

THE MORNING STAR.

Vol. 52.

Jaffna, Thursday the 1st of Sept. 1892.

No. 18.

RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE.

RECEIPTS FOR THE MORNING STAR

Pasara	Mr. V. Thampoo	89.	1.50
Pasara	Mr. V. Thampoo	90.	1.75
Alavetty	Mr. R. Moses	91.	1.25
		92.	1.75
Erilaly	Rev. I. Paul		2.00
Pasara	Mr. V. Vallipuram		11.00
Nellore	J. I. Pickford, Nellore Girls Boarding, Messrs. S. Morse, J. Parinayanagayam, R. V. Valupilly, C. Arulpragasam, E. D. Moore, C. Vathamootoo, K. Richards, M. Veeravagoo.		5.00
Chundicully	Rev. Geo. Chamption, Messrs. A. Mathias, J. Thevasagayam, J. M. Thambue, C. David		11.00
Copay	Rev. J. Niles, Messrs. S. Mootovalue, Copay Institution, P. A. Thavassagayam, D. Solomon, C. Wadsworth, G. T. Thambapully, S. T. Sinnappah, J. C. Abraham, Geo. Daniel, D. Ponnampalam		5.00
Kockville,	Messrs. R. A. Kounsanyam, J. Manikkam 2.00		

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A Purely Vegetable Specific for the cure of Weakness, Haematuria, Gout, Sore Eyes, Eruption Mercury and all other diseases arising from impurities of the blood. It can be used at all times with perfect safety and without changing diet or fear of taking cold. It is prepared from some harmless American and Native ingredients. Phials are required for perfect cure.

Price Re. 1 per phial. Packing As 4.

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An approved and excellent Indian Homeopathic Remedy for Asthma, Bronchitis and Spasmodic Cough. Effect noticeable at the expiration of 3 days. One phial Price Rs 8 per phial. Packing As 4.

SPECIFIC FOR CHOLERA.

This medicine is positively a specific for Asiatic Cholera, Diarrhoea and Dysentery. In cases where all medicines fail it has been seen to succeed.

One phial is sufficient for 5 or 7 patients. It should be administered at the first of the symptoms. It is a liberal discount used by the doctors in the city. Medicines, Sisters Mercy and Ministers. Price As. 8 per phial. Packing 5.

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Mills' Dispensary.

MANIPPAY.

A fresh supply of medicines, including all medical sundries and patent medicines, having been just received from the famous firm of Burgoyne, Burlidges, Cyriax & Farries of London, the undersigned is prepared to sell them at moderate rates at all hours of the day.

Aug. 16th 1892. C. T. MILLS,

THE CHRISTIAN KINGDOM SOCIETY AND CHRISTIAN FELLOWSHIP.

OBJECT.—The extension of the Kingdom of heaven upon earth by the promotion of personal holiness, national righteousness, and a spirit of unity and unity among Christians.

THE ONE RULE.—That the members shall endeavour, in all things to render faithful and loyal service to the spirit of Christ. (This is the law of the Society.)

CONDITIONS OF MEMBERSHIP.—Voluntary subscription to the foregoing rule, and recognition of common brotherhood. As a token of this, a card of membership. For further information, apply to the Secretaries,
C. E. G. CRAWFORD.

Thana, Bombay.

St. JOHN'S COLLEGE.

JAFFNA.

begins on September 6th. Boarders begin on the 5th. An examination will be held on Tuesday, the 6th to admit boys into Class (1894). Applications apply to Head Master.

ORDER NISI.

In the District Court of Jaffna.

In the matter of the estate of the late Annamuttu wife of Seenyvasagam Chellappa of Soorawattai, deceased.

Testamentary Jurisdiction. No. 515.

Between
Seenyvasagam Chellappa of Udville now of Palay Petitioner.
1. Ramanather Kander and wife
2. Theywane
3. Kander Mootatamby and
4. Kander Suntharam of Soorawattai.

This matter coming on for disposal before Lionel Frederick Lee Esquire, District Judge of Jaffna, on the 3rd day of August 1892 in the presence of Mr. S. F. G. Carpenter on the part of the Petitioner above named and the Petition and the affidavit dated 25th July 1892, of the Petitioner, having been read.

It is declared that the said Petitioner Seenyvasagam Chellappa as the husband of the said intestate Annamuttu and as the father and guardian of the two minor children of the said intestate is entitled to have Letters of Administration to the estate of the said late Annamuttu issued to him unless Ramanather Kander and wife Theywane Kander Mootatamby and Kander Suntharam of Soorawattai the respondents shall on or before the 22 day of August 1892 show sufficient cause to the satisfaction of this court to the contrary.

3rd August 1892. L. F. LEE, District Judge

ORDER NISI.

In the District Court of Jaffna.

In the matter of the Goods and Chattels, Estate and Property of Annappillai widow of Melvire of Batticotta deceased.

Testamentary Jurisdiction. No. 517.

Samuel Abraham of Chavagacherry Petitioner.
J. Edward Muller Esquire, Medical College Maradana Respondent.

This matter coming on for disposal before Lionel F. Lee Esquire District Judge of Jaffna, on the 22nd day of August 1892 in the presence of Mr. Tambiah S. Cooke, Proctor, on the petition of Samuel Abraham of Chavagacherry and the Affidavit of the said Samuel Abraham dated the 9 day of August 1892 having been read, it is ordered the said Samuel Abraham be, and he is hereby declared entitled as creditor and next of kin of the said intestate to have Letters of Administration to the estate of the said late Annappillai widow of Melvire issued to him, unless the above named Respondents or any other person shall on or before the 23 day of September 1892 show sufficient cause to the contrary.
Jaffna, 22nd Aug. 1892. LIONEL LEE, District Judge.

Local and General.

—The Hongkong and Shanghai Bank announce that the net profits for the half year ending 30th June were equal to 144 per cent per annum on the capital of the Bank.

—Mrs. Alice Shaw has been entertaining the public in Colombo by her exquisite whistling which she has made a fine art. Mr. Edgar Hulland accompanies her as pianist, and the entertainments have called forth the warmest praise.

—The Hon. Mr. Justice Tulang, C. I. E. has been appointed Vice Chancellor of the Bombay University. We are glad to learn that Mr. Frank H. Wood of Syracuse University a member of the International Committee of the Young Men's Christian Association, is on his way from America to take charge of Association work in Madras. This will relieve Mr. McConaghy the General Secretary, so that he will have an opportunity to travel more and strengthen his work in other parts of India. Mr. Wood is an earnest and experienced worker, well fitted for the position to which he has been appointed. He sails from London Sept. 2nd for Colombo, and is expected to come to Jaffna for a few days, and proceed from here to Madras.

—Regulations and subjects of the examination for the Lower Division of the Civil Service to be held on January 7th next are given in the "Gazette" of August 20th. Candidates must be born and bred in Ceylon, must be between twenty-one and twenty-five years of age, and physically qualified. A fee of Rs. 25 is required for the examination and Rs. 10.50 for the medical examination.

—The Kalmann Industrial Garden has already ten boys and is succeeding well under the care of a Jaffna gardener.

—Weather. Rainless clouds pass over, and though the days are cloudy, continuing to be so far successive days, no rain has fallen. The wind is blowing cold, and there are all indications of heavy showers in a short time.

—MAIL COACH. From next year, we understand, the horse-coach will run up to the 68th mile on the central road.

The Government has promised an increase of the coach maintenance for that purpose.

—CHOLERA. The infected places in the north of the Peninsula are quite free from the epidemic, and cholera has entirely disappeared.

CRIMINAL. There have been several criminal institutions in the Police Court of Jaffna, consequent upon the riot at Mathakal. Two of them have been committed for trial to the District Court one against the Valluvas, and the other instigated by the Police at the instance of the Assistant Agent. The former comes on for trial on the 7th inst.

—THE POPULATION OF CEYLON. On the 26th of February 1891 there were in the Island 3,007,789 persons, an increase of 248,051 persons from the number of people there were on the 17th February 1881. There are 341 persons in Jaffna to a square mile.

—THE BANK CREDITORS. By advertisement, not perhaps by personal communications, the creditors of the failed Bank, are requested to send in their claims to the officer in Colombo.

—THE LEGISLATIVE COUNCIL. The last sitting of this session of the Council, was to be held on the 31st. ultimo. The '92-'93 Council will be opened next month, very probably, when several ordinances will be discussed, including the ordinance abolishing the Jaffna country law.

—Mr. and Mrs. TRIMMER. After a short visit to Batticaloa Mr. and Mrs. Trimmer returned to Jaffna on the 23rd ultimo.

—VESLEVIAN CHAPEL. The front portico of the St. Peter's chapel is now being rebuilt. The work had been deferred for some time for want of funds, and sufficient funds having now been secured the operations have been begun again.

—THE CEYLON NATIVE OPINION. We have received copies of this new paper, which is published in Galle, twice a week. It is in English and is intended especially to represent the opinion of the Singalese. It seems to meet a felt want, and will, we doubt not be well patronized. It sells for 10c. a copy or Rs. 6 per year. We wish it all success.

—TRICOMALIE. Lady Havelock, Miss. Havelock, and others form a party which are about to visit this eastern naval station.

—DIPLOMA DISSENT. Applications which were in process of being considered on the 27th ultimo, are now under consideration during eight of which some of them are not expected to live.

—TRIPOLY TRAINING SCHOOL. The annual public examination of this school is being held today.

—PASUMALIE JUBILEE. The semi-centennial of the educational institutions at Pasumalie Madura, will be held on the 15th inst. when there will be very interesting exercises.

FOREIGN NEWS.

ENGLAND. There is a great depression in trade in Lancashire. The cotton warehouses glutted, and many mills have been forced to stop.

The British barque "Rome" bound from Bombay to Hull has been wrecked off Algoa Bay. All the crew were drowned.

PERSIA. Eight hundred deaths from Cholera took place in one day at Teheran.

MEXICO. A terrible earthquake occurred on July 30th at St. Cristobal, the capital of Chiapa, and a large weaving, beef packing, and pottery center. Every structure in the city was destroyed, 15,000 people made homeless.

RUSSIA. The Government in reply to China's protest regarding the Russian advance in the Pamirs states that Colonel Samov's expedition is merely an exploring one and will not occupy any territory.

An imperial ukase has been issued permitting the export of rice.

HAWAIIAN ISLANDS. It is reported that Great Britain has annexed three islands, to the southwest of Hawaii, intending to use them for the purpose of a projected cable.

Sir
Having seen some grammatical questions in your valuable journal of the 4th Aug. I write the following answers which, I think, you would be kind enough to insert.

(1) It is the opinion of old grammarians that the pronoun *whom* is a Compound Relative, but present grammarians think that it is a simple Relative having its antecedent that expressed, which it was common in Old English to do, as in the following examples. Who steals my purse steals trash, I met I know not whom. Here the antecedents He and him are suppressed. If *what* is a compound relative these words also are Compound Relatives, and in like manner those who make what contain its antecedent should also make the antecedent contain its own relative in, "The man I spoke of." The name Compound Relative is also applied for *what* is used as a compound of *that* which, made up of the beginning of *which* and end of *that*, as some grammarians assert, for why should the part of the relative precede that of the antecedent, but it is the neuter of *who* having the neuter suffix.

(2) A sentence is a number of words containing a complete sense, or sentiment, and terminated by a full pause. (Webster) The Noun, Adjective, and Adverbial clauses do not by themselves express a complete thought, therefore they should not be called sentences, but are called Noun clause in apposition with, object, or subject of certain word or words in the principal clause.

(3) Mason's Grammar is the most accurate and widely used text in parsing, and Morel's is the most widely used in Analysis, although Mason's is the most accurate Analysis.

Father Howland.

The senior member of the American Mission passed from the scene of his earthly labors into the rest prepared for the people of God, on the night of the 26th ult. For nearly three months he had been suffering from an aggravated form of the dyspepsia that has scarcely left him for many years. Not being able to take the amount of nourishment requisite for the support of life he slowly lost strength and finally died of exhaustion, his naturally good constitution prolonging his life far beyond what seemed possible. During most of his illness he was at Batticoota, which was his first home in this country, and here he was visited by many who had known him in former years, as well as by many friends from all parts of Jaffna. As long as he was able to speak, he gave to each a dying message, an urgent plea for more consecration or for acceptance of the only Saviour.

Rev. William Ware Howland was born in West Brookfield, Mass. U. S. A. on the 25th of Feb. 1817. He was the eldest son of Mary Ware the second wife of Southworth Howland. To his mother especially he owed his early interest in foreign missions. Both parents were among the earliest advocates of total abstinence from intoxicating drinks, at a time when their use was universal. The mother was a daughter of a noted physician and was the first to start infant schools, at least in that part of the country. The father was the fifth generation from John Howland, who was one of the first band of 101 pilgrims, who sailed from England in the Mayflower in 1620, to found in the new world a state where they could worship God according to the dictates of their consciences, and became the pioneers of Congregationalism, and laid the foundation of the great republic.

The New England home with its large family of sons and daughters, gave the best Christian training, but the two sons who had the privilege of a college education and entered the ministry, had to find for themselves a good part of the needed funds, and did this in the printing office of the publishers of Webster's Dictionary.

Mr. Howland took his college course at Amherst, graduating second in his class having been associated with such men as Dr. Estlin, the personal friend of our American Father, and late President of Hamilton College, Bishop Doane, and others. He then took the three years, theological course at Union Seminary, New York. After teaching a year he was married to Miss Susan Reed, who had been one of Miss Lyon's assistants in the founding of Mt. Holyoke Female Seminary. They reached Jaffna early in 1846 and were located at Batticoota, where Mr. Howland assisted in the teaching of a select class in the Seminary, in which were Messrs. Wyman, Rice, Lee, Breckinridge, Danforth and others. But most of his time was given to preaching in the vernacular and to village work. After eleven years he was obliged to take his family to America for his health, and though he remained there over four years and did not recover full health it was deemed wise to send him back to Jaffna, because Dr. Green thought that he might be able to remain five years, and that considering his experience, knowledge of the language etc. this would be worth the while. The five years have lengthened out to thirty, and although never well, often suffering much, he has made good proof of his ministry through all that time, completing 46 years of service, which is longer than any others in the Mission have served, except Dr. and Mrs. Spaulding. Among the missionaries of the American Board, outside of the Sandwich Islands, but one other, Rev. E. E. Bliss of Constantinople, was older in the service than he.

In 1868 he was moved to Telpillyap and for ten years had charge of the vernacular Training and Theological Institution. In 1873 Miss Susan Howland joined her parents in missionary service, and in '77 all three moved to Odooville, where soon after Miss Howland was given charge of the Boarding School. In 1887 Mrs. Howland died, three months after hearing of the sudden death of their eldest son and his wife, missionaries to Madura, and at the time visiting America.

Five children were left in America in 1862 two of whom the parents did not see again, and the youngest two were sent there in 1871.

Thus once again does our "God's Acre" receive a sacred trust, sown in the sure hope of a blessed resurrection and another pledge of the redemption of Jaffna, which is taken possession of for the Lord till He come.

Father Howland has been the senior member of the American Mission since the death of Father

Spaulding in 1873. He was very like Father Spaulding in his modesty, gentle charity and unobtrusive faithful service in any lot assigned to him. He succeeded also to Dr. Spaulding's responsibility for the Christian vernacular literature of Jaffna as the chairman of the publishing committees of the American Mission, and of the Bible and Tract Societies, and to the honored position of President of the Bible Society, the one institution which best represents the united aggressive force of Protestant Christianity in Jaffna. With equal fitness he has for many year been called by the same informal title of honor and affection with which only he and Father Spaulding have been honored of all the more than four score protestant missionaries who have labored in Jaffna during the past seventy-five years. Father Howland's addresses in the famous Monthly meetings of Jaffna missionaries were always highly prized and appreciated, so scholarly, chaste, suggestive and fragrant with the breath of the Master himself were they sure to be.

Mr. Garrett in his heartfelt tribute at the funeral likened him to the Apostle Paul; to me, Father Howland and Father Spaulding have always seemed to be our Johannine brethren, while Dr. Scudder was our impetuous Peter, Brother Sanders our devoted and self-sacrificing Paul, Dr. Green our beloved Luke, and Dr. Hastings our venerable, cautious, courteous, and influential James. Father Howland was John like in making much of the Word of God, in his spirituality, in his mastery of self and of selfishness, for the two are by no means identical, for one may have great self-control, and yet be self-centered and selfish to the core. Father Howland's trustful loving, kindly judgment may perhaps have been imposed upon at times but often doubtless he was not deceived, but only silent and forbearing in the patient suffering of what he knew to be unworthy or wrong. His attitude to his colleagues, whether younger or older than himself, was ever truly Christian—in honor preferring one another "in lowliness of mind each counting one better than himself," "not looking each of you to his own things but each of you also to the things of others." He was also remarkably free from petty foibles, and from the scarcely conscious egotism of old age, and a saner prejudice against every new view of truth simply because it is new.

He was a simple man, but his mind was

among all his brethren, his greater than his.

Father Howland was the last of the second generation of American Missionaries in Jaffna, as Father Spaulding was the last of the first generation. He has joined goodly company. They form a cloud of witnesses, waiting no doubt for the redemption of Jaffna. They have all departed in more or less of grief and wonder that that redemption was so long delayed. Oh Jaffna, Jaffna, that grievest thy prophets and disappointest with hope deferred them that are sent unto thee for thy salvation, how long must we, the few survivors of the third generation, wait and work with longing hearts for the reaping time and the harvest home that must come from all these years and hearts and lives consecrated to thee?

THOS. SNELL SMITH.

Rev. William W. Howland is no more with us. He has gone to his reward above. I have known him for the past 46 years since the time of his landing in 1846. For a time he taught theology to our class in the Batticoota Seminary. Till the time of his removal to another station, we had the privilege of listening weekly to his earnest and always interesting sermons. Since I graduated and went to work in the Mission, I have constantly come in contact with him, as a missionary directing a village work, as a pastor at times visiting his flock, as a speaker in most of our public meetings, as a teacher in theological classes, as an examiner for licensing candidates, as a committee on religious publications, and as a consultant to go to when missionaries and natives disagreed. In every one of these cases he was the best we could wish and most worthy of imitation. We know him as a man who loved the Bible best and urged its study ever so much. Old as he was, he still continued to commit to memory its precious passages as he often said. He sometimes added that when the eyes of his dear old mother became too feeble to read her Bible she occasionally had recourse to reciting for her own profit passages and chapters which she once committed to memory.

The church will long remember him as a missionary who had but one object of living—*the extension of Christ's kingdom on earth.* Leaving *மனைவியை* his own ease, comfort or care for the *நீதம்* and *தகுதி* of the very future of his own children he trusts, *நீதம்* and *தகுதி* to God and sent them at proper times to the *தந்தையர்* friends at home, and himself cared most for the *நீதம்* of his Master. To my inquiry about his children he once told me that he had not seen one of his sons ever since he left Jaffna in America in the age of 8 or 9. Even if he should go then to America he could not see him, for he was in Mexico as a missionary. But then said the loving father, "I will see him in heaven and all my other children"; this one thing I have asked of the Lord and he has granted it to me. All my children have been converted and I am hopefully pious." The very last thing which he told me on his dying bed at Batticoota, was that the late Dr. Anderson, son of the American Board,

used to say that when Missionaries leave their work and go home to look after the education of their children, the Lord seemed to say, Try do it yourselves. Their children have not turned out as well as of those who trusted God and attended to His work. Now this dear Missionary is gone, but he has left his enduring work in the Mission, in the church and in our hearts. T. P. HUNT.

The death of Rev. W. W. Howland, which took place on the 26th instant, at Batticoota, has left a vacancy in the Mission circle in the Jaffna field, which it will be difficult to fill for a long time to come. His rare, and sterling qualities of a true missionary—his patience, forbearance, love, and peaceful behaviour, eminently fitted him for his work and distinguished him in his long foreign missionary career of 46 years. Father Howland, which is the pet name by which he is known among his congregation, was widely known, respected and loved by all who knew him. During the last days of his illness, he was visited by most of the Protestant Christians and others, who all received from him words of encouragement, but he specially sent for some of the back-sliders who had once been his confidential co-workers in the evangelistic work, but have since been drawn away by worldly motives, and entreated them most earnestly, with tears, to come back to Jesus and accept His salvation, and bade them good-bye, expressing a hope of meeting them, hereafter, in heaven. His funeral was largely and respectfully attended; the funeral service was conducted by Rev. T. S. Smith and the burial service by Revs. J. I. Pickford C. M. S. and Eliatamb, of Udaville church.

In the year 1846, he came out to Ceylon from America and ever since, for the last 46 years, with but one short interval when he visited America, he has remained in Jaffna and worked hard for the cause of Christ, until now, in the 74th year of his age, when he has been called by his Master "that he may rest from his labours." Like his eminent predecessors Drs. Daniel Poor, Levi Spaulding, E. P. Hastings, who preferred to live and die for, and in Jaffna, the Rev. W. W. Howland chose to spend his life time for Jaffna. That to the long list of shining jewels in the Lord's diadem, the subject of this communication has been added, is cause for rejoicing, on the part not only of his surviving brethren in Jaffna, but also of his other children in America, and his friends and congregation.

By the death of Father Howland, the American Mission has lost its leader, the Christian public, a true friend and religious instructor, and his congregation, a beloved pastor. This sad event following so soon after the death of the late Dr. Hastings, has reduced the number of missionaries in the field "The good shepherd giveth his life for the sheep." A Christian.

Madura, 12 August 1892.

Sir,
The Dondrah fair and festival commenced here on the 8th instant, and streams of pilgrims are constantly and continually pouring into Dondrah from all parts of the island. The Dondrah shrine, is the shrine of "Vishnu" and its fame is spread far and wide amongst the Native inhabitants. In case of sickness or any trouble or disaster our people always get relieved by seeking these offerings. These Natives imagine there is great efficacy in those offerings of Dondrah and Katragam and also at St. Anne's Church at Putlam.

At Dondrah fair Doctor Daily of the Galle "Mahinda" College, gave several lectures, on the peculiar merits of Buddhism, and its agreeableness with European Modern Science. He said that a correct knowledge of Buddhist Philosophy is being rapidly spread both in America and Europe, through the means of the "Theosophical Society". Whether Buddhism be true or false it is a curious sign of the times, that eminent American and European Scientists are studying Buddhism with such zeal and relish, that we should not be surprised to find that the present system of Buddhism or Agnosticism now to be embraced by most of the learned men of both the old and new worlds. At the Dondrah fair our native countrymen purchase a very large quantity of brass articles such as brass lanties, brass pots, spittoons and a variety of other trinkets too numerous to enumerate here. The offerings at the shrine are mostly copper or half cent pieces, which would be of no value if not for the sake of the Portuguese. Most of these, according to a rough estimate. Formerly a portion of these offerings and monies belonged to Government of the Colony according to custom immemorial, but since of late, it was given up to the Natives. But we beg to remark, that this step was a mistake and a blunder. No good use is made of these monies by the "Basaikai" and his subordinates Government could have received these amounts as was formerly done from the time of the Portuguese. Had any of these monies could have been paid to the friend-in-need Society or used for some charitable or educational work.

Our Agnostic friend thanks you sincerely for your masterly dissertation on "Fate" &c. and begs leave to ask you the following few queries. viz. What is "esoteric Christianity"? What are the causes of the present decline and decay of Christianity? What are the advantages and disadvantages that the world at large received through Christianity?

[The ancient philosophies had *esoteric* teaching which was delivered to the public at large, and *esoteric* teaching which was only made known to initiated disciples. But Christianity properly makes no such distinction, as Paul said to the Ephesians he had not shunned to declare to them all the counsel of God. The word of God is not to be bound. The truth is for all. We know no "esoteric Christianity".

We are surprised at the question concerning the "decalogicality of Christianity." Christians of our friends must be asleep or dwelling in some cave. Christianity was never spreading more rapidly and successfully whether in America, Europe, India or elsewhere. Look at the wonderful growth of the Young People's Society of Christian Endeavor, which in 12 years has gained a membership in America of nearly a million, and last month held a convention attended by 40,000 or more delegates. See the census returns of the increase of "Christians" in each 20 percent of the ten years given you a brief summary of the benefits of Christianity would require a treatise. We shall say something hereafter. Ed. M. S.]

Printed at the Press of Strong and Asbury Mannappay. Published by N. Strong and A. C. Mission