

THE MORNING STAR.

Vol. 57.

Jaffna, Thursday 15th of April, 1897.

No. 8.

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

THE CEYLON STEAMSHIP Co. Ltd.



The Company's Steamer "Lady Have-lock" is appointed to sail from Kangesanturai for Colombo on the evening of the following date.

Via Point Pedro 19th April.

W. MATHER & SON.
Agents.

THE JAFFNA COMMERCIAL CORPORATION LIMITED.

OFFICE BANK HALL, SEA STREET, JAFFNA.

The company opens current accounts with sums of not less than Rs. 100 and allows interest at 2½ per annum on minimum monthly balances of Rs. 500, and upwards.

Fixed deposits received on the following terms:—
For 12 months interest at 6½ per annum allowed
" 6 " " 5 " "
" 3 " " 3 " "

Approved bills discounted. Money advanced on pledges.

Remittances made to and from Colombo, Colombo Bankers, National Bank of India Ltd. Cheques and foreign drafts and bills of exchange on the Colombo Banks cashed.

Inland and foreign goods imported on Commission.

Office hours from 10-30 A.M. to 4 P.M.

W. MATHER,
Managing Director.

FOR SALE.

GENTLEMEN'S, LADIES', and CHILDREN'S
BOOTS and SHOES

also Harness, Curry Combs, Brushes, Knee Caps, Driving whips, Spare reins, Bits, Horse cloths, Dubbing, Elemen's embrocation, &c.

WATERBURY WATCHES

The "Trump" Gentlemen's size Rs. 8 00
Ladies' size " 12 00

ALL AT COLOMBO PRICES

at the Store department of

The Jaffna Commercial Corporation Ltd.

FOR SALE.

BRILLIANTS!! BRILLIANTS!!

Calicut Tiles—first quality.

Calicut Flooring bricks.

Wm. Mather & Son.

JAFFNA COLLEGE.

The Examination of candidates for a new class will be held in Orley Hall on the 29th and 30th inst., commencing on Thursday at 9 A.M. Candidates should bring with them the written permission of the Manager or Headmaster of the school in which they have studied and an examination fee of *One Rupee*. Paper and ink will be provided; also food for the two days.

The subjects for the examination will comprise:

Dictation and Translation in both Tamil and English.

Tamil Grammar.

English Grammar and General English.

Arithmetic, through Compound Interest.

Geography, Europe and Asia and British Possessions.

History of England to Henry II.

Candidates for the Entrance Class will be examined in the subjects of the Test Examination of last term. Students who have passed the Entrance Examination will be received into the F. A. Class and those who have passed the F. A. Examination into the B. A. Class at the opening of the new term on the 3rd of May.

S. W. Howland,
Principal.

ORDER NISI.

In the District Court of Jaffna.

Testamentary Jurisdiction No. 825

In the Matter of the Estate of the late Velauther Karalappilly of Manipay Deceased.

Tankamuttu widow of Velauther Karalappilly of Manipay Petitioner.

1. Chelliah Chuppiramaniam and wife Respondents

2. Chinnaelchippilly of Manipay Respondents

This matter of the Petition of Tankamuttu widow of Velauther Karalappilly of Manipay praying for Letters of Administration to the estate of the above-named deceased Velauther Karalappilly of Manipay coming on for disposal before H. H. Cameron Esquire, District Judge, on the 22nd day of February 1897 in the presence of Mr. A. Visalvalingam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 18th day of February 1897 having been read, it is declared that the Petitioner is widow of the said intestate and is entitled to have Letters of Administration to the estate of the said Intestate issued to her unless the Respondents or any other person shall on or before the 30th day of April 1897 show sufficient cause to the satisfaction of this Court to the contrary. Signed this 22nd day of February 1897

H. H. Cameron
District Judge.

ORDER NISI.

In the District Court of Jaffna.

Testamentary Jurisdiction No. 832.

In the matter of the estate of the late Sithamparanatar Sinnatambiy Jeremiah of Tellipallai Deceased.

Nagamuttu widow of Sinnatambiy Jeremiah of Tellipallai Vs. Petitioner.

Joel Rajaratnam Jeremiah of Batticaloa Respondent.

This matter of the Petition of Nagamuttu widow of Sinnatambiy Jeremiah of Tellipallai praying for Letters of Administration to the estate of the above-named deceased Sithamparanatar Sinnatambiy Jeremiah of Tellipallai coming on for disposal before Samuel Haughton Esquire, District Judge, on the 29th day of March 1897 in the presence of Mr. Tambiah S. Cooke Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 25th day of March 1897 having been read it is declared that the Petitioner is the lawful widow and next of kin of the said intestate and is entitled to have Letters of Administration to the estate of the said Intestate issued to her unless the Respondent or any person shall on or before the 3rd day of May 1897 show sufficient cause to the satisfaction of this Court to the contrary. Signed this 29th day of March 1897.

S. HAUGHTON
District Judge.

Local & General.

Weather. A few slight showers, and light dews towards morning have made the nights at least bearable. The days are very hot and there is very little breeze. The little monsoon cannot be far off.

Pearl Fishery. Captain Donnan reports that the prospects are good for a successful fishery two or three years hence. Our last Pearl Fishery was in 1891.

Supreme Court Bench. The Chief Justice, Sir William Bonsor, has left for England on a short holiday, and the Senior Justice, the Hon'ble Mr. H. O. Lawrie, will act in his place.

Missionaries. Mrs. S. W. Howland who has been seriously ill at Kodaikanal, is, we are glad to learn, slowly improving. Misses Case and Saul of the C. M. S. have gone to the hills for a brief period of rest.

Communications. A letter from a correspondent at Copay was received as our last number was going to press, too late for insertion.

Another communication from another source comes too late for insertion in this number, but will probably appear in some future issue.

Governor's Reception Fund. The balance of this fund contributed at Jaffna is to be sent to the Indian Famille Relief Fund.

Jaffna Trading Company. The adjourned Annual meeting will be held in the branch office on the 19th inst. Subjects of vital importance will be discussed in the meeting.

Bible Society. The semi-annual meeting was held at Manipay on the 6th inst., when papers were read on "The Bible in relation to man's mind," and "The Bible in relation to man's spirit." The first of the Union Moonlight meetings is to be held this evening at Vampadi when a missionary is to make an address. It is hoped that these meetings will be more than usually successful this year. May great good result.

Personal. Rev. W. Garrett left a fortnight ago for Kodaikanal for a few days of rest. He is expected back next week. Rev. J. Carter has been making a tour in the Wanny.

Mail Coach. There is great and wide spread dissatisfaction with the way things are managed with reference to our mails. It takes three or four days, and sometimes even longer, for the Colombo mails to reach Jaffna. Coach horses have been dying owing no doubt partly to their being overworked, and what is worse a system of thieving seems to prevail. Passengers going by either line of coach are likely to lose part of their luggage. Such a state of things is disgraceful and we hope will not be allowed to continue.

Diamond Jubilee. A Sub-committee was appointed at Colombo to receive suggestions, draw up a programme, and to report to a General Committee. Various measures are in contemplation to commemorate this Record Reign, and probably each town will have its own demonstration.

Banks. The Chartered Bank has declared a dividend of 6 per cent; the Mercantile Bank 5 and 3 per cent, and the National Bank of India 14 per cent.

Bank Robbery. The Hongkong and Shanghai Bank safe at Rangoon was opened and Rs. 75,000 abstracted. The lock was found to be tampered with. The register of the numbers of the notes was also stolen.

Jaffna Kachcheri. Mr. Tillaiyampalam the second interpreter, died of consumption. Mr. Thamotharappillai 5th clerk, will soon retire. Mr. Van Houten Assistant Superintendent of Police and Deputy Fiscal is suffering from fever.

Dogs! dogs! dogs! By Government order all stray dogs in and about the town of Jaffna are being killed. We hope the country, town and villages will not be overlooked.

Saloons. We hear that those who keep saloons some times take liquor away in small quantities to sell in other localities. This we believe is against the law and we hope the Odians and Vidahns will report all such irregularities to the Govt. Agent. Why should any one try to help or shield those who are bringing death and destruction into our homes.

King of Siam. The King of Siam who is about to visit Europe, will stop en route at Ceylon. He is expected in Colombo next week, and will go to Kandy and probably to Anuradhapura also. He is travelling in his own yacht. The Colombo Buddhists are making every preparation to receive him in a royal manner.

Plague at Bombay. The plague returns up to April 7th show 10,943 cases and 9,299 deaths. For the whole of Bombay Presidency there are 22,668 cases and 13,361 deaths. Nevertheless it is reported that people are returning to Bombay in great numbers.

Famine Relief Fund. This amounts now to over Rs. 170,000. It is interesting to note that the Fiji Islands sent £ 1,273—for this purpose. The Misses Leitch are busy collecting for this fund in America.

Jaffna College. We are glad to learn that Rev. Theodore A. Elmer, M. A., has been appointed to the vacant professorship in this College. He is a graduate of Lafayette College, and of Princeton Theological Seminary. He received the degree of M. A. for a course of philosophy in Princeton University. He is to be ordained to the ministry and start for Ceylon about the middle of May. His ability and character are highly spoken of. The report that a Mr. Frost was appointed to the position came from the fact that he was recommended for it. But before the appointment was made Mr. Elmer was found and considered to be a more desirable candidate.

FOREIGN NEWS.

Crete. The situation at Crete still continues serious. The Turks are greatly excited and the Greek population is arming fearing massacres. Skirmishes have taken place now and again, at one time amounting to a serious engagement when the Turks suffered heavily. The Powers are demanding the nomination of a European Governor, and the withdrawal of all troops belonging to Greece and Turkey, England, France and Russia are all sending extra troops and batteries to the island, and are blockading the ports. Russia has also massed 20,000 troops in her southern provinces for fear of trouble at Constantinople. Greece has virtually declared war on the Great Powers by refusing to abide by their ultimatum. Plucky little Greece, fighting against such heavy odds. She is too weak to accomplish much, but her heroic example will not soon be forgotten.

THE LATE MR. CHANDLER BARTLETT. [Contributed]

It is with feelings of deep regret that we have to record the death of Mr. Chandler Bartlett of the C. M. S. Jaffna. He was one of the oldest mission agents in connection with the C. M. S. having worked in several capacities in different stations in the Northern Province. He is the eldest son of that old lady of (Thunay) Batticaloa that died about two years ago at the ripe old age of 98 and who is reputedly known through Jaffna as the mother of a very large Christian family.

Mr. Bartlett is the elder brother of the late Dr. McIntyre who was called to his rest sometime before his mother, Dr. Hitchcock of Antioch and Mr. Christian Philips alias Marimuttu of Araly are his youngest brothers. Mr. Bartlett was born a heathen in 1827 and educated in the old Batticaloa Seminary where he became a convert to Christianity and was admitted as a church member in 1843. He and his brother being converted about the same time, vindicated their strong conviction of the truth of Christianity by demolishing the heathen temple that was in their garden and conducted under the sole management of their parents. These brothers were also the principal means of the conversion of their father, brothers and sisters.

On graduation, Mr. Bartlett was appointed as a teacher under the American Mission. Subsequently he joined the Church Mission where he has served the Lord in several places, Nellore, Copay, Kockaville, Pailai, Mullaitivu and Vavania. For the last 4 years he has been in poor health, but suddenly about the 8th March, he felt unusually bad and was consequently removed to the Lodging House of the F. N. S. Hospital and placed under the careful treatment of Dr. Greiner who in consultation with Dr. Paul did all he could for him. But in spite of all care and medical attention, he passed away quietly at about 3 o'clock on Tuesday the 16th March. Mr. Bartlett's life was remarkable throughout as one that closely exemplified his teachings; and to the influence of the former rather than of the latter may be traced the numerous conversions that remain as living monuments of his work for the Lord. His quiet and unassuming character and intensely sympathetic nature made him a great favourite with all.

The funeral took place at his residence at Erupalay and was well attended, the service being conducted by Revs. Carter, Champion, Daniel and Williams.

"Happy is the man that dies in the Lord."

[illegible]

THE MONK AGAIN.

A correspondent of the *Hindu Organ* seems to get much excited over what we said in regard to Vivekanandasami, and talks about our being in "the war path." If that were the case it might be pertinent to ask who began the war? The unseemly attack on missionaries made by this notable Visitor shall we say, if "notorious" is deemed insulting, in his first speech in Jaffna, was much more vigorous in language than anything we have used.

We care only for the Truth, and we are prepared to welcome it wherever it may be found, and we do not deny that there is truth in the Hindu religious books. But of course we care most for those truths that are able to deliver man from the power and penalty of sin. We only oppose Vivekananda because we think he is misleading the people. But this is surely a matter that may be discussed without passion or excitement. Such charges as that the only motive of the missionaries is fear that their luxuries will come to an end, refute themselves. Those who make them simply weaken their own cause.

What we said about the coach accident seems to have stirred up a good many, and repeated references are made to our rejoicing in the calamity that happened to the travellers as an un-Christian spirit. We rejoice in the implied tribute to what Christianity teaches, while at the same time we reject the imputation. There was no indication of rejoicing in another's suffering. We do not understand that the travellers experienced anything more than a little inconvenience. And the absence of malignity on our part was shown by the fact that we expressed the hope that the leader would reach heaven at last. Such an accident might happen to a hundred persons without having any significance. It is like being late for a train. A hundred persons might miss a train without there being any call for remark. But if one of them was one who habitually put off everything until there was danger of his being too late, then we would be justified in taking his being late on the occasion referred to, especially if it was some special occasion, as being both significant and prophetic of his life, even if he were a dear friend of ours and we greatly regretted the accident. It was so in this case, as we pointed out. The principles of the lecturer and the circumstances of the event made it significant. And it is this that seems to have troubled these writers. We certainly should not withhold our sympathy to the individual if he suffered any physical injury.

Then, too, as to the claim of divinity, the writer above referred to says: "To give effect to the Swami's definite claim to divinity" he ought to be worshipped." Very good. But we were credibly informed that he was so worshipped in Jaffna. If that was the case then by this writer's own admission our point is proved. Of course we cannot speak from personal observation, and we cannot take the assertion of an anonymous writer like this who writes so much at random. But if the Editor of the *Hindu Organ* will state definitely that Vivekanandasami was not worshipped by prostration in Jaffna, so far as he saw or heard, we will accept his testimony, and admit that the strongest evidence of the claim is absent. Wholly aside from this, we know that Hindu leaders who have held the same position asserting that all men have in them a portion of divinity, at the same time asserted that some had more of this divine nature than others, and such were prophets and leaders of the people.

The Brahmin convert has been referred to. If we called him Sreetharananthasami, it was because we regarded it as a name and not as a title similar to the name Thirumsamy and the like.

The writer talks bombastically about the utter ignorance of the missionaries of the Hindu doctrines and says "the merest tyro in Vedantism knows" that the lecturer in saying "we are the God of the Universe" meant that "the soul liberated from its fetters will become like God, will realize God." We are sorry for the "tyro" if that is his case. Either the lecturer or the writer does not say what he is talking about or one or the other does not say what he means. Our readers may take their choice of the alternatives. The two statements cannot mean the same. That which is God cannot become like God. It is the teaching of the Bible that the spirit of man is like God except in limitation. The lecturer himself in his address in Jaffna published by the *Hindu Organ* said "Every one is but a manifestation of that Impersonal, the basis of all being." We propose to discuss the address at another time, but the meaning of these words is definite and distinct and so is that of the writer. If they do not conflict then some one did not say what he meant.

THE BIBLE AND MAN'S SPIRIT.

The Bible may be said to be the discoverer and the only satisfier of man's spirit. Without the Bible it is doubtful if man would ever have known in the proper sense that he has a spirit,

and only by the Bible is man's spirit satisfied.

The ancient philosophers counted it the highest wisdom for a man to know himself, and there is much truth in the idea. For if a man knows himself he knows his needs, and is better able to satisfy them: he knows also his capabilities and is therefore better able to use them to do good: he knows also his neighbor and can better help him. More than all, by knowing himself, he knows God better, and can bring himself into his right relations to God more successfully. The Greek philosophers made this self-knowledge a study, and were to a considerable degree successful in their research. But yet their ideas on the nature of man were not very clear. The Hindus also have meditated much on the question, and have some idea of spirit, but their views also are defective as we shall see by comparing them with the Bible teachings. The Bible in this matter simply opens man's eyes to see more clearly what he saw dimly before. The teaching of the Bible as to man's spirit may be called a revelation, not in the sense of telling something new, but only uncovering that which was partially hidden. The Bible does this by the simple statement that God created man in his own image. All men have some knowledge of God, and all conceive of him as a spirit. Indeed the best definition of a spirit and the one most easily understood is that it is a being like God. Even persons who worship idols, the most ignorant and degraded idolaters, only look upon the image as that in which the deity dwells. It is true that the sin of idolatry consists in the worship rendered to the material image. But even when the idolator practically and in reality worships the stone or metal, which he knows has no sensation or intelligence, he has an intellectual idea of a being, not material, and not limited by space and time. Paul declares that by the works of nature the eternal power and divinity of God are known. This knowledge involves a knowledge of God's omnipotence, his self-existence, his being the source or first cause of all, his omnipresence, and hence his immateriality, and thus his spiritual nature. Christ said: "God is a spirit," but he made the statement, not as a new idea, but as a reason for his declaration as to how we should worship him. There are also other statements as to God's mode of existence in different parts of the Bible, which are useful as making more definite and correct the ideas which men have held. But the fact remains that God is recognized practically by man every where as a spirit, and our best definition of spirit in man, is likeness to God, or the image of God. It is true that the Hindus have come near to this idea but however near they came they failed of attaining to it, and their failure was the more disastrous because of their nearness. It was not a likeness, but a oneness, that they taught. So that although they attributed spirituality to man and the same qualities as are found in God, yet because their view runs into pantheism, it is plain that they did not understand the individuality of each man's spirit, and consequently could know nothing of the fellowship of spirits one with another and with God, and therefore they know not the truest essential nature of spirits, as we shall see. But men are not mere spirits, one part of man is developed or fashioned from the dust of the earth like the animals, by which he is brought into close relationship to them. Therefore we may define spirit in man, not merely as his god-likeness, but as that in which he differs from the animals. The one is a definition by likeness, and the other a definition of the same thing by difference. From these two general definitions of spirit we may derive a more particular and detailed definition as follows. A spirit is a being capable of seeing or knowing things as they are, and therefore knowing self and God and the relations of the two, and thus knowing duty. This involves the capacity of doing duty, and this is free will, a power of creating or originating, not things, like God, but next to that originating actions out of nothing, and therefore it has responsibility, or the obligation of answering for what it does. This necessitates endless existence because the acts which it originates have endless results, and if it is to answer for them it must be ever in existence. But more important than even self-consciousness and free-will, is the capacity of spirit for fellowship. This is a necessity of the nature of spirit to seek and unite with other spirits, and by this union to experience love, joy and peace. This is not the gregarious instinct of animals, by which 'birds of a feather flock together,' and find a pleasure in each others company. It is the full and free outflow of the self toward every

thing or person that is worthy. It is in short love in its highest and only true sense, and when it is reciprocated there is union of spirit with spirit in fellowship, and this is perfection, and when it is with God it is the highest conceivable excellence. These various qualities of man's spirit are all recognized and taught in the Bible. We read there that the spirit of man is the candle of the Lord searching all the inward parts, apparently meaning that it is from God and like him, and that it knows the most hidden things of self. Paul expresses it more plainly, saying that it is only the spirit of man that knows the things of a man. This is the first quality which we described as self-knowledge. Again the highest activity of God, who is a spirit, is love, so that God himself is love. But this kind of love implies an act of free-will or choice. We see that in the Bible love is commanded and because it can be commanded it can be willed or can be refused. The Greeks had no idea of such love, and had no word for it. The only words they had indicated spontaneous affection, which cannot be commanded. When the Old Testament was translated into Greek, the Jews finding no word in that language to express this idea of love which was familiar to them from their Scriptures, used their Hebrew word in the Greek. As it is the spirit alone that is free in its love, the Bible appealed directly to the spirit when the two great commandments were given to love God supremely and our neighbor as ourselves. We have thus shown how the Bible recognizes the three primary characteristics of spirit in man, i.e. self-knowledge, free will, and fellowship or love. These are the more definite references, but the same is taught, though less distinctly in numerous other passages especially those that show that change of character is by renewal of the spirit. There is another prominent activity of spirit which is yet not another, because it is involved in those we have considered. It is the conscience which perceives duty, judges actions, and impels to duty, or rewards and punishes. This is also referred to in the Bible in various ways. There are still other minor characteristics of spirit of less importance. Christ said a spirit hath not flesh and bones. But this does not imply that spirit has no form. God himself repeatedly appeared in human form before the incarnation. Angels also who are pure spirits were seen in the same form. This seems to imply that although spirits are immaterial, and are not limited by the laws of space, in the same way as material substances, they yet have forms under which they reveal themselves to those in the flesh, and which forms are fixed by the laws of their being, and of their characters. And we may infer that in men, where the spirit is joined with a lower animal nature, the spirit form impresses itself more or less upon the material form, and to some extent expresses itself by that.

Man's body is an important part of man, and it is to exist forever and be ever useful, but of itself it is of no value. It finds its use, its reason for existence, in the spirit which it serves. The spirit is of infinite value in itself, and the body finds its importance in becoming a more perfect servant to the spirit. The word 'mind' as applied to man is a more indefinite term, and usually includes a part of the activity of the body, and a part of that of the spirit. Sometimes it is applied to that which distinguishes man from the animal and then is equivalent to spirit. The very name 'man,' means the possessor of mind, and yet the term usually refers more especially to one aspect of man, the intellectual, while the expression 'spiritual,' as applied to a class of exercises in man, is used more particularly of those activities of the higher nature, contrasted with the animal nature, and especially in the relations with other spirits.

[To be continued.]

Batu Lina Station
Sela gur

Sir,
Apropos of my previous correspondence on the subject it will be interesting to note that the word *Mistete* is derived from the root *mist*, which in German signifies *dang*.
Yours truly
V. Chelvendurai.

Skeat's Dictionary, which is considered good authority on etymologies, says, "The word *mist* is clearly merely a diminutive of *mist* which in English means vapor or fog in Anglo-Saxon 'gloom,' but in German has the sense of 'dang.' The reason for the name is not quite clear, it may be because the seed is deposited by birds who eat the berries, or it may rather refer to the slime or bird-line in the berries, compare *mistel*, glue."

When such an authority is in doubt, we may ourselves well hesitate. He seems however to favor the meaning 'slime-twigs' for mistletoe which seems more natural. The connection between *mist* and *fig* lies probably in their density or thickness. Then from this would easily come the German meaning. Even if the German meaning were the original one, it would not have much bearing on the Tamil. There would be only a slight probability in favor of the etymology suggested i. e. *முதுகை* from the likelihood of a similar derivation in two languages not connected with each other. A much better proof would be similar formations in the Tamil itself, where the radical vowel is elided in compounding the word, if there are such combinations. We shall be glad to hear further suggestions. [Ed. M. S.]