

THE CEYLON PATRIOT.

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NOTICE.

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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.

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Jaffna, 4th March, 1864.

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NOTICE.

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No more Cod Liver oil. Syrup of Iodized Horseradish.

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Diseases of the Chest, Syrup of Hypophosphite of Lime, manufactured by Grimault & Co. Chemists 7 Rue de la Feuillade, 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.

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of Paris by the celebrated Dr. RICORD, and are found greatly superior to all the preparations of Copaiba, Cubeb, &c., and Mineral remedies. The Liquid Extracts 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.

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NOTICE.

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In illustrating the work more than fifty plates have been selected from those appended to the first Edition; none have been omitted by which the text could receive any elucidation. Several others have been added from other sources. These plates executed in the first style of lithography are placed in juxtaposition with the letter-press to which they refer, the Frontispiece will contain "Mahadeva destroying Tripurasura," beautifully executed in tinted Lithography.

In condensing the bulky quarto volume of the First Edition proved inaccuracies, repetitions and irrelevant matters only have been omitted.

In elucidating the text, a great number of foot notes have been appended, embodying references to acknowledged native authorities and the Works of eminent oriental scholars. Those of Colebrooke, Wilson, Max Muller, Williams and Muir may be specified.

In supplementing the necessarily deficient information of a Work compiled when oriental research was in its infancy, a large quantity of matter has been added from trust-worthy sources. The Chapters on Buddhism, the Sects of the Hindus, the Vedas and Puranas have been re-written.

In the printing and getting up of the work, no care or expense is being spared.

Applications for copies will be received at the Ceylon Patriot Office:

By the same Publisher the following equally valuable works have recently been issued.

Abbe Du Bois on the Hindus.

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The well known "Grey Arab Horse" called the "Doctor" steady in Harness, and a first rate saddle horse free from vice. Price £35 cash.

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Mr. DUNLOP,

Jaffna, 14th Dec. 1864.

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Apply to

Mr. ALLTENDORFF,

Jaffna, 14th Dec. 1864.

Wharf.

The Ceylon Patriot.

CHRISTMAS.

"The time is solemn, but it is not sad;
The dim descending year may cast its shade
Across our path, and tempt us to lament
The loss of brighter, greener days; but still
The heart appeals to that which cannot die.
And now is open most to charity—
For love is a perennial plant, and blooms
Alike in every clime and every soil:
But this her special season. Not when spring
Warms the young blood, and stimulates the force
Of appetite and fancy, but when all
Th' unbroken family are met once more
Around some well-known hearth, and give the rein
To household pleasures—Draw the curtains close
And pile the blazing fire. Check not the clear,
Bright, laugh of childhood; but call young and old
To festive gambols.—Spread the table well
With hospitable cheer. Let genial Mirth
With Innocence go hand in hand.—Now drown
Each rankling grievance in the rising tide
Of deep domestic happiness.—Forget
The fierce anxieties of life.—Forget
The dreary world without, or give more thanks
For comforts so contrasted with its gloom.—
But Oh! remember such as share not
Amidst thy banquet think upon the poor,
And grudge them not their portion, lest they cry
To heaven against thee, and so shut the gates
Of mercy on thy prayer. Fear not that God
Will frown upon his children's pastime—Go,
Enjoy his bounties freely, but withal
Show mercy to his creatures—Nay, thou shalt
Scan not their faults too sharply, unless thou
Thyself act faithless. But consider well
They are Christ's legacy—Thy gifts to them,
Are by himself endorsed—To send away

A suppliant is to turn Him from your door—
With these—the open heart, and open hand—
E'en freezing winter has its joys.
Come then, and let us learn to kneel awhile
Around the death-bed of another year,
And think how God has led us, by a way
We knew not, through the wilderness of life;
Has taught our ignorance, has heard our prayers,
Has healed our sorrows and relieved our wants,
Crowned us with mercies, shielded us from foes,
Has given his Son to suffer in our stead,
Has sent his Spirit to renew our hearts,
And opened immortality to man!"—

(Felix)

CHRISTMAS.

Once again, it is our most pleasing duty to appear before our readers and tender them our hearty and cordial greeting on their being permitted to welcome another Christmas. Many a heart will assuredly make holiday at such a festive season. The cup of earthly felicity will brim over with mirth and happiness, and free reins be given to the indulgence of healthy and innocent amusements. Joy will be more joyful and gladness more gladness. We need not say much in expressing the wish which it is customary for men to salute each other with, at this peculiarly happy season. To all our readers, young and old, rich and poor, here and elsewhere, we wish from our very inmost soul, a very merry Christmas and many returns of the day. We trust all will bid the corroding cares and fierce anxieties of life for a time begone, cease from attention to the engrossing duties of a busy world, draw the veil of forgetfulness and forgiveness over past enmities and bickerings allow genial Mirth with innocence to go hand in hand, and not permit a single cloud to pass over the horizon of mirth and felicity. Enjoy merry, cozy, genial Christmas, and welcome him as a time honored, hearty, friend to your family circles. "The truest Christianity is consistent," as was remarked by an able man, "not with morbid mortification, but with healthy natural enjoyment; not with self imposed sorrow, but with the cheerful endurance of affliction when it comes, and is unavoidable." We hope therefore that all without a single exception will spend the happy day in the manner in which it should be spent, and that they will be spared to enjoy the return of many, many joyous seasons like the present.

And while expressing our fervent hope that the Christmas season will be a merry one with all our friends, let not any of us who are floating on the tide of worldly prosperity, forget to add to the comforts and enjoyments of our less-favored brethren, whose "lives have not fallen in such pleasant places." Charity, like the sun, gilds every object it shines upon, and never does it emit a brighter lustre than during the period wherein we celebrate the Birth of our Blessed Redeemer. Shall we enjoy the good things of this life and leave the poor to starve and die, reflected and unnoticed? No, rather let it be our earnest desire, and sweet satisfaction, according to our ability, to alleviate the misfortunes of our poorer neighbors, by ministering to their wants, and giving them of our abundance.

So, our dear readers, we wish you once more A MERRY CHRISTMAS. May we live to express a similar wish for many happy years to come.

THE STEAM TUG "COMET"

We are surprised to learn that the "Comet" has signally failed to be of any practical use, and to answer the purpose for which it was originally built at a large outlay of Road Ordinance money. The whole credit of its conception and construction is unquestionably due to Mr. Folkard, Asst. Civil Engineer; (*Palmarum qui meritis ferat*) but we think that even he found cause on various occasions to lament the very small degree of success which attended his darling project. Very bright and cheering anticipations were indeed formed, when the "Comet" was first launched, of the material assistance which a boat propelled by the power of steam would be able to render in increasing the facilities for transport, and we ourselves felt that just and merited praise was due to the bold and enterprising spirit that had devised such a scheme.

It was we believe the firm and deep-rooted conviction of Mr. Folkard that the steam-boat would, with proper and judicious management, be able to take in four against wind and tide about five boats of the average size or as they are commonly termed "Battles" filled with gravel and stones, from this to Elephant Pass. Now, to our great amazement, we learn that the "Comet" experiences difficulty in taking even two boats, and what is more strange, is unable to drag herself against the lightest breeze and the weakest current without an additional quantity of steam power being applied to it. What the Asst. Civil Engineer proposes to do with it, we are not cognizant of, but we hear that a Meeting of the District Road Committee was convened a few days ago to discuss matters in connection with the "Comet" and its future destiny, and a decision was arrived at, to get out from Colombo a

Mechanical Engineer who can manage the "Comet" more successfully than the present young man employed in it, who it appears does not at all understand the nature of his duties. We hope that something good may yet be effected and that the "Comet" will not prove a fruitful source of ruin and disappointed expectations.

THE BOARD OF HEALTH.

At last this mysterious Board has met! A meeting was held we hear on the 16th Instant, at which were present, Mr. Elliott, the Police Magistrate, the Colonial Asst. Surgeon, and Savarimuttu Modliar. We have not ascertained the exact nature of the proceedings which were gone through at the meeting, but we strongly suspect that the Coir Nuisance question occupied the attention of the members. We shall write on this subject again.

REV. R. EDWARDS.

Mr. Edward's time of acting for our Colonial Chaplain having expired, he left this for his Station, Manaar, last week. His ministrations were much appreciated.

NINE REGISTERED LETTERS MISSING!!!

Rumor has it that nine registered letters are missing in the "Kandy Packets" arrived last Wednesday night.

THE SUPREME COURT.

The Jaffna Criminal Sessions of the Supreme Court is fixed for the 30th January next.

CORRESPONDENCE.

Sir,

The following budget of news which I have been able to glean from the local newspapers and other sources, will, it is trusted, be interesting to your readers.

THE KANDY SROFF—Proceedings against the accountant of the Kandy Merchantile Bank, and against Mr. DeSilva one of Ariacootty's securities seem to have been postponed; and the proceedings in the original case have not been completed for reference to the Queen's Advocate. Ariacootty himself is still at large, and I see an hundred pounds sterling is offered by an advertisement in your columns for his apprehension.

POOR INNOCENT.

I have learnt on good authority that a native cooly woman, not being able to obtain maintenance for her child, lately succeeded in selling it to a charitable lady in the Pettah for about one rupee. The child is described as exceedingly fair and beautiful, but we need not enter into a particular description only recollecting that it will be brought up in the knowledge of the Christian religion and not according to the abominations of the mother's religion.

H. F. MUTTUKISTNA ESQ.

The rumours about our Deputy Queen's Advocate's illness in England, I need not state, were not believed in Jaffna. I hear that letters have been received announcing his intention to return by April next, when his last extension of leave expires.

THE STEAMER "PEARL."

I see it stated in a Colombo Paper that the Pearl at the time of the late accident was in charge of Capt. Donnon and not Capt. Varian. This, Sir, requires every explanation as the former gentleman was only a passenger. Where was the Captain and why was he absent?

THE ROAD COMMITTEE.

It is said that the people of Vadamiratchy have been called upon to meet at the Putoor Bangalow, on the 22nd Instant, and elect their representative in the Provincial Road Committee. Candidates wishing to hold this Office are required to give 10 days' previous notice, but the time allowed to them is very short, the publication having been caused to be made only on or about the 12th Instant. We are however glad at this step as it is one in the right direction. We are glad that the Chairman of the Road Committee shews such a perception of public wants as to adapt his policy to the new requirements; and we hope that the District Judge will no more be permitted a Seat in this Committee, for the inconvenience felt the other day by the Committee in case No. 10,922 D. C. Jaffna in which the Provincial Road Committee was a party intervenient is too great to be surmounted by other means.

NATIVE COLOURED.

A singhalese young man having been admitted to the Bar, subsequently acquired several European accomplishments which other natives have found very difficult to accomplish; latterly distinguished himself as a linguist and was in consequence selected by Government out of necessity to fill the post of a Record-keeper having a salary of £200 and two Clerks under him. Mr. Goonetilleke, the gentleman to whom I have alluded before, according to the Colombo Observer, resigned

this honorable post in consequence of the uncalled for behavior of the Asst. Colonial Secretary Mr. Dickson. I should regret if the statement of the case I read is true, as the Colonial Secretary and his Assistant would not have acted rashly in an instance like this and we await some further explanation.

NECESSITY IS THE MOTHER OF INVENTION.

The Colombo Examiner has in its report of the Kandy Meeting that "Mr. Dunnewelle dissented from that part of the resolution approving the resignation of the non-official members, while he thanked them cordially for their services in Council. With this one exception the meeting was unanimous in favor of the motion." In these days when independence is so valuable it is painful to see men like our Kandy Advocate being actuated by a desire to make himself singular. Mr. Dunnewelle being unable to emulate the conduct of the Council members, has endeavoured to lessen the weight of their demonstration. I see that he is to act for a month for Mr. Gibson as District Judge of Kandy. Suppose the Colonial Secretary now offers Mr. Dunnewelle a Seat in the Council. He will of course accept it subject however to the potent consideration of the loss of practice in Kandy. More Anon.

THE TAMIL CONGREGATIONS.

Sacred Music and Church Psalmody.

(Continued from page 186 Vol. II.)

When we speak of the wants of the Tamil Congregations, we are, in justice, compelled to look at the Sources from which such wants result. We cannot, consequently, lose sight of our Vernacular Schools, as the cradles and nurseries of nourishing up of such blessings as are necessary to complete the happiness of the Province. It is in such schools that the foundation of vocal Music, in general, and of sacred Psalmody in particular, is to be laid, it is then the rising generation, (since the favourite idea of reforming the old always proves a failure) should be trained up to sing the praises of eternal Redemption with their angelic and innocent hearts and lips.

"In training children," says a writer of experience, "Music should not be overlooked. Three great objects are in view. 1st. To train up the child to worship God in the family, 2nd in the public sanctuary, and 3rdly, by furnishing the young with interesting moral songs, to displace in their social amusements, many of at least a questionable character." "Singing," continues he, "is an important accompaniment, and is as necessary to the child under training, as music is to the soldier. The moral songs cheer, animate and soothe the mind. The morning and evening hymns are in accordance with the Scriptural declaration, speaking to one another in Psalms and Hymns and spiritual songs." Without vocal Music, the initiatory or the infant department would be a failure, and both in it and the other departments, it proves a powerful instrument of moral culture."

In this point of vital importance, how lamentable are our vernacular schools? and how much of real, solid advantage is lost from want of attention to this matter. "Let me advert," says another writer, "to some of the uses of sacred Music"—Not to speak of its effects upon the health, which are most beneficial, and upon the *animal spiritus*, which are of the happiest kind. I would simply refer to its effect upon "the heart." "Pure and simple Music," says Plato, is the sister of bodily exercise; as exercise imparts health to the body, so music imparts self-government to the soul."

"The youth," says Martin Luther, "must always be accustomed to music; for it makes men kind and virtuous"—"The effect of introducing music," says Mr. Woodbridge, "into one of the villages of German Switzerland upon the entire moral character of the people, was immediate and striking. They relinquished drinking, riot and debauchery, and all disreputable amusements, to join in musical recreation. And villages before noted for nothing but ill, became distinguished for sobriety, order, and purity."

Such blessed effects can be produced in the native mind only by simple, original, native, songs and poems in their native tones and tunes. England and America have roused the province from its lethargic slumber and have communicated knowledge enough to appreciate the importance of institutions and arrangements. It now becomes the duty of the Province to help itself, and if the native congregations and Schools to supply their own wants, of course, not independently of the approbation and sanction of their friends, patrons and well-wishers.

In the first article on this subject, it was pointed out that in the Jewish Church during the time of the Sweet-Psalmist, "the number of them, with their brethren, that were instructed in the songs of the Lord were two hundred and eighty-eight, and of the 38,000 Levites, four-thousand praised

the Lord with *instruments*—Why cannot we it ain up, in connexion with each congregation, a dozen or so, of young men and an equal number of girls to sing the songs of the Lord, "sole and responsive to each other's note," with the Violin the harp, the Piano-Forte, or the Harmonia? and introduce, at once, into our Vernacular schools, some unobjectionable collection of moral songs which may promote instruction, edification and saving amusement in the truths of our holy religion?
Jaffna Town, Nov. 22nd, 1864.

W. S.

EDUCATION.

(Continued from page 193.)

If the present century is celebrated for any thing of vital interest and of lasting value it is the discovery of fact, that Education has its laws and its science, and that no one can with impunity violate those laws or despise that science. Is the mind to be cultivated? How? Bring truth within its grasp. Do this and the intellect will grow: left undone, then all the dogging and coaxing, all the cat-o-nine-tails and the sugar plums in existence will never reach the understanding. When the mind has been brought into contact with the truth, or rather when the truth has been placed within the reach of the understanding, then, and then only, has the first step in Education been taken! All the hubbub and din of many existing school, all the parrot accuracy of repetition fail to merit a place in the superstructure of a true Education. Is the heart to be regulated? How? first understand its impulses, admeasure the direction and strength of its propensions, ascertain its desires, gage the passions, estimate the emotions, and then bring into operation your countless influences from known consequences, from opposite passions, from nobler objects, from justifiable spheres of action: apply the key which science applies, and thereby wind up the machine when it runs down. I would not here be supposed for a moment to imply that all these facilities of heart-regulation are of man's creating: No, God made them. They are to be formed in His works and word. The armory is richly supplied. You may draw thence as you have need, weapons aggressive or defensive. But if the tidal tendency of passion be over looked, if the possibility of a tempest in the emotions be ignored, or if an attempt is made, to coerce, to bind in by mere force, and to constrain by the strong arm of power, depend upon it, there is ruin at hand: for the more the passions are resisted and unnaturally dammed in, the higher will they rise, and the over flowing of the barrier is a mere question of time and circumstance. Where the Creator has channelled out a course let us not presume to alter that course. Is conscience to be trained? How? Here let me remark that Education rises in importance at each step. The cultivation of the intellect is subordinate to that of the heart and both are subsidiary to the workings of conscience. To deny the existence of conscience is, to say the least, a very strange way of Educating it. To misunderstand its excellence and authority is to introduce confusion into order, and anarchy instead of Government. To ignore conscience, or to postpone due attention thereto, i. e. to cut Education short at this boundary line, is very much like closing one's eyes whilst we commit suicide! Think you that the ship will ride out the storm if any link of the cable be severed? To say that Education may safely leave the moral being untouched is to contend either that conscience is already sufficiently educated, or that it is a matter of no consequence to leave it untrained! Now, whichever of these alternatives be taken, a falsehood is the inevitable result, a practical delusion takes place, a foul crime is perpetrated. That the moral faculties are naturally perfect and thoroughly trained, is opposed to all observation, experience, history and Bible revelation. To say that they do not need immediate or special attention is to degrade them from the regal dignity with which the Creator has invested them. We come then to the conclusion, that the moral powers and susceptibilities of man need and demand due regard, and further, that no system of Education which withholds that regard is satisfactory or complete.

But can conscience be trained? Can it be set free from defects and strengthened in its several functions? We reply yes; just as much as any other power or faculty may be trained. Let it however be remembered that the law, previously referred to, holds good here also. Would you think of training the conscience by coercion? by torture? by pains and penalties? Conscience defies them all. The rack, the dungeon, the stake and all the unutterable honours of bloody persecution are powerless to mould or modify conscience. A sense of right, of duty, of obligation can move conscience, but I know of nothing else that can. Then, in the education of this faculty, let all force be deemed an impertinence and an injury aye, even a crime. Let the legitimate, the God-made appliances be brought into use. Let man's relationships be set forth, let his duties be exhibited, and then conscience will act naturally and freely, otherwise all is vanity of vanities.

Are habits to be formed? Habits of thought, of feeling, of morality, of religion? Who will say that it is of no importance to cultivate good habits? Every argument which proves the propriety of thinking, feeling or acting rightly in any one particular instance, proves also the value and the propriety of continuing so to think &c. i. e. of forming the habit of doing so. Is respect to superiors, obedience to parents, reverence for God, of no avail? Who will put together in the same scale of value the impertinent and the dutiful servant, the pro-

digal and the loving son, the blasphemer and the humble worshipper of God? The thing is too plain to need argument. But if it be desirable that a servant should at any time obey his master, or a son at any time love his parents, or man at any time reverence God, can it be less desirable that a habit of obedience of love or of reverence be formed? Virtuous habits rather than acts give a man a virtuous character; a loving habit gives a filial character; and he, who habitually loves and reverences God, alone merits the title of a religious man. The fruit of a tree, is as lasting as it is a palpable evidence of the nature of the tree. Then how are good habits to be formed? How are the young to be guided towards the formation thereof? How stimulated to effort? How reclaimed from transgression? The means are to a great extent in our possession. The power to train as well as to teach, is a power which the Educator may find if he seek for it in the right direction. But these habits can never be formed if the laws of our being are violated. As well might a man hope to walk steadily who has always the arrack bottle at his mouth, as he succeed in the formation of virtuous habits who violates the conditions on which alone virtue can exist. Thus have we amplified the definition of Education; and our hope is that all has not been lost. It would be very interesting to give a brief history of Education; tracing the discovery and the application of principles from the day when the first pupil learned his A. B. C. down to this year of grace, when education is more generally understood and appreciated. Desirable as this might be, to the curiously disposed especially, we forbear and prefer to direct your attention to two somewhat divergent applications of the principles above laid down. There are those, whose devotion to the cause of Education cannot for a moment be called in question, who yet entertain views which clash with true philosophy. J. K.
(To be continued.)

LITERATURE.

(Continued from page 203)

It is a principle inherent in human nature, that man should avow a decided preference for that which presents a perfect harmony in respect of colour, proportion and form. The Almighty in his great wisdom has granted to the female sex a preponderance of personal attractions. The question touching the mental inferiority of woman to man has formed the subject of frequent discussion; and generally speaking, the opinion is in the affirmative. But in respect to the personal graces, it requires little argument on my part to show that she is decidedly man's superior. In this respect she stands pre-eminent and unapproachable. This has been admitted in all ages and countries, and appears to have guided the immortal bard when he wrote "Woman! beauty is thy power!" Again, beauty possesses the power of pleasing the beholder. Look on a beautiful object and we will experience a sense of pleasure, you will be inspired sentiments of tenderness, of sympathy and of affection. Woman has always been conscious of this power and frequently has she exercised it to gratify the whims and caprices of the passing hour. You cannot conceal from a woman the secret that she possesses a handsome exterior. It is not by the vulgar alone that she will be told of her beauty. She will be hearing it from gay and grave, from young and old. And it is the importance, attached to the fascinating power of beauty, which has produced that class of woman, of whom Cleopatra is a fair specimen.
H. F.

(To be continued.)

CHRISTMAS CAROL.

Sung at Kandy on the 25th of December, 1863.

From the hallow'd belfry tower,
Hark! resounds the midnight hour,
Seek who will the silent sleep
We our yearly vigil keep,
And our solemn carol raise
Duly to the Saviour's praise,
Virgin-born, thy praise we sing
Son of the Almighty King!

2.

Hail the night, and hail the morn
Which beheld the Saviour born!
Then in Bethlehem's wakeful fold
Tidings good the Angel told;
Tidings full of joy and Grace
To each son of Adam's race
God in form of man array'd
God for man a servant made

3.

Thus to hail thy natal day,
Prompted by thy Angel's lay
Virgin born, thy praise we sing
Son of the Eternal King!
Grant us as we sung to, to live,
Grant us day by day to give
Glory first to God, and then
Peace on earth, good will to men;

WOMAN.

(Continued from page 187.)

The all corroding hand of time may throw a veil over the face of beauty. The loveliest of forms may fade away, the softest peach-like bloom of cheeks may grow pale, the stately of brows may be wrinkled, but,

"There is a charm that brighter grows
Mid beauty's swift decay,
And o'er the heart a glory throws
That will not fade away.

"When beauty's voice and beauty's glance
The heart no longer move,
This holy charm will still entrance,
And wake the spirit's love."

Napoleon remarked, that beautiful woman pleases the eye, a good woman pleases the heart. The one is a Jewel, the other a Treasure. Collins, in one of his Eastern Eclogues, compares women gifted with outward graces, but wanting in moral beauty and common sense, to the pearls of Bassora, which display a bright surface, but have no real lustre within. In conclusion, he draws a faithful picture of what a woman, worthy of love, should be. It runs thus,

"No wild desires amidst thy train be known,
But FAITH, whose heart is fixed on one alone.
Desponding Meekness, with her downcast eyes,
And friendly pity, full of tender sighs,
And Love, the last: by these your heart approve.
These are the virtues that must lead to love."

Washington Irving remarks that a woman's whole life is the history of her affections. Her heart is her world; it is there her ambition seeks for empire, her avarice seeks for hidden treasures. She has been regarded as fickle and inconstant. Byron, translating a Spanish proverb declares that all her vows "are traced in sand." But an impartial observer would judge of her differently. There is more of constancy in woman than in man. He generally begins with flatteries, protestations, and endearments, which often terminate in reproaches, injury, and perfidiousness. In the words of Milton, we, men.

"Say, unsay, feign, flatter, and abjure." Chamont writes thus,

"Trust not to man; we are by nature false,
Dissembling, subtle, cruel, and inconstant.
When a man talks of love, with caution trust him,
But if he swears he'll certainly deceive thee."

Woman's love is a hallowed passion. It springs from the purity of her heart and irradiates the whole of her nature. It is when called forth, by an object worthy of it, strong and deep-rooted. Messina gives an account of a French gentlewoman, who followed her lover, the Captain of a Brigade, from her remote native town, to the field of battle, disguised in a Military garb. In the fight, the officer being severely wounded and nearly dying, the heroic lady gallantly defended him from very superior numbers of the enemy. Succors were sent; but nothing could prevail upon her to leave the place, till fainting from the loss of blood, she dropped upon his body and expired. Many other examples of this nature may be produced, demonstrating the ardour of woman's affection. But how often has this constancy, this yielding susceptibility of woman been imposed upon. Frail she is, but this frailty arises from the tenderness of her emotions. It is man that clutches hard at it, and makes use of it as an instrument against her virtue. But what is the opinion of the world? The following extract gives it. "The most severe destinies in the world appear to be those of woman, and if in the cup of affliction there be one drop more bitter than another, it is sure to fall to her share. If a young couple yield to a passion which is more powerful than their discretion, it is upon the frail woman that the shame and the misery redound; and that weakness, which constitutes her irredeemable ruin, is to the partner of her illicit love a source of triumph." And is this the only source of her sorrows? We continue the extract. "In the wedded state all the most serious cares attendant upon the rearing of children devolve upon her; and many, many are the bitter tears which poor woman sheds in secret over the cradle of her babe, while the father of that object of her solicitude forgets them both in the society of boon companions at the club, the gaming house, or the tavern. And how little is the credit which woman receives for all her self-denial even when she feigns a want of appetite in order that her husband or her child may have one morsel the more! Whose honour is so easily attacked, and so slowly vindicated as that of a woman? Whose privileges are so few, and those few so generally disputed? Woman's patient, self-denying, enduring, uncomplaining, tender woman has no other lot in this world than a perpetuation of the severest trials! But how great, how illimitable, will be her reward hereafter!"

Man may bear disappointment in love, but not woman. It may wound his feelings, it may blast his prospects of felicity, it may ruffle the even tenor of his life and throw a shade of gloomy reflection on his brow; but the hurry and tumult of life, the whirl of his employment, would likely occupy his attention and not allow him leisure to brood over the sad and melancholy truth.

But it is not thus with woman. "As the dove will clasp its wings to its side, and cover and conceal the arrow that is preying in its vitals, so is it in woman's nature to hide from the world the pangs of wounded affection." She carries the venom in her breast. It is a sorrow too deep for tears, a sorrow that sits like ice in the heart freezing and withering up its gushing fountains. It is an untold agony, feeding like a canker-worm, into the constitution, and undermining the health. She ever hinks and speaks of it as,

"One fatal remembrance, one shadow that throes
A bleak shade alike o'er her joys and her woes
To which life nothing darker or drearer can bring
To which hope has no balm and affliction no sting."

The poet says,

"Man loves till hope is dead,
Then love dies too. 'Tis woman only lays her
silly head.
In hope's cold urn and in that funeral pile
Broods o'er her love."

(To be continued.)

R. L.

இலங்காபிமானி.

தலாகசம் ஸ்ரீ மார்த்திய ஸ்ரீ உருக் உ.

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விளம்பரம்.

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இதன் உதவியோடு செய்து சென்றமாதம் யசுர் திசுதி செ...

புதுபுது பணவாய்ப்புக் கணக்குக்காரியங்கள் இப்பொ...

சேமத் திறகாய்க் கட்டுமிடணங்கள் ஒருமாதம், இரண்டுமாத...

தலை த்தானத்திலிருந்து இத்திரவியசாலைகளைச் சேர்ந்த சகல...

உண்டி மாற்றத்திற்குரிய கழிவு முதலானகாரியங்களின் விவ...

ஆர். வி. டன்லோப், உதவிகாரியகர்த்தர்.

எ. எஸ். வில்லிவோட், சம்பிரதிக்கணக்கர்.

விளம்பரம்.

சேனப்பட்டணத்தில் முதந்தரத்தில் இலே...

TRINCOMALIE.

General Intelligence.—காலதிலை பொதுவர்த்தமானம்.

புரத்திலுமச்சினிநாயர் சத்தம் பழங்கனிவள்ளுள் பொ...

இந்நேராவணவீதியில் கரையூரர் தெருவினம் இன்னும்...

சிகலகையதவல்லவா?

பலறையெருவில் வசிக்கும் ஓர் எழிய விதவை சோரலிணைய...

கோணநாயர்கோலிற் குழப்பம்.

பெருநெடுவார்க்கும் பெரியகண்டத்தெருவோர்க்கும் கோ...

தருக்கோணமலை மார்த்திய ஸ்ரீ உருக் உ.

Miss Gray.—கிறே அம்மா.

சீதாதி பெண்பிள்ளைப் பள்ளிக்கூடத்தில் படிப்பித்தவாறு...

Paddy Sellers.—நெற் தரகர்.

ஆப்பாலே, "அகஞ்சுருக்கேல்" இவர்கள் சந்தேகநர் தய...

விவரம் காண்குதான் ஏற்றுவிருர். முனிசிப் பட்டணத்தில் இ...

இலங்காபிமானித் தரையகர்த்தருக்கு...

ஐயாலே, நம்முடில் கெல் அரிசி வந்திரங்கனின் விபராரிக...

அரிசியில் செட்டிகள் கூட்டத் தீர்மானம் ஒட்டுவருவரும்...

கைகப்பிரகாசகச்சம். பத்திராதிபரே, இச்சங்க உமது சென்றபத்திரிகையொன்றிற்...

கைகப்பிரகாசகச்சம்.

வாதகிரமலிதிப்படி சமையல்தாபன நிராகரணஞ்செய்வோ...

வாதகிரமலிதிப்படி சமையல்தாபன நிராகரணஞ்செய்வோ...

பத்திராதிபரே, தயவுசெய்த உமது பத்திரிகையினோர்கே...

புவியினால் அபாயம்.

சேனப்பட்டணத்தைச்சேர்ந்த கொழும்புமாதணத்தின் ஓர்...

Salt Rent—உப்புக்குத்தகை.

இவ்வாண்டில் உப்புக்குத்தகை அமானியில் பார்க்கப்படுமே...

தவால்சோரமாம்!!!

கண்டியிலிருந்து பிறகிட்ட புத்தகிழமை சராய்ச்சரம் வந்த...

யாழ்ப்பாணம் சுப்பிரீங்கோடு.

தாதமாதச் சுப்பிரீங்கோடு இதினென்றுவரும் தாதமாதம் கூலி...