

**LOCAL & GENERAL.**

**Weather.** Unusual fine and cool days with a good breeze rising at times to a gale from our port for the last two weeks. The season has been phenomenally dry and ploughing and sowing are everywhere behind.

**Mr. R. W. Levers.** Mr. Levers is expected to return to Jaffna, in November next.

**Pension.** Mr. H. Leembruggen, retired Sub-Collector of Kangasaturai has been allowed a pension of Rs. 1250 a year.

**Hudding College.** The prize-giving of this College came off on the 12th inst. and Mr. Leembruggen, retired Inspector of schools, presided.

**Receiving Letter Boxes.** One in front of the convent, and another at the Grand Bazaar have been erected.

**Bernard Joachim** has been appointed a notary in Jaffna division, district of Jaffna, to practice at Jaffna town in English and Tamil.

**The Director of Public Instruction** is commencing the English teachers' examination at St. Patrick's College. He will remain here probably till the 24th.

**Mr. Daniel Joshua.** Mr. Joshua with Mrs. Joshua and family who were for over 27 years stationed at Jaffna, returned to Jaffna on a visit and returned on the 31st ult. Mr. Joshua is a successful planter at Hatton where he prefers to stay.

**Maniagarship.** Mr. H. M. Muttukumarai will take up duties as Maniagar of Thenmarathi from next week. The veteran Mr. Maniagar, who has acted as Maniagar of Thenmarathi is to be congratulated for the satisfactory way he has discharged his duties in both Divisions.

**Cambridge Local Examinations.** It is reported that the candidates for the Senior and Junior divisions number nearly 800 this year, being an advance of about 70 over last year's applicants. Of this number nearly five hundred are from Colombo, the rest being from outstations.

**Jaffna Railway.** A letter from Jaffna received a despatch from the Government, entitled "Proposed Central station for Jaffna," requesting him to give an approximate estimate of suitable blocks of land for the purpose of the Jaffna Railway terminus. Years ago the entire length in front of the Clock Tower, as well as several pieces of land in the neighbourhood on the east of the grand bazaar have been surveyed and estimated for this purpose.

**Wedding.** The marriage of Mr. Wm. Bryant of the Jaffna Commercial Corporation with Miss. Altea Adams, the eldest daughter of Dr. R. S. Adams of Sangarai to K place on Friday the 2nd inst. being solemnized by Rev. S. Veeragattiy.

**Funeral.** The funeral of the late Mr. Chellappah of Vadhukkolthai East and Miss. Nesanayamma Joseph occurred on the 10th inst. The ceremony took place at the Kockville Church. Revs. W. J. Hanan and G. Channion officiating.

**Chief Clerks.** Mr. Sannathy, Interpreter Jaffna Minor Court, is on leave for two months and Mr. Moses the Chief Clerk is acting for him in addition to his duties as chief clerk. It is said that Mr. Dutton, Magistrate is going away to Colombo for an examination and will not be back for two weeks and that Mr. Freeman will act for him. The work in the District Court is much reduced, and the Judge finishes work on the Bench generally at 2 P. M.

**Police.** The Magistrate needs to have much work. He is found at work in chambers generally very late in the afternoon and begins trial work after that time.

**The late Rev. E. S. Adams.** We are sorry to record the death of Mr. Adams. During his last illness he was treated in the M. Manipay Hospital where he died of diabetes on the 8th inst. The remains were removed to the house of his son-in-law, Rev. R. P. Bryant at Navaly, and buried in the graveyard at the dugunay. The late Mr. Adams was a minister of the gospel for about 26 years, under the Wesleyan Mission, working in many stations. His loss will be very much felt by the Mission. Mr. Adams was married to a daughter on the late Mr. Niles who had a large family of children.

**Change in Franking Ordinance.** The Government Gazette of September 9th notifies an important change which comes into effect Oct. 1st. The new rules are as follows:

1. Official correspondence (including letters, printed matter, and miscellaneous packets) shall be transmitted free by post, provided the weight of any single article does not exceed five pounds, and that it be sent in the envelope or cover the words "On His Majesty's Services" or the letters "O. H. M. S.," with the signature, written or stamped, and official designation of an officer in the subjoined schedule.

2. Official communications from persons not included in the subjoined schedule shall be transmitted through the post free, provided they are subscribed O. H. M. S. and are on Government printed forms, or enclosed in covers franked and supplied by an officer in the schedule, or posted in open covers that admit the removal and unfastening of the contents without breaking the seal or fastening or injuring the wrapper.

3. All correspondence addressed to officers in the schedule not fulfilling the above conditions shall be charged to the sender and shall be paid for in cash or stamps if delivery is accepted.

4. Officers in the schedule are not permitted to delegate the privilege of franking to any clerk or other person in their offices, and when franking stamps are used they are held personally responsible that they are not improperly used. Where an officer has an authorized deputy or assistant, the latter may frank letters in his absence, provided that the name and signature of such deputy or assistant be furnished to the Post Office of the district and to the Postmaster-General.

5. Official correspondence addressed and franked by officers in the schedule to places out of the Island must fulfil the conditions of the foreign post as notified in the Post Office Guide, and postage thereon shall be prepaid by ordinary stamps in the same manner as on private correspondence.

6. The above regulations notwithstanding, His Excellency the Governor and his personal staff and the Lieutenant-Governor and Colonial Secretary will send and receive free all official letters, including letters to and from private individuals.

7. Official correspondence is exempt from charge for re-direction.

The Schedule which follows is altogether too long to publish here, but it restricts considerably the number of officers on their own initiative frank letters. For instance, school Managers and Ministers officiating at marriages must secure from their respective departments franked envelopes or post their letters open.

**Diocesan Scripture Examination for School Teachers**

The Report of the Diocesan Inspection of Ceylon Schools in Religious Knowledge for the year ending June 30th 1904, has now appeared and the friends of the Nellore Girls' Boarding School will be glad to hear that the pupils presented for the examination held in November last did very well.

Last year was the first time we presented our pupils for their examination. All the Christian girls who had regularly attended during the previous year were examined.

In Ceylon the total number of schools presented for examination was 76 of which 6 obtained 1st class certificates, 32 2nd class and 20 3rd class. Nellore Girls' Boarding School obtained a 2nd class certificate with commendation in Grades II, III, IV (the only grades in which we presented candidates for examination.) Among the Vernacular Schools we got 2nd place in the 2nd class.

In the highest grade the IVth, (Christians), the total number of candidates presented was 126, of these P. Muttaiah of the Nellore Girls' Boarding School got 1st place having obtained 62 1/2 per cent.

In the III grade Christian—379 were presented for examination Miss Chellamma, 69 per cent, obtained 2nd place and C. Chinnaangam, 61 per cent, obtained 7th place, both of Nellore Girls' Boarding School. The great majority of the girls presented passed.

The following are extracts from the Diocesan Report:

For the examination of Teachers for certificates only nineteen candidates were presented, as against thirty-two in the previous year. Of these, no less than twelve were from the Jaffna district. Fourteen in all were entered for the first year course, and five for the second year. Of the former eight passed, and of the latter one only; eight of the successful candidates being from Jaffna. It is hoped that this year a larger number will present themselves.

It is very creditable to the Jaffna C. M. S. district that no less than twelve of the above nineteen candidates—ten of first year and two of second year—hailed from it and got such creditable marks, and that eight of them passed.

The following table shows the results in detail as regards the successful candidates:

Names.	District	Old Testament	New Testament	Catechism	Class Teaching	Total.
<i>1st Year.</i>						
D. Nathaniel	Jaffna	42	70	64	55	231
D. Ponnampalam	"	26	57	51	60	194
Arulanatham	"	41	41	40	70	192
J. Sabanayagam	"	40	42	48	55	185
S. Ponnayya	"	38	48	43	63	184
S. Thambiahutira	"	23	47	40	60	170
S. Chinnappan	"	41	60	26	40	167
Miss. R. Dissanayake	Kegalle	25	43	45	55	168
<i>2nd Year.</i>						
Alfred Kanagasabay	Jaffna	49	44	35	67	195

**A Missionary Day.**

On Tuesday August the 30th, a series of services were held in St. James' Church, Nellore in connection with the Jaffna C. M. S. Native Missionary Association. The Rev. G. Daniel preached an able and eloquent sermon. The Church was well filled with supporters of the Missionary Association from Nellore, Claudiandy, Kockville, Copay and Pallai.

There were 156 communicants. The Revs. W. J. Hanan, J. Baekus and S. Morse also took part in the service. At 2 P. M. a missionary prayer meeting was held. The appointed speakers were Rev. A. Mathias and Mr. V. S. Vyramutia, Asst. Secy. Jaffna Y.M.C.A. At the last moment the Rev. J. Baekus took Mr. Matthias' place as he was unable to speak owing to a cold.

At 6 P.M. the 21st Anniversary Meeting was held. The Rev. W. J. Hanan in the chair. After the devotional exercises and the reading of Annual Report and Financial Statement, Mr. John Sinnathayya, H. M. A. Reader at Nedukeny and Mr. V. S. Ponnampalam of Poethookudyeruppu East spoke for ten minutes about their work in the Vannie.

The following resolutions were then proposed and seconded.

Resolution I. That the Report which has been read be adopted and that the best thanks of the meeting be given to the officers and Committee for their services during the past year and that the following be the officers and Committee for the ensuing year. (Here follow the names)

Proposed by Mr. Advocate Thambiah  
Seconded by Rev. S. Morse.

Resolution II. That while we thank God for the improvement in last year's contributions, we deeply regret the absence of visible spiritual fruit and plead ourselves to pray earnestly and ceaselessly for the outpouring of God's Holy Spirit upon our workers during the coming year.

Proposed by Mr. J. Thevaladan (Tannuttu)  
Seconded by Rev. J. S. Jolman

The meeting closed with the benediction.

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Colombo	Messrs. P. Mortimer and N. Samuel	3.50
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Vavonia	Rev. T. W. Sathianadham	2.00

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# The Morning Star.

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4 copies in Ceylon and in India (free postage)	3.00
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First insertion, per line	6.00
One half column	30.00
One column	60.00
Domestic occurrences not exceeding 3 lines	25.00
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Advertisements, communications, notices, or advertisements	25.00

To The Editors, Telloppal, Jaffna.  
Address—Communications, notices, or advertisements to The Editors, Telloppal, Jaffna.  
—On business to J. P. Cooke, Vaddukottai.

## By Way of Explanation.

Ever since the reorganization of the American Ceylon Mission Press in July of last year, it has been our purpose to improve this paper in every way, and particularly to change from old, worn-out type to modern type with attractive faces. Up to this present issue we have been prevented because the demands made by customers upon the facilities of the Press have been so great that all type received from America has been immediately drafted into other pressing work. Four large consignments of type have been received from America within 16 months, the last one a few days ago, and we are now able to present our readers with an edition of the "Star" in rehabilitated form, embodying the best type that the modern printer's art produces and which has resulted in a paper by far the best printed in Jaffna. We are glad to be able to announce that arrangements have been completed whereby the "Star" will be issued as a weekly after January 1st 1905, in a size one third larger than at present. The price of the "Star" in its present bi-weekly form, is Rs. 1.50 per year, postage extra, but we have decided to issue the "Star" in its enlarged form, weekly at Rs. 2.50 per year, postage extra, which is a large reduction on any paper published in Ceylon, and will make the "Star" the cheapest paper in the Island. We call the attention of our readers to the fact that within the last year we have, by adding to the length of the pages, and numerous economies of space, been able to increase the reading matter nearly one fifth. This has, of course, involved considerable extra expense to us, not to mention the very large cash outlay involved in the change of type we make to-day, but the price of this paper has been kept the same notwithstanding. Further details of our proposals for next year will be given later—we will only say now that we propose to have the best paper in Jaffna and furnish it at the lowest rate.

## The Genesis of the Temperance Movement.

We are sure our readers will be glad to know just how the great temperance movement which is now sweeping over Ceylon began. To our mind the most encouraging thing is the fact that it arose from a feeling of real need on the part of the people themselves, and was not due to direct efforts of Europeans. We take the following from the *Methodist Recorder*.  
It may be interesting to know how this great movement began. A respectable Sinhalese gentleman in the Galle district of the Southern Province, a moderate drinker, and a person of some influence and worth, has had occasion, more than once, to see how he was being ruined by his habit of drinking. On a certain occasion, when some visitors were to be entertained, he sent an order for some bottles of liquor (arrack), but was surprised to learn, from his messengers, as he was going to start him off at the arrack store. He being a man of position and wealth, felt it much below his dignity to be treated in that manner. This incident revived the thoughts he had before he had taken to drink. He had long ago after this he had occasion to meet a relative of his, who is a Christian, to whom he broke the ground of his becoming an abstainer, and sought advice what he had to do to start him off from his old companions in drink. As might be expected, the Christian friend, a total abstainer himself, advised him to get his friends also to become abstainers. Accordingly, he summoned to his companions and others in the neighborhood, including many of his own employees, and formed a Total Abstinence Society on a small scale, and this was the beginning of this great movement.  
A. P. de Silva, the originator of this movement, being encouraged by the success of this first effort, began to start societies in other villages. Others in different parts of the Province were also inspired by what he had done, and began to start similar societies. So this has spread like wildfire from village to village, and district to district, until now it is estimated that not less than 15,000 persons have taken to themselves as a life's work, to abstain from drinking drinks! Most of these are in the Southern Province where the movement began.  
The movement is entirely among the Sinhalese people, and though in a few places some Christians have taken an active part, it is almost entirely confined to the Buddhist community. Recently, there was a procession from Mr. Silva's village to a temple at a distance of 12 miles, to start a new society. It was estimated that about 6,000 persons belonging to these newly-formed societies were in that procession. The Government officials and the police had no trouble whatever, as everything was orderly, and the men were sober.

## Marriage and the Shastras.

Agitation in India in favor of reform of the many marriage abuses has led to some investigation of the position of the Shastras. Dewan Bahadur sums up the position of the Shastras as follows:  
Marriage, is optional and the unmarried, whether male or female, are entitled to higher heavens than married. A girl cannot be given away in marriage without her consent, nor can a man be given away in marriage. A girl cannot be married to a man who has not reached womanhood, and no boy can be married be-

fore he completes his sixteenth year; the marriage does not take effect from the religious ceremony, though the religious ceremony is an essential element of it; a woman may be married, if she likes, more than once in the case of the death of her husband, with Vedic marital rites, if she be a virgin, but with- out them in other cases; and the children of remarried persons are legitimate.

The order of authority of the Shastras is thus put:

Most of our Pandits, who wish to maintain the existing state of things, rely upon certain verses quoted in modern works, as cancelling the authorities I have just cited, viz. Sruthi, Smriti, Itihasa, etc. They forget that Sruthi etc., cannot be overruled by any person. Many of the authorities I rely upon are taken from works, specially intended for our guidance, and which are not in the hands of the professed verses find no place. The Bhagavat, Vishnu-purana and Mahabharata were composed in and for Kaliyuga. These do not contain these verses, but on the contrary press on the side of the Vedas, and of the Brahmins. Nor does the Purana which now be seen as a complete book, contain them. They were not in existence when Vigneeswar wrote his commentary of the Yagnavalkya Smriti. The books on which the authorities I have just cited are, It is clear that at the beginning of the Kaliyuga, some Mahatmas made these rules. Who these Mahatmas were, what authority they had to rescind the rules and practices of the Brahmins, and why they should do so, all acts which these verses prohibit have not been abandoned under their authority.

## A Good Example.

Here is an interesting bit apropos of the outcry now being made in Jaffna about unsanitary pools and tanks. Why not fill in some of these public nuisances as *Dnyanodaya* reports being done in the following:—

The "power of the *Kaliyuga*" is being well illustrated, according to some of our contemporaries, in the filling of a religious tank in Kottiyar City at the hands of a Municipal Engineer. *Kaliyuga* is the name of the sacred tank, named after Kapila Mahamuni, its water having the usual sanctifying power over sin, but not, it seems, able to induce cleanly habits in the Brahmins who live around the tank. The Brahmins, instead of keeping this holy tank clean, have opened all their sewers into it, and have been accustomed to dump their filth into it regardless of its great and ancient sanctity. The result is that the water is so impure, and has become so fetid, its stench and insanitary condition has so increased that the Municipality has been driven to the option of either cleaning it out, or filling it in. The former is far too expensive, and they have chosen the latter plan. Of course there is now an outcry. No longer will its holy, but vile, water cleanse from sin and produce merit. Such is the *Kaliyuga*, the evil age, in which we live!

## The Pearl Fishery of 1904.

(Continued.)

The merchants who bid at the sales were, as usual, chiefly from Southern India, and they purchased 34,911,683 of the 27,470,210 oystersold. Ceylon took only 2,376,227, a London pearl merchant 160,000, and Mecca 22,000.

Mutthala Chetty of Rannad and Madura was the largest purchaser. He bought 154 lots at the sale at a cost of nearly Rs. 61,000, and altogether he told me he had purchased 20 lots, and had, when he left, already made a profit of Rs. 3,000, and had 100,000 pearls for which he wanted Rs. 100,000 and Rs. 60,000 respectively. He sends pearls to a London firm.

Next to him came Sinnaman Chetty of Rannad with nearly 70,000 oysters purchased at a cost of nearly Rs. 40,000.

Ceylon occupies a very minor position at the sales. Jaffna took the largest quantity, 114 lots and next to it Colombo, under 7, and Mannar, under 5. The chief buyers were a Madras firm, who purchased 80 thousand pearls by a Moor trader on behalf of a syndicate. This was made on 2nd April, when the price had gone down to its lowest point of Rs. 12 a thousand, and was the largest sale of the year. I heard that the day after I left the fishery that the purchaser had found nothing. It was a dead loss, which is perhaps not to be wondered at if Mr. Hornell's account of the fishing is correct. The fishery was closed on the 11th of April, and the result did not do credit to the purchaser from making further purchases at the last sale but two.

The distinguishing feature of the fishery of 1904 was the large quantity of pearls which the oysters yielded. As regards quality, the pearls were generally considered not to come up to the standard of 1893. The oysters fished for the first fortnight, were said to yield a rich crop of pearls, *e. g.* in the quantity of 6,000 to Government, and the result did not do credit to the purchaser from making further purchases at the last sale but two.

There were not so many large pearls as in 1903, and the largest pearl found is said to have been sold in the camp for Rs. 2,500.

The pearl market was rather dull for the first few days, possibly owing to the Indian markets having been closed with the oysters perished. There was a rise in prices which continued steadily to the end.

The police made some diver captures of stolen pearls from the person of the divers as they passed out of the kottu. It is the business of the collector to guard the kottu gates to search any person whom they think may be concealing pearls, and to hand over any captured pearls to the Superintendent. The divers, in spite of the penalties adopted, and of the difficulty of opening oysters on the boats as they return from the banks. They resort to the most ingenious devices to secrete these pearls, concealing them in their bodies, and other parts of the body, while they also hide them in the boat: one practice adopted was to make up a small parcel and run it up with the sail or attach it securely to the anchor when it was hoisted on board, to be drawn up at a favorable opportunity.

*Course and Results of the Fishery.*—No boats were ready to begin fishing on the 14th March, but on the 15th day twelve boats, and other jathas manned entirely with Arab divers had taken up positions by daybreak around the barque. As is the habit of Arabs, these men fished quietly, methodically and with great energy. By nightfall they were satisfied with their catch, an average of 22,811 oysters per boat, and hoisting sail made for the camp. Most of these Arab divers hailed originally from Bussorah and Bahrein, and had received their training as divers on the Persian Gulf pearling grounds.

Seventy to seventy-five seconds under water was their general average during the first day; they improved after two or three days' work, as they became accustomed to the water, and were able to stay down longer, a fact which I verified later, when I timed them frequently from 80 to 87 seconds.

In one extreme case I timed one of 88 seconds from the time of his descent to that of resurfacing.

The number of oysters brought up per dive varied not only in range, but also in the quality of the oysters from widely separated districts and of different depths. The Arab has a great deal of experience in diving. The Arab has easy pressure-diving, as against upon good ground 40 to 35 oysters, with an average of the Davidson Tank about Rs. 130,000, which fishing to Government cost about Rs. 49,000, which leaves a net profit of Rs. 94,466.

## New Sayings of Jesus.

Seven years ago a small group of "Sayings of Jesus" was published by Messrs. Greenleaf and Hunt from a papyrus fragment discovered at Oxyrhynchus in Egypt. A very important supplement to this fragment has now been given in the same editors have given the title of "New Sayings of Jesus." It will facilitate our discussion if we print a translation of the earlier Sayings, following in general the reconstruction given in "The Two Testaments" by Professors Sanday and Macknight, Oxford in 1897. We will then and then shall thou see clearly to cast out the mote that is in thy brother's eye.

Jesus saith: Except ye keep the sabbath as sabbath, ye shall not see the Father in the midst the world, and in flesh I was seen of them, and I found them all drunken, and none found I thirsting among them; and my soul travailed for the sons of men, for they are belated in their heart, and they are without God; and where one is alone, I say I am with him. Raise the stone, and there thou shalt find me; cleave the wood and I am there.

Jesus saith: A prophet is not acceptable in his own country neither doth a physician work cures on them that know him.

Jesus saith: A city built on the top of a high hill and firmly set on a rock shall not be destroyed.

Jesus saith: Thou hearest with one ear, but the other thou hast closed. The first thing that strikes us here is the repeated formula "Jesus saith." To tell the editors to name the documents "Sayings of Jesus" and even to give them the disputed title "Logia," but it must be remembered that no title was preserved in the papyrus. Next we observe several close parallels with words of our Lord recorded in the gospels, and in the words of the prophet and the physician we seem to have a blend and a modification of well-known texts; and the same feature is found in the saying about the city on the hill, which works in an allusion to "the house founded on a rock." Clearly, we have an element of allegorical utterance which goes beyond what we find in the gospels and is more subtle and mystical as in the phrases, "I fast from the world" and "saibastise the world," and in the saying about the city on the hill. Finally the words "I stood in the midst of the world and in flesh I was seen of them" are both in thought and in form unlike any of the canonical sayings ascribed to our Lord.

The new fragment is published may without hesitation be regarded as part of the same work. Unfortunately, it is in a very mutilated condition, and much of its meaning can only be guessed at. The nature of writing is not so good as that of the papyrus, and only the first portion of each line is preserved. Critical ingenuity has however already accomplished a great deal in the way of restoration. The document opens thus:—"These are the . . . words which Jesus said the living . . . Thomas; and he said . . . Every one that hearkens to these words shall never taste of death."

Jesus saith: Let not him that seeketh to cease until he find, and who heareth, and he shall marvel and marveling he shall reign, and reigning he shall rest.

Fragmentary as this papyrus is it is a valuable addition to our knowledge of the document from which it comes. We find in it a number of sayings which are formulae of Jesus saith. We have similar allusions to words which we know from the canonical gospels, and we have one saying which we recognize as occurring in an apocryphal gospel. What is most important, we appear to have the opening of a collection of sayings, which are represented as spoken either to Thomas alone, or to Thomas among others of the Apostles.

We can hardly doubt that these sayings are as much a work of the Christian imagination, presenting old material in new form for devotional purposes, as are the apocryphal gospels. We must not judge this species of literature, however, by the standards of historical truthfulness, and condemn it on the basis of illegitimate methods of propagating religious opinions. It is vigorously ruled out by the Church of a later period, when the gospel had come rank and was likely to endanger the position of the fundamental archives of Christianity. But its early prevalence as a method of edification is a fact of Church history, and we must try to regard it with as much sympathy as little prejudice as we can. We may learn from such writings how the teaching of Christ presented itself to certain minds of the second century, and how the gospel was interpreted in the light of other sources of the day. It is sought to interpret the gospel in terms of their own time.

## Saturday Review.

### The Progress of the War.

Sept. 3th. After 7 days continuous fighting Japanese capture Liao Yang. Russians lose a total of 30,000 men in the battle and wounded. Japanese promise immense quantities of stores. Russians burn ink.

Sept. 6th. Public confidence in Gen. Kuropatkin shaken by the evacuation of Liao Yang. A grand assault on Pt. Arthur by the Japanese fails except at one point which is held.

Sept. 6th. Russians retreating north of Liao Yang. Russian fleet almost annihilated. Russian Baltic fleet returns to Kronstadt. Russians preparing to evacuate Mukden.

Sept. 7th. The great Japanese victory regarded as an equal footing with the great victory of the sea to Pt. Arthur by Japanese bombardment. The single building uninjured. Japanese capture great quantities of stores at Liao Yang and many guns.

Sept. 9th. Japanese retreat 100 miles from Mukden. Russians still retreating 700 Japanese reported to be a square in the Japanese rear. Russian fleet of 60 ships expected to sail for Japan. Baltic Russian fleet of 10 ships, captured by Japanese, now being used by them.

Printed at the American Ceylon Mission Press, Telloppal, Jaffna. Published by the American Ceylon Mission & T. S. S. Cooke.