

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

RECEIPTS TO THE MORNING STAR.

|           |                 |      |
|-----------|-----------------|------|
|           | 1893            |      |
| Ratnapura | Mr. S. Panthulu | 2 00 |
| Yatandah  | Mr. R. Isak     | 2 00 |

NOTICE !!!  
OUR SUBSCRIBERS in arrears are kindly requested to settle their dues at once.

MARRIAGE.  
At Trinity Church Kaddival on the 14th March by the Rev S. Knapp, Mr. Charles William Elyotampy to Miss. Anne Versen Thumet of the Pt. Pedro Wes. Mission Boarding School.

ORDER IN THE District Court of Jaffna.  
In the matter of the Estate of the late Marigowse Chinnappa of Sullapuram. Deceased.  
Marigowse Saravasmattie of Sullapuram. Plaintiff.  
1. Chellappa widow of Chinnappa.  
2. Veerappa widow of Chinnappa.  
3. Kumbhappa widow of Chinnappa.  
all of Sullapuram. Respondents.

This matter of the Plaintiff of Marigowse Saravasmattie of Sullapuram for Letters of Administration to the estate of the above named deceased Marigowse Chinnappa of Sullapuram naming other persons before Patrick William Connolly Esquire, District Judge on the 19th day of March 1894 in presence of Mr. T. M. Tambiah, S. Cooke Proctor on the part of the Plaintiff and the affidavit of the Plaintiff dated the 16 day of March 1894 having been read it is declared that the Plaintiff is the lawful brother and sole heir of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the respondents or any other person shall on or before the 16 day of April 1894 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 19 day of March 1894  
P. W. Cooke Esq.  
District Judge

Local and General.

WEATHER. Refreshing showers of rain fell during the course of last week and the sky is overcast at times since then. Heat is however intense and unbearable. The rain which fell has caused a great deal of damage to the crop which was then harvested and thrashed.

EXECUTION. Marigowse, the person sentenced to beheading in the last session of the Supreme Court, underwent the extreme penalty on Saturday last, at 8 A.M. The man is said to have expired without much struggle and within about ten minutes.

THE POLICE MAGISTRATE Mr. Constantine upon orders to proceed to Mannar has gone to leave Mr. Jackson who has gone on leave. Mr. Woodhouse acts for Mr. Constantine in Jaffna in addition to his duties at the customs. Mr. Constantine returned to Jaffna during the Easter Holidays and left for Mannar with his wife on Monday last.

MR. ADV. ALLEGANCO. who availed himself of the Easter Holidays to visit his father-in-law Mr. Adv. Allegancco expects to return to Colombo in a few days.

WEDDING. At 10.30 A.M. on Monday, Mr. D. P. Tampoo was married to Miss Charlotte Mathias. The bridegroom is the second son of Mr. T. M. Tampoo, Crown Proctor, and the bride is the eldest daughter of Mr. Mathias, Broker in Colombo. A handsome dowry of Rs. 100,000 is said to have been given by the father of the bride. There were in addition very valuable wedding presents given by the friends and relations of the bride and bride groom.

CHOLERA. The epidemic is supposed to have been entirely suppressed. Since last week no fresh cases have been reported and we are glad to hear that the panic has subsided. Of late a few cases have broken out at Suddipilly. Medical endeavours to arrest the disease have been very satisfactory and we give great credit to the Colonial Surgeon and his subordinates for their peculiarly successful endeavours in suppressing the disease whenever it broke out at different places in the district now and before. The late epidemic which showed itself at Sanguay is reported to be of a very virulent type and the patients are said to succumb within a few minutes of the attack.

MR. G. W. CATERHAM. The Police Magistrate of Kats was expected to leave for Delft on Tuesday last, where he will stay and do judicial work for about a month. This is the first of his two visits which he makes to that distant island in a year.

FOUR YEARS IN CUSTODY. An Illustrated Lecture, concerning various atrocious views of the Island was delivered by W. W. Wallace Esq. in New Haven, U. S. A. The lecture is said to be "unusually adapted to inform, instruct and interest all who hear it."

MR. R. H. THOMAS. Left for Delft on the 27th inst. with Mr. Mangel to inspect the different schools there.

MEDICAL DR. J. ATTAGE has gone to Delft. Messrs. P. J. Ponniah and V. Valliamparam, medical officers, have returned to Jaffna on leave to recruit their health. Mr. J. V. Chinnappa, who was a vaccinator at Pt. Pedro has been appointed as Dispenser to the Private Dispensary attached to the Polaragoda Estate, Yellottitima. Mr. P. Thumathia,

family who was engaged on forest duty in the islands for the last two months is appointed to act as Dispenser at Keggalle.

OBITUARY. Harriet Kaddipillai Ampalavannar, whose death was mentioned in the last issue, was born April 1865. She was the third daughter of Reg. and Mrs. B. H. Rice of Batticaloa. She was a graduate of the Odderly Female Boarding school and joined the church while connected with the school. On July 14th, 1888 she was married in the Batticaloa church by Dr. Hastings to the Rev. Charles Wesley Ampalavannar of the Wesleyan Mission at Madras India. She leaves two children both daughters. She died of fever at 8 o'clock in the morning of the 18th inst. Just before she breathed her last she said, "I am going to Heaven. I see angels clothed in white robes. I am going to Jesus." Such triumphant Christian deaths are properly looked upon as giving us an incentive to live a consistent Christian life, ever faithful to our Master.

We have received a copy of the Ceylon Review for January with a varied and interesting table of contents.

We thankfully acknowledge the receipt of the Kew Bulletin for February which contains very interesting notes on Horticulture and Arboriculture in the United States by Mr. G. Nicholson A. L. S. Curator of the Royal Gardens, who was sent to Chicago to be judge in horticulture, and who spent about two months in visiting different parts of the country.

We have also received the Fiscal Report upon the Construction of the Jaffna Railway and the Report of the Royal Botanic Gardens.

We learn that the Odderly Female Boarding School will reopen about 17th April, but the new class will not be received till some two weeks later, on the return of Miss Howard from the Rile.

YOUNG JAFFNA. Mr. T. Tambiah the son of Mr. K. V. T. Tambiah of Mannar and cousin of Mr. Marigowse Saravasmattie E. R. H. S. has passed the Advocates preliminary examination held lately in Colombo. Mr. Tambiah is the author of a novel called "Sylvester's Secret."

THE ISLAND OF DELFT.

Sir,  
The Court at Kats is closed for the time being, as the Magistrate and his officers have gone to Delft to hold Court there. The circuit court is held once a year, the month of August being the best time. Whether the present arrangement of holding court only once a year, would satisfy the needs of the people, is a question worthy of the consideration of the Government. A man who has been wronged by his neighbor, should wait for the long period of 11 months, before he could obtain his remedy. A farmer who has been robbed of his bull is obliged to wait for the same period of eleven months before he could recover the animal through the instrumentality of a Court of law. Administration of justice in this manner is very unsatisfactory to say the least. The presiding Judge cannot be blamed for late state of things, as he does his best under the orders of the Government. The authorities have to inquire into these grievances and redress them. I think, that in no other part of the Island there is such an unsatisfactory arrangement as in regard to the island of Delft. In the early part of this century, I am told there was a permanent Court of law in the place, when it was an admitted fact, the population was nearly half of what it is now. With the increase of population, the need for a permanent judicial establishment is become greater. If not a fixed establishment which may be objected to on the ground of expenditures, hold monthly sessions there instead of annual. The yearly sitting cannot be expected to meet the requirements of the people. Instead of holding yearly sessions, the circuit court at Delft may well be dispensed with making the people to come to Kats for all their cases.

Again the closing of the Kats Court for a month, occasions inconvenience to the people of the other islands. Why not appoint the Magistrate of Jaffna to act for the Magistrate of Kats, during his absence at Delft?

An Islander.

FOREIGN NEWS.

ENGLAND. The British Naval Estimates show an increase of upwards of three millions and provide for seven ships, six cruizers, and two torps. The former part of a complete but undisclosed program extending over five years. The personnel of the fleet is to be increased by seven thousand officers and men. In the debate Sir W. Harcourt said the supremacy of our Navy was the greatest element of peace, enabling Great Britain to hold aloof from European combinations.

Lord Roberts in a speech at Newcastle-on-Tyne said that the professed of the future was to devise Imperial Federation acceptable alike to the Colonies and Great Britain. There must be an adequate army as well as navy. Great Britain could not remain passive in the event of a Russian advance into Afghanistan.

Mr. Fowler in reply to questions in the House of Commons stated that if the Government of India were able to propose a countervailing excessive duty on cotton goods manufactured in India, it would remove a serious objection to the imposition of an import duty.

The British Government intend to appoint a judge and then commissioners to administer Mashonaland and Matshoboland.

The British sovereignty has been proclaimed over Pondoland. Mr. Gladstone in a letter to the election says he will retain his seat, but attendance at the House will depend on

his health. The doctors have found that he has recovered in both eyes, and that one of them can be safely operated on in three months.

It is probable that Parliament will be dissolved in July. Lord Rosebery says that he would approve of the imperial penny post if the colonies would also agree.

ITALY. The death is announced of Louis Kossuth, the Hungarian Patriot, who died in 1892 and educated in a Protestant College, took his seat in the National Diet at the age of twenty-seven. He was influential in carrying out many reforms. He was Governor of Hungary during the civil war of 1848-49.

REPORT OF THE SILVER CURRENCY COMMISSIONER.

We acknowledge with thanks the receipt of this Report. His Excellency the Governor appointed nine commissioners in October last to consider and report as to—

(1) The probable effect in Ceylon of the recent action of the Indian Government in putting an official value on the rupee;

(2) The measures which it may be expedient to take to perfect the character of the currency under the altered nature of the currency.

As the subject is one of much importance to all the people we make numerous extracts from the report.

The first question propounded to the Commission refers to the action of the Indian Government. That action has been exercised in two ways—

First, by closing the mints to the free coinage of silver.

Second, by withdrawing from the Council Bills of the full value required for the service of the Government.

Of the first action full public information was given on 26th June last.

Of the second action no public notice has been given, and as far as we can discover, there is no settled policy on the subject.

Early in June the rupee was worth 1s. 2d., and men's anticipation of some action on the part of the Government raised the rate gradually to 1s. 3d., on the 26th June last.

That the rupee would immediately attain the exact rate of 1s. 4d. was not the general anticipation of the Government of India or its advisers.

The scheme by which the value of the rupee was to be made to approximate to 1s. 4d. was by rendering the coin more scarce than hitherto.

But as no rupees were withdrawn from circulation, the scarcity could only come to be felt hereafter when some of the existing rupees became lost, worn, or converted into silver for purposes connected with the arts, and when the demands of increasing population and commerce increased the duty of existing rupees.

Lord Herschell's committee (paragraph 50) anticipated that a number of years might elapse before the gold standard was effectively maintained.

But certain events which immediately followed the 26th June last tended to increase instead of decrease the number of rupees in circulation.

Meanwhile the cessation of the demand for silver by the largest consumers in the world—viz., the mints of the Government of India and the treasury of the United States, which absorbed nearly a quarter and rather more than one-third respectively of the whole world's production—has greatly depreciated the gold value of our silver.

Judging from all these circumstances we are inclined to think that the mere closing of the mints, had it been attended by no other measure on the part of the Government of India, could scarcely have prevailed, during the short time it has operated, over the adverse influences maintained above, beyond the extent of maintaining the rupee at about the rate of 1s. 3d., or perhaps a rather lower rate than provided by May last; and we are disposed to attribute the higher value the rupee has commanded since June last to the refusal of the Government to sell Council Bills and to the anticipation of the ultimate rather than the present result of the policy of closing the mints to free coinage.

For the future we believe that the expedient of withholding from sale Council Bills on a large scale will have to be abandoned, and that the probable result of the stoppage of free minting, if it were carried out quickly for a sufficient duration of time, would be, with successful fluctuations, to maintain the gold value of the rupee considerably above its bullion value, and probably at the rate of fifteen rupees to the sovereign, unless or until the divergence between its bullion and token values became so great as to induce extensive illicit coinage, or until the restrictions on the currency proved extremely injurious to the trade of India and destroyed the favourable balance which has hitherto existed.

We find that during recent years the statistics, which are usually held to be indices of a country's progress, point to a general increase of prosperity during the period when the fall of the rupee was most marked.

The evidence we have is conclusive that that fall has not prevented the introduction of all necessary English capital, and it is stated that there is more capital offered for investment on reasonable terms than has ever been the case before.

Our opinion is that up to the present time a bullion silver currency, coupled with a falling rate of exchange, has been for the benefit of the greatest number—in other words, the sum of the advantages has preponderated over the sum of the disadvantages.

With regard to the probable duration of low exchange, we are not in a position to give any positive information.

A return towards the old relation between gold and silver may be effected by an increase in the production of gold or a diminution in the production of silver, or both combined.

(To be continued.)

நீதி இராச்சியத்தானர உயர்த்தும், பாவமோ எங்கச் எனங்களுக்கும் இகழ்ச்சி.

சேசம் புத்தகம்.]

யாழ்ப்பாணம், தஞ்சைம் லுப் பஞ்சுளி மீ உ.க. வ. லியாழக்கியுமை.

[சங்கியை, ௪]

CLEMENTS TONIC

கிளமென்ட் என்பவருடைய விசேஷ ஓஷன்.

இம்மாதிரி சேவகத்தை முறியும் உறுதியும் புதுபி...

இம்மாதிரி மருந்துக்குத் தந்தையார் தந்தையார்...

மருந்துக்கு முந்தியும், வலுதரும், சீரமைவு...

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CHILAW Mr. M. E. Fernando. JAFFA "S. Bastian Pillai. ANURADHAPURA "D. S. Guneratne Aratchy. MATALE Messrs. P. H. Naidehamy Co. TRINCOMALE

விலைப் புத்தகம் - BOOKS FOR SALE.

- 1. பாவமோ எங்கச் தீபகம். விலை ரூபா. ர. ௫௦
2. கீர்த்து சங்கீதம். " " ௨௫
3. இலங்கைகொண்ட. " " ௩௦
4. வெள்ளையகாந்தி. " " ௩௦
5. திருச்சுதம். " " ௩௦
6. தந்தைகொண்ட. " " ௩௦
தமிழ்செய்தி கிணற்றுச் சதம் ௩௦ ர. ௩. ௨. ர. ௫
பிழை போதேவம் எடுப்பாக்கிப் புதிதானபிழை உபகரணம்.

J. R. ARNOLD.

உதயதாரகை.

தஞ்சைம் லுப் பஞ்சுளி மீ உ.க. வ.

சண்மங்கு போதினி.

அச்சுவேலி ஞானப்பிரகாசத்திரிசுவாமியார் பரீட்சைப்...

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சிறிந்தமதம் அறிவித்தியடைந்தகொண்டவருக்கு...

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## THE EVANGELIST.

The *Ceylon Evangelist* in its Feb. number attempted a reply to some things we had written but as it was to be continued, we waited to see if any real arguments were to appear. As there does not seem to be a near prospect of a continuation we shall say a few words now. He says that Bishop Coplestone and ourselves are in conflict, because forthwith one uses the word *soul* and the other *spirit*, yet we have said before that by *spirit* we mean what is commonly called *soul*. This is only another example of his attempt, even by misrepresentation, to make all Christians appear wrong, as far as possible. Another example of his misrepresenting in order to prove error is in what he says of Abraham. We said that Abraham was *dead*, i.e. his body was dead and this writer says: "Then whatever is predicated of Abraham is predicated not of Abraham, but of his body. Abraham did not leave his country to go to the promised land, but his body did," etc. We distinctly said that what is said of a person may refer to one part or another or all and we must judge by the connection which is meant. When we have the two statements that Abraham is dead, and also that he is living one refers to one part of him and the other to another. This is no "trick of interpolation." Paul illustrates this method of speaking in Rom. 7: 2-5. He uses the expressions "in me, that is in my flesh" and "I after the inward man." He says that what he does he does not do, and that he at the same time serves the law of God, and the law of sin. We have here absolute contradictions unless we take the "I" and "me" as referring not to the whole man, but to only a part, and a different part according to the connection. It is precisely this usage which is found in other parts of the Bible, and it is because our critic ignores this usage that he gets himself into trouble. In his March number he makes a similar exposure of his folly. He says that if the statement in the account of the rich man and Lazarus that the latter was carried to Abraham's bosom means that his spirit was so carried, then we must understand that the rich man's spirit was buried. "This conclusion is invulnerable," he says. But such a statement is simply ridiculous. Lazarus was carried by the angels to some place or other. This is a very plain and clear statement and it must mean something, and it cannot refer to his body. Our critic tries to avoid the force of this by saying that this is a parable, and cannot be made first sources of doctrine." Then we must lay aside a good part of Christ's teaching, for "without a parable spake he not unto them," and besides what authority has he for calling this a parable, when the Bible does not do so, and when it is in a different field from all of Christ's parables. Even admitting it to be one, what meaning could he convey to the expression, for it certainly is not meaningless.

Again he says "Hades means the grave or underground world." How long since has he been made an authorized lexicographer? It is a Greek word, and means etymologically that which is unseen. If we look to Greek usage to see what they understood by it, we find their describing it as the place where the spirits of the dead were quite as active as while on the earth. He will perhaps say that we must go by Bible usage. Very well, this passage exactly corresponds with the Greek usage, representing the rich man as intensely conscious. He may say that it is used to translate Sheol, and that Sheol is described as a place of unconsciousness. Very true, but that does not prove that the two words have exactly the same meaning. There is no word in Greek that has the same meaning as Sheol in Hebrew. But Sheol to which the body goes is a part of the unseen world or Hades, therefore when the former is spoken of it can properly be translated by the latter.

But this does not prove that heaven and hell are not also in the unseen world and that Hades cannot be used to refer to those also. The fact that Hades is to come to an end does not disprove this, for after the resurrection, there will be no unseen world. Our critic had better be careful how he applies the term "blind leaders of the blind" to those who differ from him, for in this case he certainly has manifested great blindness.

The density of his ignorance is seen again in what he says of the image of God. He does not attempt to define what the expression means, for he would get into trouble, but he

says, "it cannot mean that God made him immortal" and says if it means that "why deny him the other and comparatively minor attributes of omnipotence, omniscience and omnipresence." In whose opinion are these minor attributes? Only of our dogmatic misinterpretation of Scripture. No one claims that immortality is used in the same sense in speaking of man as when speaking of God. No one forgets the Bible verse that asserts that God alone hath immortality. We have repeatedly said that the Scripture never says that man is immortal, and when we use that word of man, we use it in a different sense. Our critic is simply trying to throw dust in the eyes of his readers when he constantly confounds these two meanings, and usages. Let him leave out the word and discuss the fact of continued existence, which is admittedly different from the self-existence of God. We all admit that man is capable of dying in several senses, but we deny that this means cessation of existence. If our critic is honest he would not try so persistently to conceal this point at issue. Again our critic tries to throw ridicule by saying that man's spirit "cannot exceed the capacity of his mouth." With his materialistic ideas of man perhaps it is not strange that he says so, but those who are not materialists see no point in the remark.

Again he says that if God gave to Adam an intelligent rational spirit, that spirit must have existed apart from Adam before it was put into Adam. But this by no means follows. God could create it or cause it to come into being in Adam, without its existing before or separately and yet this would not prove that it could not exist separately. We do not say that "the contact of God's spirit with the vitalized matter made or caused the thinking Adam." We say that by divine power the spirit is created in connection with the vitalized matter, and so connected with it as to be for a time somewhat dependent on it but no more essentially dependent on it than was the divine spirit in Christ dependent on the matter in which it dwelt. He says that the pronoun "it" being used disproves the rationality of the spirit; but we, who assert that rationality, use that pronoun, because "it" is, although it might be "he" or "she," yet being only a part of the man, is more naturally spoken of in connection with the man by the use of that pronoun. He says we seem to be wiser than Solomon because that wise man says "man hath no pre-eminence above the beasts." But certainly, he cannot take this literally. We do not see how it can mean anything except that man does not escape physical death any more than the beasts and in that respect he has no pre-eminence. And when he says "who knoweth," we do not understand him to deny that "the spirit of man goeth upward." The divine writer certainly implies by this statement that it was a general belief that the spirit of man went upward at death. His argument seems to be that we are not to think that we may live as we like here and believe that we shall go to heaven at any rate—uprightness of life is the important thing.

A writer in the same paper argues at great length that "the worm that dieth not" and the fire that is not quenched cannot mean endless suffering, because it is a quotation from the Old Testament where it cannot have that meaning and also the words "they shall be tormented day and night for ever and ever" because they have some resemblance to certain words in the Old Testament. But we do not go to the Psalmist to find the meaning of those pathetic words of our Saviour on the cross which yet were a literal quotation from the Psalmist. They are infinitely more full of meaning and the same is true of many other quotations or adaptations by New Testament writers.

It is generally supposed the words "worm" and "fire" denote suffering. If that be the case the usual meanings necessarily follows. Our critic seems to try to make them mean the wrath of a God. But how can the wrath of God endure after the objects of that wrath have ceased to exist. Another writer in the same appeals to our pity describing the terrors of endless suffering. But the editor has said, if we remember rightly, that annihilation is more feared by men than this endless living death. And at any rate that is no argument. The common view is that the chief suffering of the lost is from conscience and will be according to the light and opportunity that the sufferers have had. The belief in material or literal fire

long since disappeared, with the more careful study of the Scriptures.

We are sorry to have been obliged to write so strongly as we have, but the case seems to demand it, and especially do we regret questioning any one's sincerity, but no alternative seems possible in the circumstances.

## THE JAFFNA MAN.

Our attention has been called to an article in the Catholic Messenger, which speaks of a Jaffna Society which "is very fond of kidnapping Tamil heathen boys, fattening them up with good curry and rice then baptizing them and giving them aristocratic surnames in addition to a long string of Christian names" and he gives one example as "Charles Vincent St. George Howard." We very much doubt the truth of the statement. Certainly "kidnapping" is a falsehood and one who uses one falsehood to bring others into ridicule, will not hesitate to use another. Certainly we never heard the names and with some inquiry have not found any one who has heard of it. The meanness that stoops to such statements in order to make others appear ridiculous is beneath contempt.

The American Missionaries never use even persuasion to get any to leave their homes. They think it better for those who become Christians to remain in their homes even under persecution and be witnesses for the truth. They themselves rarely baptized any one, and they do not approve of any one being baptized until he has given good evidence in his life of a change of heart, and of sincere faith in Christianity. At baptism they favor in another name being given if the old name is indecent or distinctively heathenish. It is to say the least a little incongruous to baptize a person bearing the name of an idol with the name of the Father, Son and Holy Ghost. In the old Batticotta Seminary students often took the names of those who supported them and in this way many European names are borne by Jaffnes. Very few if any of the Tamils had family names formerly. But now by this custom family names are coming to be honored such as Niles, Handy, etc.

We do not see but that they have as good a right to these names as others. Some boys select for themselves high-sounding names but this is not favored by the Missionaries.

In this connection we might notice the strictures passed by a writer in the *Singapore Free Press* on the Jaffna Tamils. He says their education in "that wonderful college" is seen to be superficial, when they handle the pen, yet he admits that most of them can talk English "uncommonly well." But English is not so easy a language that a lad can be expected to write fluently after a year or two in College. He says they have a "practical monopoly" of the telegraph clerkships and seems to think they have more than their share of other positions.

If they have, it can only be because they fill them better. Employers are under no obligation to take one rather than another, and it is to the credit of the Jaffna man if they succeed in filling these posts so generally. He says "there is less real manliness and 'go' about the Jaffna Tamil than any other nationality here" and calls them "plodding." Perhaps he has forgotten the fable of the hare and the tortoise. He also mentions some good points saying "another amongst the more prominent personal characteristics of the man may be mentioned politeness and good manners, generosity, industry, gratefulness."

The other points are less complimentary, but on the whole we do not see that the writer makes good his contention that "the man from Jaffna stands pre-eminent as a painful example of too much Western civilization and education as grafted on a sapless plant." Some of the defects he mentions are due to the education having been stopped before it was fairly begun. There are some Jaffna Tamils who have done well at Singapore and other places in the Far East. The Chief Justice of Ceylon Sir W. J. Bonser in his remarks at the St. John's College Prize Giving spoke quite highly of the product of Jaffna Colleges as he had had occasion to observe them in the Straits.