6 inches thick inside of that is hard timber $2\frac{1}{2}$ feet thick and inside of that iron again. The deck is also covered with iron. The sides of the vessel are made very slanting so that if a cannon ball strikes it, the ball glances off without doing any injury. Now suppose the large palmyrah log is hollow, and stands on a wheel so that it can be turned round. On one side of it is a door. Inside of it are two great cannons, loaded with balls so large that no man in Jaffna, could lift one of them. When an enemy comes, a man up in the log over the cannon looks through a little hole and aims the cannon at her. Then the Steam Engine is harnessed to the wheel and the tunner turns slowly around. When the door comes right before the gun the gun pushes it open under its great iron ball crushing through the enemys wooden sides shuts its own door and covers in again. Then the great gun goes down into the ship to be loaded again. The men are all down under the water, except the one who goes up to aim the cannon In a fair sea fight I do not know that any one has ever been hurt in one of these Monitors except once. The only way these ships have been hurt at all by the enemy was by some very heavy balls from forts breaking the iron plates. It is only two or three years since the first Monitor was made. The inventer proposed the plan to our Government. Government examined it and agreed to pay for one Monitor if in a trial battle it should be successful. The cost of it was to be only one tenth of the cost of such war ships as England is making. The vessel was to be made in 100 days. A few months after this agreement was made the rebels who are fighting for slavery sent a very strong vessel covered with iron against our ships. She attacked two of our largest ships of war. Either of the two were much larger than she but their balls bounded back from the thick iron sides of the rebel. She ran against one of them striking her sharp iron Row right through the vessel's side as you could strike a knife through an eggshell The vessel sank in a few moments carrying down with her many of her crew. The other great vessel soon surrendered and was set on fire by the rebel. Satisfied into her days work the rebel went home to rest for the night. There were several other ships near by and as they would not run away she expected to destroy them all one after another. But during the night the little Monitor came. In the morning the rebel came proudly out confident of success. But between her and the ships was that little black catumaran with the Palmyra logs on it. It came to meet her. The smoke from the smaller log was the only sign of life about it. The rebel paid no attention to it and began to give at the ships. But soon a little puff of smoke came from the Palmyra log and an enormous cannon ball came whizzling by her. The rebel turned to attack the little catumaran.

But all her balls glanced from the smooth iron, while the big ball from the Palmyra log came crushing through her.

She tired to sink it but the little fellow slipped out of her way and sent another great ball into her adversary.

So they fought for several hours till at last the big rebel turned and ran away from the little catumaran.

The rebel was so much injured that she never came out again but was destroyed by her owners when the Monitor was coming to attack her again.

Of course our Government bought the little Monitor and at once set men to work making others like her and now there are a good many of them at work helping us put down this wicked rebellion.

Young men, I want each of you to be a Monitor out there in heathen Jaffna. In Phil. 6 : 13—18, you will find an account of the Christian armour. Put it on and even if Satan sends his biggest iron ships against you they cannot hurt you but you can conquer them all.

yours truly,
JAMES A. BATES.

THE TAMIL CONGREGATIONS,

SACRED MUSIC AND CHURCH PSALMODY.

(Continued from page 6th, No. 2. Vol. I.)

Dear Sir,

I am glad that the above subject, mooted in the second number of the first Vol, received more than expected attention from the Christian community of the province, in having been discussed *for* and *against*, by the ablest members of the Church, under the most favourable auspicies of our oldest and the most experienced patrons and well-wishers, not only throughout the I. Vol.; but even in many of the numbers of the second Vol. of your periodical. I have, with avidity, read the communications on the subject and carefully weighed the arguments on both sides. Those against it are contemptible, being silly and puerile. Those for it are *weighty* and *substantial* beyond all contradiction. And the *fact* that "the *oldest* and the *most* experienced of our patrons and well-wishers", are on this side, encourages me to enter upon the subject again and to offer the following thoughts and suggestions to their further consideration and final decision.

It is now admitted, after lengthened discussion, that "Sacred Music and Church Psalmody," in *native* tones and tunes, on a *felt-want* in the Tamil congregations in the different parts of the Island—(on the Continent, I hope, the congregations enjoy them to some extent.)—The introduction of them into the several assemblies of Christian worship will be attended with greater and better success than hitherto, in as much as they are more congenial to the *national taste* and more agreeable to the *native ear* than the *metres* and *measures* now in use and the congregations will *then* sing the praises of their Maker, the sufferings of

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their Saviour, the anthems of Reedeming love, &c. &c. "*with the heart and with the understanding.*" We shall then see an audience "carried, as it were, upon a mighty wave," when the melting notes of Calvary wisper to their *Souls* the wonders of Redeeming love in their own tunes and tones. Under these circumstances only our *Pairavies* and *Anandapairavies*, our *Neelampuries* and other tunes will produce the same effect upon a Tamil congregation as the favourite "Old-Hundred" of Martin Luther" upon an English one and thus shall

"Our souls, on wings sublime
Rise from the vanities of time
And draw the parting veil to see
The glories of Eternity."

Some of our friends of the opposite party, you will remember, dear sir, took a very puerile view of the subject as to the *Nature* of the Music proposed to be introduced into our congregations and they even expressed fears that *Nattuvas* and dancing—would have obtained admission. No—We do not speak of such *thrilling* and *deafening* Music—nor are we so foolish as to recommend the *Drum* with its accompaniments, or the *Mattalam* with its tingling cymbal, as instruments suited to divine worship in a Holy, Christian assembly. We mean, *soft* and *heart-elevating* vehicle of *Praise*. Such exercise of the "art" which is adapted to awaken the feeling of the Soul with which it is so intimately associated in the pious mind. To express contrition, a Stanza of this kind, viz:—

"சாலையாரோடு பெற்றேல்கீரற்ற தண்மலர்க்காவில் வேர்த்தன போல்—லைரேலா நகைக்குமெனது பாவத்தை, புளக்கோர்ஙரு கோவ்வுகுத்தக்,—ரரெலாங் துளித்தல்போலவென் கடமுங் கண்ணுநெக்குருகியென் பாவ—வேரெலாம் பிடுங்கிக் களைந்திட வெனக்கே, வி. னமே மிருதிதந்தருளே."

Accompanied with the violin or of the kind, will elevate the soul much higher than the bit now presented to it in the words,

"அருளின் வறரும் யேசுவே
விபாகுலமும் பாடும்,
படுகிற என் நெஞ்சிலே
இருக்கும் சோவைப் பாரும்,
அனேக அம்பு தைத்ததாய்
என் பாவங்க ளனேகமாய்
என் மனதை வதைக்கும்."

Examples of this kind may be multiplied without number. But the above specimen is quite enough to shew the members of our opposite section that there is no imposition intended against the church or its members. I will endeavour, in your next number, to submit to our *friends* and *patrons*, what my views are on the subject and how far I call upon my native friends to establish this "*summum-bonum*" of earthly happiness to the advantage of ourselves and our posterity and suggest means how to secure this desideratum to the best of our country's happiness, temporal as well as spiritual.

November 2nd. 1864. W. S.

(To be continued)

MORE TRIFLES FROM CEYLON.

(Continued from page 179.)

Then there is a matter of forcible abduction. A girl, the daughter of highly respectable parents, seeks protection. The father was with his family when a message came that a neighbour was ill and needed medical advice. The old man proceeds on his charitable errand, and is conducted to a woman's bedside who feigns sickness. While his patient is thus occupying his attention, a messenger is secretly despatched to his house, who informs his family in breathless haste, that in crossing a bridge the sticks gave way, that the patriarch fell upon a pointed stake which pierced his ribs, and that he lies at death's door. Out rush in frantic haste the wife, the sister-in law, and the daughter. At a certain distance from the house the two former are knocked down, and the latter carried off by force; and, when the father comes home, he learns the sad tale. The story is, of course, strenuously denied. I have my own opinion; but fair play is a jewel. The rule that every man is assumed to be innocent till his guilt is proved, holds good in Ceylon as in every part of her Majesty's possessions. All I shall say, therefore, is, that if the story be true it was an ingenious stratagem—if false, an ingenious invention, se non vero, e'ben trovato. Meanwhile, the accused awaits trial, so no more on that head. A burglary case winds up the day's proceedings, and I feel I have done a good stroke of business.

In England, when a man is angry with another he fights him. In Ceylon, he enters a complaint against him. I have known men inflict severe wounds on themselves or one of their friends simply that they might charge an enemy with the commission of the offence. Equally cunning are the defences made against charges. I may just mention one of this very class. A man loses a buffalo calf, or says he lost it; he subsequently finds it, with fresh brand-marks, known to be the marks of the accused. To prove that it is his calf, he brings to court a buffalo, who recognises and acknowledges the calf. Here one would suppose is an unbiased and truthful witness. The lady is not on her oath, it is true, or, if cross-questioned, the proctor might find himself on the horns of a dilemma, or of a she-buffalo, which is worse. But maternal instincts cannot lie. "Can't they, though?" says the accused. "I tell you they can. That Buffalo is complainant's; that calf is mine. His buffalo lost her calf, my calf lost her mother. Reciprocity is the soul of trade. I lent him the calf to comfort his buffalo, and to induce her to yield milk. He said I could take her back whenever I liked. Lately the buffalo and calf were grazing near my house. I took the calf and branded it!" What's to be said after that?

A terribly rough piece of work is the next morning's journey, first through swampy rice-fields, where one's horse has to walk along narrow little ridges between the muddy plains and then rough muddy paths up and down, with loose stones at every step. But the afternoon brings me to one of those irrigative works which have been constructed in modern times, in a land where the ruins of gigantic structures of the same kind lie hidden in abundance far from the present haunts of men. It is a dam of masonry about fifty feet high, thrown across the channel of a river so as entirely to divert its course. The effect is, that it carries a stream that used to drown the fields on its banks into a part of the country where water is an inestimable boon. It is called the Oorebokke dam. I spent the night in this neighbourhood.

The next morning, while taking depositions in a case of cattle-stealing, in walks a friend of mine, and we meet most opportunely at this out-of the-way place, which one European visits once, perhaps, in six months, and find our routes lie in the same direction. A good breakfast, and off we go regardless of the sun, and ride and drive together for the rest of our way. All around us the country presented an appearance most unusual in this part of the island. The very forest was dying for want of rain; but, strange to say, amidst the surrounding arid scenery, one tract after another of the most beautiful green rice-fields lay in one continuous line along our path. To what was this owing? The answer is: To the second dam in this part of the country, called the Kirime dam, also executed about the same time as that before mentioned. The public complain that the monument which was to perpetuate the memory of Sir Henry Ward's vigorous administration has not yet been erected. But I reply, it exists in the smiling rice-fields, watered by the streams that Kirime Oorebokke have supplied to nourish and support thousands who would otherwise now be staring grim want full in the face. On our road we crossed a bridge near a few huts. In the water beneath this bridge I saw a most unusual sight. The stream was as full as it could possibly be of very fair-sized fish, which were eagerly waiting to be fed. The moment a handful of rice was thrown into the water, there was such a commotion as I have never before seen. The fish seemed to jump on each other's backs in their efforts to secure some, and the water was all in a bubble around them. No one ever thinks of killing them: they are regarded as pets; but now and then an alligator comes that way and has a surfeit of fish.

A few more miles, and we reached the town of Tanalle, and the jungle part of our journey was at an end.

ORIGINAL POETRY-
HEALTH.

Oh the blessing of health!
Joy of mortality!
It is beauty and wealth
Life's sweet reality.

2-

Riches may fly from us,
And leave us all lonely:
Health always befriends us
And stays aye our surety.

3.

It is beauty itself,
With the rose on its cheek,
That despises the pelf
Which travels it to seek.

4.

Health is fond charity
To Power when staffless
Without it vanity
Cheerless as heartless

5.

The broad landed acres
Are but barren furrows
Their lords not partakers,
All else are but sorrows.

6-

Their galleries of pictures
Are but sunless wealth,
When joy ne'er depictures
The sweet blessing of health.

7

Their pride and their beauty,
Their music and rich gold,
Their women so lovely,
Without health are all cold.

8.

Their restless enjoyment
Of travel with their pelf
Are but times' despoilment
Sans the blessing of health.

9.

Oh the love on its cheeks
Their tender tints shading
Give the mouth unless it speaks
The dimples unfading.

10.

Then the blessing of health,
The treasure tis' tingeless
Its purity and wealth
Undying and fadeless!

Kandy, 14th March, 1861. R. S. Eddleston.

WOMAN.

Women have ever been regarded as the "poetry of the world," as the "terrestrial planets that rule the destinies of mankind." The delicacy of their structure, the purity and sensibility of their feelings have rendered them to be accounted as beings of the "world of spirits," aerial essences, akin in their nature to "angels and flowers," "the sunny half of earth." Wild, fanciful and romantic in their imagination, they have a strong predilection for the ideal. Beauty is woman's sole prerogative. Beauty which has something indefinable in it. Something which flits across our mind as we contemplate it, but eludes our grasp. Poets have sung of it, and Philosophers have endeavoured to give something of form and expression to it. Aristotle observes that a graceful person is a more powerful recommendation, than the best letter that can be written in one's favour. Carneades speaks of it as a sovereignty, that needs no military force. Plato styles it a mere gift of nature, and Socrates calls it a "short-lived tyranny. "We may speak of clustering curls, of soul speaking eyes, of a nose of Grecian outline, of a mouth "formed after the model of Cupid's bow" of lips of vermillion, speaking an "alarum to love" but real beauty is more to be felt than described, for as Byron writes,

"Who hath not felt how feebly words essay
To fix one spark of beauty's heavenly ray?
Who doth not feel until his failing sight,
Faints into dimness with its own delight,
His changing cheek, his sinking heart confess
The *might*, the MAJESTY of loveliness?"

Woman's beauty! There is something fascinating something bewitching in it. There is a magic power about it, which draws us insensibly, and then dazzles and bewilders us. We gaze upon beauty, till we feel its irresistible influence telling upon us; till we are, as it has been beautifully described, "thrilled, passion touched, amazed" The sway of beauty is universal; the savage and semi-barbarous have their idea of it, as well as the civilized and polished.

Its empire is predominant. All pay homage at its' shrine. The student hankering after the "fine of genius,' has often forsaken his nightly vigils and visions of fame," to bask "in the light of his lady's eye." The sage and the philosopher smitten with the charms of some Dulcinia, have shelved their fine-spun arguments, broken through the solution of intricate problems, and dined into an investigation of the *Platonic* system of love. Oh what danger there is in woman's beauty! Romeo when cautioned by Juliet to avoid the fury of the Capulets in his nightly rambles, replied,

"Alack! there lies more peril in thine eye
Than twenty of their swords: look thou but sweet,
And I am proof against their enmity"

Tasso, in his "Jerusalem delivered" gives us a beautiful illustration of the power of beauty. Tancred having discomfited the Persian army, wearied with the labours of the days seeks,

"Some kind retreat
To quench his thirst and cool his burning heat"

While the knight enjoys the luxury afforded him by

"A crystal stream
With bowery shade, and verdant herbage crowned"

the fair Clorinda appears in sight "sheathed in armour bright" and captivates the heart of the hero, almost at first sight, by a display of her Amazonian charms.

Women have ever been lovers of novelty lovers of fashion, consequently with every change of time, there is a corresponding change of habit and costume. They are beings ever alive to vanity and adulation. With the view of setting themselves off to the best advantage they pique themselves about ornament and dress, descending sometimes even to the ridiculous and grotesque. But *real* beauty does not reuquire the aid of such tandry tinsels; it shines best in the simplest of attire. "Grave, yet gay; sumptuous yet not graceless."

Well has the Poet said,

"True loneliness
Needs not the foreign aid of ornament
But is when *unadorned*, adorned the most."

'Tis as well to gild refined gold, or paint the lily, as to set off a pretty woman with a mass of knick knacks, and make her to be the carrier of her own treasures.

But what is mere external beauty, without those higher graces, which ennoble the mind, dignify the character, and add fresh lustre to the countenance? A beautiful woman may indeed be a short-lived object of admiration, but she cannot be long an object of genuine esteem and love.

"What is the blooming tincture of the skin
To peace of mind and harmony within?
What the bright sparkling of the brightest eye
To the soft soothing of a calm reply?
Can comeliness of forms or shape or air
With comeliness of words or deeds compare?
No these at first the heart may gain
But these, these only can the heart retain."

But

"When charms of mind,
With elgcance of outward form are joined
When youth makes such bright objects still more bright,
And fortune sets them in the strongest light,
T'is all of heaven that we below may view
And all but adoration is their due."

Woman may lack the brilliant bloom, which constitutes such an essential to beauty, she may lack the glowing lustre of the eye, and the ruby tincture of the lips; she may lack the, so much admired, statue-like symmetry of form, and the graceful outline of feature; yet if her heart be the seat of the affections, where the outlet of the passions cannot be found; if her eyes denote the sincere religion of her soul (to use an expression of Lavater) as they are raised to heaven with rapt devotion; if they can glow with earnest thought, and melt into inexpressible tenderness and rapture, she may be described as dignified by,

"The light of love, the purity of grace,
The mind, the music breathing in the face."

If her disposition is kind and benevolent, her manners agreable though homely, her talk sensible and interesting, her temper even and unruffled, she has a charm greater than all the endowments of beauty, wealth or rank or age.

"What's a fair or noble face
If the mind ignoble be?
What though beauty, in each grace
May her own resemblance see?
Eyes may catch from heaven their spell
Lips the ruby's light recall,
In the Home for Love to dwell
One good feeling's worth them all.
Give me Virtue's rose to trace
Honor's kindling glance and mein.
Howsoever plain the face,
Beauty is where these are seen.
Raven ringlets o'er the mare
Of the whitest neck may fall
In the Home for Love we know
One good feeling's worth them all?

(To be continued.)

R. L

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இலங்காபிமானி.

௲அ௱கூ௯ ம் ஹு கார்த்திகை மீ ௰அ ந் உ.

ORIENTAL BANK CORPORATION.

விளம்பரம்.

ஒறியேன்றல் வங்குச்சாலை.

இதன் உதவிச்சாலையொன்று சென்றமாதம் ௰கூ ந் திகதி செவ்வாய்க்கிழமை யாழ்ப்பாணத்தில் ஆரம்பித்து இப்பொழுது நடைபெற்றுவருகிறது.

நடபடியான பணவைப்புக் கணக்குக்காரியங்கள் இப்பொழுது அதிற் தொடங்கப்படலாம்.

சேமத்திற்காய்க் கட்டும்பணங்கள் ஒருமாசம், இரண்டுமாசம், ஆறு மாசக்காலங்களுக்கு அவ்விடம் வைக்கப்படலாம். அப்படி வைக்கப்படும் பணத்திற்கு வருடமொன்றிற்கு முறையே நூற்றுக்கு, மூன்று, நாலு, ஆறுவீதம் வட்டிகொடுக்கப்படும். பணச்சேகரிப்பிற்காய் அந்தந்த இடங்களுக்குரிய கைச்சீட்டுகளும் ஏற்கப்படும்.

தலை ஸ்தானத்திலிருந்து இத்திரவியசாலையைச்சேர்ந்த சகல கிளைச்சாலையின் பேருக்கும், சென்னைத் திரவியசாலையைச்சேர்ந்த கொச்சியின் உதவித் திரவியசாலையின் பேருக்கும், ஸ்கொற்லண்டைச்சேர்ந்த தேசத்திற்கும், மாகாணத்துக்கும், வர்த்தகத்துக்குமடுத்த சகல கிளைத் திரவியசாலைகளின் பேருக்கும், அயர்லண்டைச்சேர்ந்த மாகாணத் திரவியசாலைகளின் பேருக்கும் உண்டிகள் கொடுக்கப்படும்.

உண்டி மாற்றுதலுக்குரிய கழிவு முதலானகாரியங்களின் விவரங்களை இத்திரவியசாலையிற்றானே தெரிந்துகொள்ளலாம்.

ஆர். வி. டன்லோப், உதவிக்காரியகர்த்தர்.
ஏ. எவ். வில்ஸ்வோட், சம்பிரதிக்கணக்கர்.

அறிவித்தல்.

வண்ணார்பண்ணையில் வசிக்குஞ் சைவருக்கும் பிறருக்கும் இதைக்கோண்டு இதனடியிற் கையோப்பம் வைத்திருக்கிறவர் தேரியப்படுத்துவது என்னவேனில், மேற்படி சைவராவது, கிறிஸ்துமத அநுசாரிகளல்லாத பிறராவது, கிறிஸ்துமார்க்கத்துக்கு அல்லது விவிலிய ஆகமத்துக்கு விரோதமாய்க் கோண்டுவரும் நியாயமான ஆட்சேபங்களைக்கேட்டு விடைகோடுக்கும் நோக்கமாக இந்தமாதம் உஉ ந் திகதியாகிய வருகிற சேவ்வாய்க்கிழமை மாலை ௬ மணியளவில் உவஸ்சிலியன் மிஷனைச்சேர்ந்த சேட்டித்தெருப் பள்ளிக்கூட வங்களாவில் கூட்டங்கூடுமேன்பதே.

யோ. கில்னர்.
உவஸ்சிலியன் மிஷனரி.

யாழ்ப்பாணம், கார்த்திகை மீ ௧௬ ந் உ ௧௮௬௯ ஹு.

விளம்பரம்.

சேன்னபட்டணத்தில் முதற்தரத்தில் இலேஞ்சி இதன்கீழ்க் கையோப்பம் வைத்திருக்கிறவரிடம் மூன்றுமுழம் ௰க சிலிங்காகக் கைப்பணத்துக்கு வாங்கிக்கோள்ளலாம்.

சி. கனகரத்தினம்.

மானிப்பாய்.

நானுவிதவர்த்தமானம்.

இலங்காபிமானியே,

முத்துச்கிருட்டிண[illegible]சவுக்கியத்தாழ்வாய்ச் சிர்மையிலேதானே இருக்கிறாராம். ———————————————— எங்கள் தற்காலடிஸதிரிக்தவானும்மாறிவிடுவார்போலும். புதியமனதிருத்தவும்வந்துவிட்டார். கல்துறையில்குற்றவாளியாக தீர்ப்புப்பெற்றவனுக்கு விடுதலையாயிற்று. "உறங்குவதுபோலுஞ் சாக்காடுறங்கி விழிப்பதுபோலும்பிறப்பு" உயர்குலத்திற்பிறந்ததனாலென்ன உத்தியோகம்பெற்றதனாலென்ன, செல்வத்திற்றேங்கினதாலென்ன, சீரான ஆனைஸபத்தேடினதாலென்ன, சட்டையிட்டுத் தொப்பி கவித்ததினாலென்ன, சவாரியின்மேற்போய்த் தன் கிராமங்களைப் பார்த்ததினாலென்ன, வேதாந்த சித்தாந்த சமரசம் விரோதஞ்செய்ததிலென்ன, பட்டுடுத்திப் பாதகுறடு தரித்ததினாலென்ன, — — — — — — — — — — — சன்மார்க்கஞ் சார்தாலையில்லாத போதே இந்தியருக்குள்ளுமல்ல ஏரோப்பையருக்குள்ளுமிதுவே, இயல்பே. மனுஷீகம்பாழ்.

பரமதகண்டனஞ் சுயமதஸ்பனசங்கம்.

இலங்காபிமானியே,

சென்ற வாதித்தியவாரமொன்றில் சைவப்பிரகாசவித்தியாசாலையில் சைவர்க்குட் சுற்றோருமற்றோருங்கூடிப் பரமதகண்டனஞ் சுயமதஸ்பனம் என்னும் அபிப்பிராயங்கொண்டு சிற்சில சட்டதிருபஞ் செய்தார்கள். அதன் சதிநாவன, கார்த்திகைமாதம் ௰௮ ந் திகதி துவக்கமாய் ஒருவாரம் பரமதகண்டனமும் அடுத்தவாரஞ் சுயமதஸ்பனமுஞ் செய்யவுந்தான். இச்சங்கத்துக்கு அக்கிராசனபதி சங்கரபண்டிதர், விதிதர், தில்லைநாதஉபாத்தியார், சம்பந்தப்புலவரும், சுப்பிரமணியரும், திராவிடஇங்கிலீசுப் பிரசங்கிமார். அங்ஙனமொருவரெழுந்து இத்தருணம் எங்கள் ஆறுமுகநாவலர் இங்ஙனமில்லையேயென விதனமுற, மற்றொருவரெழுந்து அவரெங்ஙனமிருந்தாலும் இவ்விஷயத்துக்கு உதவிசெய்வாரெனத் துணைசெய்து விதனமொழிக்க, இன்னுமொருவரெழுந்து யாமிதில் வழுவுவமாயின், பாதிரிமாருக்கும் சம்பழக்கிறிஸ்தவர்களுக்கும்புதினப்பத்திரிகைகளுக்கும்ஆளுமாந

ம்வரைக்கும் வேலையிருக்கும். நான்காவதாகவொருவர் "பதுங்கினார் பாரும்பாதிரிமார்" என்று பல்லவி சுதிகூட்டியனுபல்லவியையும் சரணங்களையும் முடிக்கக் கூட்டமுமுடிந்த. இச்சங்கஞ் சூன்முற்றி வயிறுவெதால் இதன் பொழிப்பின்னுந் தெரிசனமாகவில்லை. இனிமேற் காலங்கண்டு விபரந்தருகுவம்.

இங்ஙனம், ஓர்கடிதன்.

கடிதன் வரைந்துவிடுத்தவை காரியபாகத்துக்கடுத்தவைதான். எம்மதத்தவருந் தத்தமதசம்பந்தங்களின் சித்தாந்தத்தை நன்காராய்வதே நமதுகருத்து. "பதுங்கினார்பாரும் பாதிரிமார்" என்ற பல்லவியை அவ்வேலை யாலாபித்தவர் ஆரம்பத்தில்வருங் கூத்தாயிருக்க சமாப்தியில் நடித்தது நமக்குச் சற்றுத்துக்கம். சைவர்கள் எவ்வகையான கூட்டம்வைக்கினும் இவர்க்குமோரிடமுண்டுபோலும். சாத்தான் தலைதொடும் பிதாவாகில் நரகிலோராசனமுங்கிடைக்குமே. உலகில் வழங்குகின்ற எச்சமயங்களுள்ளுங் கிறிஸ்துசமயமொன்றே அவரவர் மதங்களையாராய்ச்சிசெய்யவுமருட்டுஞ் சத்தியுடையது. இ. ப. கு.

பத்திராதிபரே,*

நமது, ௯௯ ஆம் பத்திரிகையிற் கண்ட புராண வினாவிற்கு விடை கூறுதும். செட்டிலை வாளிதம்மை நேரலர் நும்மேற் செல்லத் தொட்டிடு கையர் தம்மைச் சுடருடை நெடுவேலேவி யட்டிடல் வேண்டும், என்பதன் பொருள், சுவாமிகளே, நும்மோடு பகைவராகி நீண்ட இலைவடிவமைந்த பாணங்களை அவை நும்மேற்செல்லும்படியாக எய்தகையராகிய வேடர்களை அவரிக்குற்றத்தினீங்கற்பொருட்டு நீர் ஒளியையுடையநீண்ட வேற்படையைச் செலுத்திச் சங்கரித்தல் வேண்டும், என்பதாம். ஈண்டு நேரலர் என்பது வினைக்குறிப்பு முற்றுவினையெச்சக்குறிப்பாகிப் பொருள்படுதலின் அதனை நேரலராகி என விரித்துரைத்தாம். இதனை நன்னூலில், வினை முற்றே வினையெச்சமாகலுங் குறிப்பு முற்றீரெச்சமாகலுமுளவே, என்ற இலக்கணத்தாலும், திருக்குறளில், இன்பம் விழையான் வினைவிழைவான்றன்கேளிர் துன்பந்துடைத்தூன்றுந் தூண். [விழையானாகி] எனவும். திருமுருகாற்றுப்படையில் உச்சிக்கூப்பியகையினர் தற்புகழ்ந்து. [கையினராகி.] எனவும்வருமிலக்கியங்களாலுமறிக. இவ்வாறு வருவனவற்றை வடநூலார்சதர்தமென்பர். நேரலராகியென்பதனால் வள்ளியம்மையார் தம்முறவரைக் கொல்லவேண்டுதற்குக் காரணங் காட்டினார். அவர் கருத்தாமாறு. சுவாமிகளே நும்மேலன்புபூண்டு நும்மாலாளப்பட்டு நுமதேவற்படியே பரிபாகமடையும்பொருட்டு வள்ளிமலைக்கண் மானிடைப்பிறந்து நும்மை வழிபடுங்குறவராகிய தம்பாற் சின்னாளில்நும்பொருளேயாகியிருந்தவென்னை, நும்பொருட்டன்றிஎன்பொருட்டாகவே வளியவந்தாண்டு பார்த்தல் பேசல் தீண்டல் முலியவற்றானுயர்த்தி நும் வசத்தனாக்கி நீருடன்கொணர்தலைமையைத் தாமறிதலின் (வேங்கையும் விருத்தனுமாகித் தோன்றினமையையும் வேலன்மேல்வந்து வள்ளியைத் தொட்டாமெனக் கூறினமையையும் தம தருங்காவல் பசிய தொழிய இன்றுநிகழ்ந்தமையையும் பிறவற்றையுமுற்றுநோக்கி) இவையெல்லாஞ் செய்திவனைக்கொண்டுவந்தார் ஈங் குலதெய்வமாதல் வேண்டுமென்றாகித்தறியமாட்டாராயினும் இவரெம்புதல்வியைமதியுடம்படுத்தியே கொண்டுவந்தார் இனியிவரை நீங்கியிவள்வாழாள் இவருக்கிவளே யிவதேகடன் என்று துணிந்து நும்மோடுறவராகமுயலாதே விபரீதக்கருத்துக்கொண்டு நும்மோடு நேரலராகி அதனால் செட்டிலைவாளிதம்மை நும்மேற்செல்லத்தொட்டிடு கையராகிய வேடரை என்பதாம். அன்றியும் நேரலராகி என்பதனால் நீர் வேங்கையும் விருத்தனுமாகித் தோன்றி நும்மை யெனக்குத் துணையாகத்தாமே நிறுத்தலானும் நீர் வேலன்மேல்வந்து தோன்றி யெய்வளைபைத் தொட்டாமுண்மகிழ்சிறப்புநேரிற் குறைவிநநீக்குமென்று கூறியவழி சிறப்பினைநேர்துமென்று செவிலித்தாய் கூறும்படி தாமே செய்தலானும் இன்று நிகழாத காரியத்தானும் நும்மோடியான்கூடுமாறு தாமேஒருவாற்றான் முக்கால நேர்ந்தவராதலையறியாது இன்று நேராதாராகி என்ற கருத்துந் தோனிக்கும். இனி நேரலர் நும்மேல் என்பது பாடமாயின் உபமேயமாகாத நும்மேல் என்றுரைக்க. எதிர்பவராகாத நும்மேலெனினும் பொருந்தும். நேரிலா நும்மேலென்பது பாடமாயின் உபமானமில்லாத நும்மேல் என்றுரைக்க. சிறுப்பிட்டிப் பிள்ளையார்கோயிலிலுரைபுரைக்கப் புகுந்த ஒருவர் மேற்கூறிய பாடபேதங்களுட் புத்தகத்துள்ள சிறந்த பாடத்தை நீக்கி இல்லாத பாடத்தைத் தாக்கிப் பண்டைநூல் வழக்கைப் போக்கிப் போலியுரைப்பானுகத் தாக்குண்டு இடர்ப்பட்டார். அவர் தமதறியாமையாலோ தம்மைச் சொற்பொருட்டிறமறிந்தவராகப் பாவித்தமையாலோ தாம் உரையுரைக்குங்கால் வாசித்தவரை வழுவறுத்து வாசிக்கமாட்டாதவரெனப் பழிப்பிக்கநினைந்தோ பிறரை வஞ்சிக்கவெண்ணியோ சங்கரபண்டிதருடைய மாணாக்கராலே தம்முடைய சங்கைகளைக் களைவித்துத் தாந் திருத்தநினைந்தோ எவ்வாற்றாலேனுந் தம்பெயர் விளக்கவேண்டியோ பிறிதுகாரணம்பற்றியோ அங்ஙனமுரைத்தாரென யாந் தெளிகின்றிலேம்.

மற்றைச் செய்யுட்குப் பொருள் இனிவரும் பத்திரிகையிற் கூறுதும்.

இங்ஙனம், பௌராணிகன்.

(௱அகூ ம் பக்கத்தொடர்ச்சி.)

அபிமானமாதின் சாபகோபத்தினால் கோன்மூட்டியாகிய குருடன் பயமேறி, இவரை ஆறுதல்செய்ய துற்குணன் இடைஞ்சலெனுங் காட்டுக்கேவ, செய்நன்றியெனுந் துரோணசாரியருடையதிர்ப்பினால் இடைஞ்சலெனுங்காட்டில் நன்னடக்கைபெனும் பன்னிரண்டு வருடமுஞ் சோதனையென்னும் ஒருவருடமும் இருந்தபின் சிதிவிருட்டினரெனுஞ்சமாதானமெனுந்தூதனுப்பி, துற்குணவாதியர் குணத்தைஅறிந்து அவரோடும்யுத்தத்தில் அணிவகுத்தபோது, துற்குணவாதிகள் மோசமெனுந்தேரிலேறி இடம்பமெனும்வில்லைவளைத்து அசத்தமெனும் அம்புவீச நற்குணவாதியர் சத்தியமெனுந் தேரிலேறி பரிசுத்தமெனும் வில்லைவளைத்து மனோபத்தியெனும் அம்பைபோச்சிதுற்குணவாதியரைச்சங்கரித்தார். துற்குணன்குற்றுயிராயிருக்க சார்ந்துகொல்லியெனும் அசுபத்தாமன் அவனிடஞ்சென்று இன்று நற்குணநியரை கொன்று வென்று தருவேனென, நன்றுவென்று வாவென, சார்ந்துகொல்லி சென்று சிதிவிருட்டின தேவரெனும் ஞானகுருவை வீட்டிலொழித்த நற்குணவாதியரென்று அவர் புத்திரராகிய சொபம்பரெனும் பஞ்சதுரோபதருடைய தலைகளைவெட்டித் துற்குணனுக்குக்காட்ட, அவன் இறக்கவந்தாலும் "குணத்தைமாற்றக் குருவில்லை" என்று கூறிச் சிவனைசயிலிறங்கி இறந்தான். இப்பால் நற்குணவாதியர் மனப்பாக்கியமெனும் முடிதரித்து பேரின்பமெனும் அரசுபுரிந்தனர். நற்குணரைத் துற்குணர் செயிக்கமாட்டாரென்பதற்கு செய்யுட்டாட்டாந்தம். பாரதம் "ஆற்றுநீர்விளையாடிய நான்முதற் காற்றின்மைந்தனுடைத்தனை கன்றினேன் காற்றின்என்[illegible]

றையா." ஆதலால் மாகான்கள் இவ்வண்ணம் ரூபகங்கொண்ட் செம்பொருள் குறிப்புப்பொருளாய்ப் புராதனபுராணங்களைக் கோர்த்தவிதத்தை விவேகிகள் விரித்து உடம்பில் இரத்தநரம்பு ஓடினாற்போல விசாரணைசெய்தால் நூதனநுட்பங்களை அறிந்து துற்குணத்தை முற்றும்வெறுத்து நற்குணத்தையே நாடுவார்கள். மேலும், உட்கரித்தாட்டாந்தத்துக்கும் சுருதியாகிய செய்யுட்டாட்டாந்தத்துக்கும் அனுபவத்தாட்டாந்தத்துக்கும் இணங்கநடப்பதே நல்லோர்நெறி. "கற்க கசடறக் கற்பவை கற்றபின் நிற்கவதற்குத்தக."

இப்படிக்கு,
நல்லைப்பதியைச்சேர்ந்த திருத்தலைசையான்.

இ. ல. திருத்தலைசையான் கடிதம் பலர்க்குஞ் சாதாரணமாகவே யுள்ளக்கிளர்ச்சியை விளைக்குமென்பது நமக்குச் சற்றுஞ் சங்கையின்று. ஆயினுந் தன்றுற்பரியத்தைக் குசைதுனிதிகொண்டு யூகிக்கின் பண்டித பாமரரென்று பிருதிநூச்சருக்கும உரைகல்லாகவும் சநதேகவிபரீதமறுக்குந் தராசுகோல்போலவும் எவ்வகை வில்விநோதருக்கிடங்கொடுக்கும் விசைபதேசமிபோலவும நமதுகடிதன் சொல் விநோதருக்கோர் பீடிகையிட்டிருக்கின்றனர். பவுராணிகமதத்தவரங்கோர ந்செய்துவரு மிதிகாசபுராண கர்த்தர்களாகிய கச்சியப்பநாயனார், கம்பநாட்டாழ்வார், வில்லிபுத்தூழ்வார் முதலிய ஆக்கியோர்கள் காலதிலிருந்தவருடன் சம்வாதஞ்செய்தனர்போலும். நமது பத்திரிகையில் கடிதன் காலந்தோறுந் தோன்றக்காண்பது நமக்கதியந்தபிரீதி.

பத்திராதிபரே, நும்பத்திரிகையொன்றில் வண்ணைநகர்னெனக்கையொப்பமிட்டு வெளிப்பட்ட ஒருவர் கந்தபுராணங்காமதகனப்படலத்தில் மன்னன்மரபுற்றிடு என்றசெய்யுளின் அர்த்தம் விளங்காமையால் அதனை இலக்கண இலக்கியங்களில் வல்லவருந் தாமறிந்தகருத்தைப் பிறர்க்கு இலக்கணநடையாகத் தெரிவிக்கவல்லவருமாயுள்ள விவேகிகளால் அறிந்துகொளற்பொருட்டு ஓர் வினாவைவினவினர் அதற்கு அவர் யாதொருவிடையையுங் கொடாதிருந்தனர். பின்வரும் பத்திரிகைகளில் எழுதவிருந்தனரோ அல்லது யாதுகருதியிருந்தனரோ யாம் அறிகிலேம். அதற்கு இடையிலே கூத்தாடுமிடத்திற் கோணங்கிவெளிப்பட்டாற்போலவும், கிணறுவெட்டப் பூதம்புறப்பட்டாற்போலவும் திருத்தலைசையானெனத் தம்பெயர்க்குத் தாமேதிருவென்னும் அடைமொழியுங்கொடுத்து ஒருபெரிய புலவர்தோற்றி அச்செய்யுட்கு இசைவில்லாதாயும் இலக்கணவழிவிற்கு இசைவுள்ளதாயும் ஒருரையைப்பொழிந்தனர். அவர் உரையில் வழுவாராய்தல் மணற்சோற்றிற் கல்லாராய்தலாய் முடியும் ஆனாலும் அவற்றிற் சிலவற்றை எடுத்துக்காட்டுதும். அவையாவன நான்மரபு என்பதில் நான் எனபதன்கணுள்ள இற்று னகரமெய் நால் என்பதன்கணுள்ள லகரத்திரிந்த னகரமென உணராது நான் எனப்பிரித்து அதற்கு நான்கு என உரையெழுதினர். பிராமணர்முதலிய நான்குவருணத்தவரோடு காமம் முதலிய முக்குற்றமுடையாரையும் ஒருங்குகூட்டி ஏழுவருணத்தவரெனப் பொருள்படற்கிடமாயும் நான்குவருணத்தாரும் முக்குற்றமிலரென்று கோடற்கிடமாயும், மற்றைதேவர் மனுடர்முதலிய ஆன்மாக்களெல்லாம் முக்குற்றமுடையரென்று கோடற்கு ஏதுவாயும், மும்மைகொள் பேதகரென்பதற்கு முக்குற்றமுடையரென முழுதும் மாறுபாடாக உரைஉரைத்தனர். இனித்தாற்பரிய உரையில் ஞானமுடைய பெரியாரையும், இன்முடைய சிறியோரையும் மன்மதன்வென்றான் எனக்கூறினர். மாணிக்கவாசகர்முதலிய ஞானவான்களை வெல்லாமையாலும் இளமுடையரை வென்றேமெனக்கூறுதல் வீரர்க்குச் சிறந்ததன்றும். ஆதலாலும் அஃது கருத்தன்றென அறிக. மானவாஎன்பதில் மும்மைகொள் பேதகர் தழுவி நழுவினரென்றார். அற்றயின் பின் மும்மைகொள் பெதகரைச் சுட்டவேண்டியதில்லையே. அன்றியுந் தான் போ[illegible]ற்கு வழிபறியாத சுந்தரியார் துடைப்பங்கட்டையையுங் கூடக் கொண்டு சென்றாற்போலத் தாமெடுத்த போலியுரையிலிவ்வளவு சங்கடப்பட்டவர் தாம் கூறிய வழுவுரைக்கிணங்கப் பங்குனல் வில்லாச்சிரமதலைக் கண்ட தேவர் புட்பாஞ்சலிசெய்தாரென்பதனுள் மும்மூர்த்திகளுந் தழுவிநழுவினாற்போல என தமது எண்ணத்திற்கு இணங்க உபமானமல்லாதலை உபமித்து அதனால் இண்டுள்ளார் நகைப்புமாத்திரமன்றி தேவநிந்தையாகிய பாதகத்தால் நரகத்தையுந் தேடிக்கொண்டார். இவர் நேரலர் என்பதற்கும் முடிபுகூறுவாராம். இப்புலவர் முன்னோர் பத்திரிகையிற் கண்ட வசைவு வனகுப் புலவர்தானோ? வேறெவரோ அறிகிலேம். இவையிற்க முன்னர் இச்செய்யுளின் அர்த்தத்தை வினவிய வண்ணைநகரான் என்பவர் இவ்வுரையை ஏற்றுக்கொண்டாரோ அல்லது மறுத்தாரோ தெரியவில்லை. ஏற்றுக்கொள்ளாது மறுத்தனரேல் அதனை வரும் பத்திரிகையிற் தெரிவித்தால் அச்செய்யுளினுரையும் விரைவில் அவர்க்குப் புலப்படும்பொருட்டு உதிக்கும்போலும்.

இப்படிக்கு, நல்லையிற் கோணுவிலான்.

ஐயாபத்திராதிபரே,

தங்கள் பத்திரிகை உம் புத்தகம் ௬கூ ம் சங்கியையில் கங்காணியெனக்கையொப்பமிட்ட கடிதத்தில் ம. ௱. ௱. பிறக்றர் மயில்வாகனம் ௱. ௱. தி. குணரத்தினவேலுப்பிள்ளைக்குப் பிறகிட்டவியாழக்கிழமை விருந்திட்டுபசரிக்க, அடுத்த சனி[illegible]ரத்தில் மணியம் ம. ௱. ௱. வயித்திலிங்கமுதலியார் பாரிவிருந்துபண்ணிவைத்தாரென வரைந்தவைகளை நாம் வாசித்து யோசிக்கும்போது அவர் சிநேகத்தையும் [illegible]ன்பையும் ஆரும்வியக்கக்கூடியதேயன்றிப் பிறிதொன்றல்ல. இவையிற்கக் குறித்தபத்திரிகையில் மற்றோர்கங்காணியார் வரைபறுத்துக்காட்டியவருடபலனிற்றீட்டியயாவும இன்னாட்களில் எவ்விடத்திலுஞ் சாதாரணமாயிருக்கக்கூடியதாயிருக்குமென்பதற்குச் சாட்சிவேண்டாதாயினும் யாழ்ப்பாணக் கச்சேரி உத்தியோகஸ்தர்களுக்குண்டுபடும் பஞ்சாட்சரக்குறைவு நம்மூர் உத்தியோகஸ்தர்களுக்கில்லையே இல்லை. இதைக்குறித்துக் கங்காணியார் பொறுமைகொள்ளாது அவரைத்தடவிவிடப் பத்திராதிபர் தயவுசெய்வாரென நம்புகிறேன்.

இங்ஙனம் காண்பான்.

திருக்கோணுதமலை ௬௯ ம் ஆண்டு கார்த்திகைமாதம் ௧ ந்தேதி.

M. COOMARASAMY ESQ. B. L, M. L. C.

குமாரசுவாமித்துரை.

இவர் இந்தமாதம் ௰உ ந் திகதி சனிக்கிழமை தவால் புகைக்கப்பல்வழியாய் இங்கிலாந்தைவிட்டுப் புறப்படவிருக்கிறாரென்று ஓம்நூஸ என்னும் பத்திரிகையினால் அறியவருகிறோம்.

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