

MORNING STAR.

VOL. 64.

JAFFNA, THURSDAY, 12TH MAY, 1904.

NO. 10.

Righteousness Exalteth a Nation but Sin is a Reproach to any People.

LOCAL AND GENERAL.

His Excellency the Governor. We learn from good authority that His Excellency the Governor will visit Jaffna in July next.

Obituary. We regret to record the death of Mr. Edward P. Strong of Manipal on the 7th inst. The funeral services were conducted by the Revs. Nathanael and Eliastamy, both in the house and at the grave side. Our sympathy is with those who mourn his loss.

Obituary. Mr. Ponniah, the retired Manager of Pookerine died at Vannarponnai at his residence on the 10th inst. the funeral was early next day. He died of diabetes in his 62nd year.

Native writer, District Court Jaffna. Mr. S. Muttiah native writer of the District Court, will shortly retire from work and his son-in-law who is now employed in the Forest Department has been appointed to succeed him.

A faster service between Tuticoin and Colombo was inaugurated from May 1st including a Sunday service. The mail will close at 5 p.m. Colombo instead of 2 p.m. heretofore and be delivered in Colombo about 9 a.m.

Jaffna Town Y.M.C.A. The Semi-Annual meeting of this association was held on the 10th inst. in the Y.M.C.A. rooms. Sir Wm. Twynan presided and all speeches were made by Rev. J. Thompson and Mr. N. Selvaratnam, Principal of Hindu College. Eight refreshments were served to the members by the Social Committee of the association.

A Perjuror. On the 9th inst. a case of stabbing was inquired into by Mr. Freeman as Police Magistrate. The case was from Ponnair. One of the witnesses who gave evidence for the prosecution was found to be giving false evidence, he having boldly denied a former deposition made by him. The Magistrate fined him Rs. 50 and to disgrace him, ordered a Constable to take him to the road in front of the Court House, and make the man cry out that he was fined Rs. 50 for giving false evidence.

The S. S. Lady Gordon brought on her regular trip from Colombo on the 30th ult. Mr. Oliver, Mr. Freeman, Mr. McMillan, Mrs. G. G. Brown and the Revs. Wilkes and Dickson, Mr. McMillan comes to report upon the feasibility of a line to the Grand Bazaar. Mr. Oliver reports that as ballast for the Kurunegalle-Anuradappu line has to be brought 30 miles in some cases he does not think the line will be open for traffic until Sept. 1st.

Marriage. Mr. S. Sittampalan, Proctor Jaffna, was married to Miss Chellamma daughter of Mr. S. Sittampalan on the 30th ultimo. The celebration was conducted in a grand scale and lasted for three days.

Mr. A. Rajakarim. Irrigation Sub-Inspector, Vavonia was married to Miss Ponnammah on the 1st inst. Mr. Rajakarim is a cousin of Mr. J. J. Mndaiyar, Ellainagar Manager Valigamam West. The function took place at "Shermons Lodge" at Vannarponnai.

Mr. Lewis Govt. Agent arrived by native vessel from Faunbam Saturday eve the 7th. His conduct of the Pearl Fishery has been commensurate, he has shown a rare efficiency and grasp of detail, an intuitive and decision that mark him as an administrator of unusual ability. Mr. Lewis is still in poor health and seems almost certain to retire soon, in which case we earnestly hope that Mr. Lewis will be confirmed in the acting appointment for which he has shown such eminent fitness. We need in Jaffna a Govt. Agent who knows what is the right thing to do and who does not hesitate to act according to his convictions. Just such a man Mr. Lewis has shown himself to be.

The new toll at Kankesantrai has not been a success. Our readers will remember that to "induce" the use of the railway, toll gates were erected enclosing the customs premises, and 50 cents toll levied for each entry by a cart within these limits. The effect of this rule is to make carts conveying goods to places which could not possibly use the railway, pay a tax that is vexatious and onerous.

A striking illustration of this is the charge thus levied on carts conveying paddy from the customs premises to the godowns in Kankesantrai. These carts make five or six trips a day paying 50 cents each time. The Chief, naturally enough, resented this and held a meeting at which they decided to send their remonstrance to Kandy until the Government at least makes the concession of a fixed charge of 50 cents per day instead of per trip. The demand is certainly reasonable. Kankesantrai is almost deserted by ships and deserves to be until some fair arrangement is made.

Personal Items. Messrs. S. Srinamaniam and Theyakarajah employed at Messrs. Walker Sons & Co, Colombo, have come to Jaffna on leave.

Dr. Rasiah L. R. C. P. and S. said a short visit to Jaffna after returning from England, and on the 8th inst. attended his son in the Wesleyan Pottah Church Jaffna. He has been appointed District Medical Officer, Telidaiya where he expects to proceed on the 13th inst.

Mr. J. P. John Senior Asst. Port and Telegraph Master Gampola has been transferred to Hatton. Mr. John was held in great esteem by his friends at Gampola and a fitting farewell was given to him at Gampola.

Mr. Dutton the Magistrate appointed to Jaffna and Mallagani will be in Jaffna on the 12th inst.

ORDER NISI.

In the District Court of Jaffna.

Testamentary Jurisdiction No. 1510

In the matter of the Estate of the late Rebecca Sinnamma, wife of Vairamuttu Kanagaratnam of Jaffna Town. Deceased.

Vairamuttu Kanagaratnam of Navaly. Petitioner.

1. Annamma, daughter of Anthouppillai of Jaffna Town and

2. Seemaipillai Tampippillai of Jaffna Town now at Chitlaw. Respondents.

This matter coming on for disposal before H. R. Freeman, Esquire, District Judge on the 2nd day of May, 1904, in the presence of Mr. S. A. Anand, M. Prator, of the part of the Petitioner and the affidavit of the Petitioner dated the 2nd day of May, 1904, that letters of Administration to the estate of the late Rebecca Sinnamma, wife of the Petitioner be issued to the Petitioner

as husband of the intestate, unless the respondents or any other persons shall on or before the 6th day of June, 1904, show sufficient cause to the satisfaction of this Court to the contrary.

The 2nd day of May, 1904 | H. R. FREEMAN District Judge.

ORDER NISI.

In the District Court of Jaffna.

Testamentary Jurisdiction No. 1511

In the matter of the Estate of the late Tillainayakam wife of Kantappiar Suppiramaniam of Vaddukkoddi West. Deceased.

Kantappiar Suppiramaniam of Vaddukkoddi West 1. Avunugam Sappiah and wife Petitioner

2. Anarapathi of Vaddukkoddi West 3. Vattalingam Ponnampalam and wife

4. Thayalainayagam do Respondents. This matter of the Petition of Kantappiar Suppiramaniam of Vaddukkoddi West praying for Letters of Administration to the estate of the above-named deceased Tillainayakam wife of Kantappiar Suppiramaniam coming on for disposal before H. R. Freeman Esquire District Judge, on the 3rd day of May 1904 in the presence of Mr. Tambiah S. Cooke Proctor on the part of the Petitioner and affidavit of the Petitioner dated the 2nd day of April 1904 having been read, it is declared that the Petitioner is the husband 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 10th day of June 1904 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 3rd day of May 1904 | H. R. FREEMAN District Judge.

NOTICES.

JAFFNA COLLEGE.

ADMISSION EXAMINATION.

An examination for admission to Jaffna College will be held on Wednesday and Thursday May 18th and 19th beginning at 10 A.M. promptly on Wednesday.

Every candidate must bring a certificate of good character from the Manager or Principal of the school where he has been studying. A fee of Rupee 1 will be charged to meet the expenses of board and incidentals for the two days.

The subjects for examination are as follows:— 1. Dictation and Translation in both English and Tamil from a Sixth Reader, or equivalent.

2. English, General and Text as for 7th standard.

3. English Grammar, through Syntax, 4. Tamil Grammar through *தமிழ் இயற்கை*, or Latin Grammar through Regular Verbs.

5. Arithmetic, to Compound Interest. 6. Algebra; Addition, Subtraction, Multiplication and Division.

7. Geometry, Euclid first 15 propositions. 8. Geography, General and especially Europe and Asia.

9. English History, from 1066 to 1688. Those who have passed in Reading, Writing, Arithmetic, Geography and History in the 7th standard will be admitted without examination.

The new College year will open on Monday the 23rd May. Those who have passed the Entrance Examination of any Indian University will be admitted to the F.A. class, and those who have passed the F.A. will be admitted to the Junior B.A. class.

Those wishing to enter the Cambridge Junior and Senior Local classes must pass an examination and satisfy the Faculty that they are fitted to go on in the prescribed subjects.

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C. THAMOTHARAM PILLAI Vaddukkoddi, Jaffna.

CHUNDICULY GIRL'S HIGH SCHOOL.

As the School Year is now beginning, Miss Goodchild would be glad to admit new students on May 18th, at 9-30 A.M.

The organ case and pipes in the Dutch Church at the Fort, Jaffna, will be sold by public auction on Saturday the 14th May at 4 P.M.

The Kacheri, Jaffna | JOHN SCOTT. 2nd May, 1904, | For Government Agent.

UDUVIL BOARDING SCHOOL.

Will reopen on Tuesday the 17th of May. On that date candidates will be received for standards IV, V, and VI and also in the English classes.

Receipts for the Morning Star.	
Colombo	Mrs. I. Homer 1898-1902 10.00
	Mr. S. Subramaniam 1898-1902 10.00
Manaar	Rev. J. Beebe 1903 2.00
Jaffna Town	Mr. C. Stralenburg 1902-1903 3.00
India	Mr. T. S. Charles 1902-1903 4.00

THE CEYLON STEAMSHIP COMPANY LIMITED.

Lady Havelock and Lady Gordon are appointed to leave for Colombo on the undermentioned dates:—

	Via Paumben.
S.S. Lady Havelock	10th May 1904
"	24th "
"	Via Point Pedro.
S. S. Lady Gordon	16th May 1904
"	30th "

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From Batticaloa to Jaffna. Commission on wire transfer 10
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UDUPPIDY BOARDING SCHOOL. Will reopen on Wednesday the 18th of May. On that date new candidates for standards IV, V, and VI will be received

THE MORNING STAR.

SUBSCRIPTION RATES.

1 copy in Jaffna—delivered free	1.50
25 copies "	25.00
1 copy in Ceylon and India (inc. postage)	2.00
8 copies "	10.50
1 copy to Straits or any other country	2.25

ADVERTISING RATES.

First insertion, per line	06
One half column	3.00
One column	5.00
Domestic continuations not exceeding 5 lines	25
Subsequent insertions half above rates.	

Address—Communications, notices or advertisements to The Editors, Telliipalai. —On business to J. P. Cooke, Vaddukoddai.

CHRISTIAN UNITY.

A little pamphlet of 16 pages entitled "A Plea for Christian Unity" by W.M. Forrest, Calcutta, has been laid on our table and is notable in that it emphasizes what is not only a growing fact in the world today but an ever more clearly recognized need.

The writer proposes the union of all Christians, particularly in India, upon the following basis:

- (1) Faith in Jesus Christ as the Son of God.
- (2) The acceptance of the New Testament scriptures as the only rule of faith and practice.

To those of us who have been accustomed to see candidates for church membership received with long formulas traversing the whole gamut of Christian experience this creed of two articles is striking and may well raise the question whether long statements of faith and doctrine buttressed by various ancient creeds is really of spiritual value. In such extended statements, expressions are used which many do not (and we might add no one can) understand, others again cannot be accepted in their plain meaning by those who seek church fellowship and they either give their own interpretation or, choking conscience affirm belief in that which they do not believe. The trouble with almost, if not every attempt to state Christian belief, has been the tendency to deal, not only with subjects of doubtful spiritual value, but with questions about which we know little or nothing and on which Christ said little or nothing. When the Christian church shall have reached the point where it will insist on incorporating in its theological statements only that which is of real spiritual value, and upon which Christ clearly and distinctly enunciated His opinion, the church will be near the point where a real union is possible.

Professor King well says: "A truly agnostic position is quite defensible especially concerning those portions of theology that may be said to be supplementary to the teaching of Jesus. But on the other hand one should be clear that he does not mean by agnosticism negative dogmatism. A true agnostic can only say modestly, I do not know, he certainly will not say 'I know it is not so.' Negative dogmatism is not less dogmatic than positive dogmatism and is equally unjustified on doubtful points."

An example in point was the attempt of Athanasius to define the metaphysical relations existing in the Godhead and consign to perdition all who could not accept his definition. He dealt with a subject about which we know nothing, and at best of doubtful ethical value, which most churches have relegated to its proper place.

One of the most hopeful signs of the times is the universal tendency in the Christian church to leave mooted points and seek an irreducible minimum on which all can agree. So far, the basis proposed in the pamphlet under review is commendable—it is short. It is true that the Apostles' Creed is a short one and quite generally accepted, but it is devoted almost entirely to an historic statement of facts which underlie Christian faith and almost ignores the ethical side. What we want is a creed that is at once short and ethical.

The first paragraph which the author of this pamphlet proposes is one that every Christian cannot but accept though for ourselves we would prefer a different phrasing somewhat as follows: "Faith in Jesus Christ as the supreme revelation of God and the One through whom alone we may draw near to God."

Throughout the pamphlet the writer gives evidence of belonging to that traditional school which would substitute for an infallible Church or Pope, an infallible book—a position which is essentially Catholic still. This leads him to propose the New Testament "as the only rule of faith and practice." This can only mean that God's revelation has ceased; that he no longer speaks to us with authority and that any practice of any sort whatever condemned in the New Testament must be wrong to-day, if one is to bind himself to do only what is sanctioned there. For instance, if one were rigidly to follow Paul's directions for the conduct of women, the position which they have attained in England and America would

have to be set back 100 years. There were good reasons for the regulations Paul laid down at that time and they were admirably adapted to meet the needs of his time, but to seek to bind the world of to-day to the local customs of Palestine or Greece of 17 centuries ago would be impossible, as it would be utterly contrary to that spirit of progress and liberty for which Christ stands. The world today has grown beyond many of the external regulations of the New Testament but it will never outgrow the ethical teachings and life of Christ. Any creed which seeks to set up and worship as a fetish all that pertained to the life and times of Christ and his apostles without regard to its ethical value, is setting up a creed which will not, as it cannot, satisfy the deeper cravings of man's nature.

There are many who, like the author of this pamphlet, seek to put on one level the entire contents of the New Testament and make every portion of it of equal value; who consider the interpretation of the life of Christ as given by his Apostles quite as valuable as Christ's own words, and who find much more of the Gospel in Paul's dissertations than for instance in Christ's memorable utterances on the Mount. Frederic Robertson pointedly remarks: "It is extremely startling to say that He who came to this world expressly to preach the Gospel should omit to do so; it is revolting to suppose that the letters of those who spoke of Christ should contain a more perfectly developed, a freer and fuller Christianity than is to be found in Christ's own words."

This points, it seems to us, to what must be the key note of any attempt to frame a universal creed—it must center about Christ and must recognize His absolute supremacy as a teacher and exemplar. No blind adherence to a book can replace that allegiance due the divine Person and the absolute ascendancy which He so constantly asserts as due Him. The oft repeated cry "Back to Christ" has a real significance and meaning for us; it calls us from allegiance to man-made creeds and forms to a simple allegiance to a Person; to association and intimate companionship with a personality and to the single endeavor, not to believe things of which we know little or nothing but to daily fashion our lives according to the precepts He gave and the life He lived.

THE PAY OF TAMIL MINISTERS.

A correspondent writes to the Ceylon Patriot condemning the policy of Missions in paying the native ministers smaller salaries than paid European missionaries. The Patriot takes occasion to say some very sensible things and gives its correspondent some needed advice.

The great reason why Tamil ministers are not placed on the same financial footing as European ministers, is the fact that the chief aim of missionary work is to raise up a native church which can administer its own affairs and meet its own financial obligations. If the Tamil ministers were placed financially on the same footing with the missionaries a condition would be created that would require the perpetual presence of the Missions, for it seems hardly possible that the native church could ever assume the payment of its own ministers on the European basis, even granting that such a course were desirable. One of the sure results of such a course would be to make the ministry sought after by a great many simply for the money that it would bring and introduce a demoralising element that would kill spirituality.

The limit which missionaries always endeavor to put to the salaries of their Tamil brethren is the sum which it seems likely the churches could pay after the missionaries have handed over the administration of affairs to the native church. The same consideration rules in regard to the style of house and the furnishing so far as these are provided by the Missions. Any movement to raise the salaries of the native ministry or to improve the houses in which they live should come from parishioners, for it is they who must ultimately assume the burden of supporting their own ministers.

"THE SUFFICIENCY OF THE HINDU RELIGION."

In its April number, the "Harvest Field" comments on an article in the February issue of Brahmanavin on the above subject. After remarking that it is a startling title, it proceeds to say, among many other things, that there is one infallible test by which all religions must stand or fall—"By their fruits ye shall know them," and asks "What are the fruits of modern Hinduism, how has modern Hinduism stood the testing time of Plague? For the most part its votaries have betrayed the most abject forms of cowardice. In fact, it is exceedingly difficult not to say hard things at the selfish cowardice and inhumanity manifested in the plague. We have recently been brought into close contact with Hinduism under such circumstances. It was woefully helpless. The people fled from the infected town panic-stricken. But since we have placed in our reference, for after a death or two in a house, a strange apathy seemed to settle upon the

survivors. Just as Hinduism was powerless to quell the senseless panic, so it was powerless to fill forth adequate action. Indifference became unanimity. "And half-blooded inhumanity," writes a correspondent, "that one town saw during one half-year is enough to brand Hinduism for ever and ever as impotent to do ought but ruin."

"The impotence of Hinduism has been nowhere more manifest than in its official appearance—non-appearance. For it goes without saying that official Hinduism is remarkable by its absence when there is urgent need for practical deeds of charity. You may pass through a plague-stricken town day after day, and a dozen times a day, but you will never find a Brahman priest visiting the sick, or clearing the frightened, or comforting the bereaved, or burying the dead. Most of the temples are deserted for the priests have fled. Only in the temple of Good-luck did a few timid souls herd together beneath the genial smile of the elephant-god. But when Plague snatched one of their number even from that last retreat they fled hopelessly anywhere, and Ganesha smiled blandly on a deserted shrine. It is true that once, early in the epidemic, Hinduism appeared for a moment, only to retire covered with confusion. The first outbreak of plague seemed to have spent its strength. It seemed most probable that the worst was past. The time was evidently ripe for a dramatic effort. So a great camping-out was announced. For one whole day the town was emptied of people. Early in the morning the crowd streamed out to where, just outside the town, was a squat Maru temple (Maru is the great deity of all calamity). By noon there was an immense crowd. Brahmans, educated or otherwise, rich merchants, crowds of women and children, mendicants in salmon robes, low-castes, all in one great bewildered crowd; and behind them the infected, deserted town. Then before the formless goddesses began the sacrifices. Sheep, and goats, and buffaloes, one after another, fell before her in the crowd. There all day the people stayed cooking and eating their food in the open; and then late in the evening, taking with them some of the flesh of the sacrifice, or a little of the blood, they returned home, and marking the doors with white blood, entered their houses again. But plague did not desist. Though the low caste bearing the disease was dragged to the extreme limit of the town and a passage was readily afforded for the hungry goddesses to pass to other fields, still the plague stalked through the town by day and night, taking heavy toll of life. And in a very few days the priest who had performed all the sacrifices himself died a victim to the plague he could not avert. So the Hinduism failed in the time of trial when judged by the Christian standards, but also in the eyes of the people of the land. For they say the sacrifice did no good, since the plague did not cease and the priest himself died. And they tell you other strange stories of the same kind. Of how, for instance, a devout man who had left the town saw in a dream his God, Siva, who reproached him with his lack of faith, and said, "Return to the town, and as of old worship in the temple." So he returned, and entering the deserted temple, worshipped—and died of plague within a week. Such pious stories do they tell. And as they tell them they seem to draw one conclusion more and more surely—their God cannot help them.

And yet Brahmanavin solemnly maintains that Hinduism and Hinduism alone that can satisfy the deepest spiritual needs! "By their fruits ye shall know them." One point more—a question which we will not endeavor to answer. What has Hinduism been in the way of doing for its famished-stricken?

CORRESPONDENCE.

As many persons are anxious to know the cause for the prevalence of malarial fever to such an alarming extent in Jaffna at this time, I wish to state the following for the information of the public.

Malarial fever (remittent, intermittent and continued fever) prevails to a very great extent during November, December and January. The cause for it is, I believe, that we had abundant rain in September instead of in November; the low lying villages and other quarters where water can readily stand in contact with organic matter and becoming stagnant promote decomposition, favoured the culture and multiplication of malarial parasites. This is of course generally the case in the wet season; but this time early rain in September, cloudy days and sun in October resulted in propagating malarial parasites, which remained during the rainy months of November and December. In other years rain comes in November, and the propagation of malarial parasites is favoured during December alone. But this time it had a period of four favourable months, October, November, December and January. In January and February gradually the hot sun came and killed a large portion of them. In April the strong winds come and destroy them, hence the windy months are known as healthy months (April, May, June, July and August). This clearly indicates that malarial parasites are destroyed by these natural agencies.

After a long drought heavy rain favoured by subsequent cloudy days with occasional rain and sun for a period of more than a month causes severe prevalence of malarial fever especially in low lying villages and fifty quarters in Jaffna. This infective nature of malarial parasites and the presence of malarial parasites in abundant quantity in the atmosphere in these favourable days, readily affects persons from healthy quarters when it is that persons from healthy quarters are affected with fever and spread it in their villages.

This does not interfere with the mosquito theory. G. THAMOTHARAMPILLAY Vaddukoddai

Notes.

10,000 Chinese coolies are to be taken at once from China to South Africa for work in the goldmines. The charge of conveyance is to be Rs. 25 per coolie. It will be remembered that the terms on which they go to work in South Africa for a specified time and the law enacted allowed by the Imperial Govt security of native Kaffir labor is alleged by the more probable reason is the Kaffirs.

The King of England has accepted a copy of a work by Rev. J. Guinness Rogers, a prominent Congregationalist, and has sent a graceful acknowledgement. It is justly refused of the King's favor, a sensation was caused by the work on the Prince Consort's father. The copy of a book that was refused by the King's father, was not a member of the Church of England.