

உதயதாசை—MORNING STAR.

Published on the 2d and 4th Thursday of every Month at two shillings a year, payable in advance.

அம் புத்தகம். சஞ்சிகை யகம்.] துள்ளிசை (ஸு). ஐப்பசி மீ. 102 தேதி வியாழக்கிழமை Thursday, Oct. 12, 1848. [Vol. VIII. No. 19.

TERMS OF THE PAPER.

For each copy—two shillings a year—PAYABLE IN ADVANCE.

To Subscribers who receive the Paper by mail, each copy, inclusive of postage—four shillings a year.

The difficulty of remitting small sums from distant places may be obviated by five subscribers uniting their subscriptions and remitting them together in a single pound note.

The names of Subscribers will be published; and all receipts of money will be regularly acknowledged on the last page of the Paper.

Subscribers on the Continent may receive the paper at four shillings a year; their papers having to be sent by mail, and a postage of one penny, being prepaid on each. This is exclusive of Continental postage.

Agents are requested to receive no subscriptions except in conformity with the above terms.

Advertisements will be inserted as heretofore at the rate of one penny and a half each line, reckoning the type at Brevier size or seven and a half lines to an inch.

All Notices of Deaths and Marriages will be chargeable as Advertisements.

Communications should be post paid to receive attention.

POINT PEDRO—Mr. G. H. HALLOCK.

JAFFNA—THE MISSIONARIES.

TRINCOMALIE—Rev. J. WALTON.

COLOMBO—MESSRS P. B. FERNANDO and SON.

KANDY—MR. L. LAWTON.

BATTICALOE—Rev. J. GILLINGS.

MADURA—Rev. C. F. MUZZY.

DINDIGUL—Rev. J. RENDALL.

MADRAS—P. R. HUNT, Esq.

நாற்சமயகோளரி.

ரு. ம. காண்டம்.

மேலும் அச்சிவனுக்கு ஒரு பெண்சாதி கிடைப்பது மகா பிரயாசமாயிருந்ததாம். ஆதலால் தனக்கு ஒரு பெண்சாதி வேணுமென்று மந்தரபருபத்தினருக்கல் நெடு நாள் கடின தவசபண்ணினானும். அதைப்பற்றி மந்தர பர்வதம் அவனுடைய தவசினை சந்தோஷப்பட்டுத் தன் மகளாகிய பார்வதியை அவனுக்குக் கொடுத்ததாம். ஆயினும், பார்பதி அவனுடைய காமத்துக்குப் போதாமையினாலேயாக்து கெங்கையும் அவனுக்குப் பெண்சாதியானதமன்றி விசரமாரக்கமாயுந் தீர்ந்தான். ஒரு நாள் வளையற்செட்டி வேஷமும் வளையல்களாத் தோளின் பேரிற் போட்டுக்கொண்டு ஓர் கிரகஸ்தன்விட்டிற் போய் அக்காள் தங்கச்சி ஏழுபேரைக்கொடுத்தான். இதைத் தாய் தகப்பனரிந்து அங்கலாய்த்து முறையிட்டதீர்மீத்தம் ஏழுபேரையும் கலியாணம்பண்ணிக்கொண்டான். வேசிகளிருக்கிற சிவபுரத்துக்கு அவன் போனதன் நிமித்தம் பார்பதி காமகாரங்கொண்டு அவனோடே சச்சரவு செய்தான். வேறொரு சமயத்திலே ஒரு பெண்பிள்ளையிடத்திற் கூளுக்காகக் கூலி வேலை செய்து பிட்டுக்கு மண் சிமந்தானம். மீளவும் அவன் ஆடின அறுபத்துநாளுக்கு நடுவளையல்கள் சேரக்காறாத் மகத்துவத்திலே எழுதியிருக்கின்றது. பின்னையும் சிவன் தேரேற்கொண்டேவிந்து விஷ்டெனுவடனே உயிர்த்தம்பண்ணும்போது விஷ்டெனுவானவன் அச்சிவனேறி வந்த தேரை அடித்து உடைத்தபோது சிவன் கீழே விழுகிறதறுவாயிலே அடா இவன் நம்புண்டையனென்றெண்ணிவிட்டு விஷ்டெனுவாமாத்தாங்கித்தம்பியோடிப்போய்விட்டானென்றும் அவனோடிப்போன பிற்பாடு வாணகரத்தானே வெகு சேணகளைக்கூட்டிக்கொண்டுவந்தேறித்து யுத்தம்பண்ணும்போது (கலம்பகம்.)

ஊர்கரன்முடிக் கோட முருகனோடு முக்கண்ணீர் சன் மக்களாத் தேடியோட வாணகரம் புயங்கன் குருநீர் சிந்தியோட நேமிதொட்டிருவரங்கராசரே. என்று விஷ்டெனுவ சமயத்தார்கள் கோவில் கலம்பகத்திலே இப்படியே சொல்லிவருகிறார்கள். இன்னும் ஒரு கதையிலே சிவன் பண்ணீரண்டு வருடமாக இருந்துண்டு தீர்கிறபோது சத்திரிஷ்டெனுவைய பெண்களைக் கற்பித்தானென்றும் அதிலொருதி அருந்தியென்பவள் சக்கிலிச்சியாயிருந்தாள். அவளையும் லலாமல் மற்ற ஆறு பேர் பெற்ற பிள்ளைகளைத் தங்கள் புருஷருக்குப் பயந்தினாலே அது வெட்கமான காரியமென்று அவளைக் கூட்டிப்போகச்சொன்னபடியே சிவன் அவர்களைக் கூட்டிக்கொண்டு வந்து தன் தேவி முன்னே விட்டபோது அவள் இந்தப் பிள்ளைகளேதென்று கேட்க, உன் மக்கள்தானென்று சிவன் சொல்ல அவள் மிஞ்ந்த சந்தோஷத்தோடே அந்த ஆறு பிள்ளைகளையும் பட்சமாய்க்

கூட்டிக்கொண்டானாம். அப்போதந்த ஆறுபிள்ளை களுடைய உடலுங்காலும் ஒன்றாய்ப்பொருந்தித்தலையுங் கையும் பொருந்தாதேபோனதினாலே அப் பிள்ளைகளுக்கப்போ ஆறுமுகமென்று பெயரிட்டிருக்கிறார்களாம். மேலும் பராபர வஸ்துவினனுண்டாக்கப்பட்ட வாணத்திலுள்ள இருபத்தேழு நட்சேத்திரத்தையுந் தக்கன் பெற்ற (உள) பெண்களென்றுஞ் சொல்லிவருகிறார்கள். இந்தப் பெண்களை ஒருவன் தன்னுடனே காந்திருவமணமாகக் கூடியிருக்க அழைக்கும்போது அப்பெண்கள் சொன்னது தங்கள் தகப்பனரைக் கேட்டு எங்களைக் கலியாணம் பண்ணிக்கொள்ளுமென்று சொன்னதினாலே அவனந்த இருபத்தேழு பெண்களையுங் கூறும், சப்பாணியுமாகச் சபித்துப்போட்டுப் போனதாகவும் ஒரு இரிஷ்ட வந்து அந்தச் சாபத்தைத்தீர்த்துக் கலியாணம் பண்ணிக்கொடுத்ததன்பேரில்த் தீரும்பிக்கொண்டுபோனானென்றும் ஒரு கதையிலே இந்தப் பெய்யைக் கற்பித்திருக்கின்றது. அப்படியிருக்கிற (உள) பெண்களஞ்சு சந்திரனுக்குத் தேவியாயிருக்கிறதென்றும் அதிலே ரோகணி தேவி பேரிலே சந்திரனுக்கு மகா பட்சமென்றும், அதிலே ஒரு காந்திரிகை நட்சேத்திரமாத் திரி ஆறுபெண்களென்றும் அறும்பக்காதலென்றுமடக்க கவலிலே காந்திரிகையா ஈளீன்ற காந்தென்றும் இப்படிப்பட்ட பெயர்களைப் புராணமாகக் கட்டி வித்தார்கள். இந்த தேட்ச பிரசாபதியாகிய தக்கனென்ற அசுரன் தெய்வலோகத்துக்குப்போனபோது அங்கிருந்தவர்களெல்லாரும் எழுந்திருந்து ஆசாரம்பண்ணினார்கள். சிவன் எழுந்திராமலும் ஆசாரம்பண்ணினாலும் போனபடியினாலே தக்கன் கோவித்துக்கொண்டு இவன் என் மகளைக் கலியாணம்பண்ணினான் என் மருமகன் இவனென்னவன் சின்னத்தனம்பண்ணினானென்றும் யாகம் நடத்தும்போது தனக்கு வேண்டுகின்ற மனிதரையுந் தன் பெண்களையுந் மருமக்களையுந் மழைத்துவையுந் கொண்டிருந்தானென்றும் மற்றப்படி சிவனையும் தன் மகனாகிற பார்பதியையும் அழைக்கவில்லை. ஆனால் பார்பதியாகத்துக்குப் போகவேண்டுமென்று சிவனைக் கேட்டதற்கு நீ உன் தகப்பனமையாய்ப் போகிறது சரியல்ல. நீ என் சொல்ல மீறிப்போனாலும் போல்லாப் புவருமென்றும் எத்தனை சொன்னாலும் கோமால் யாகத்துக்குப் போனாம். ஆனால் சிவன் யாகம் நடந்தால் தனக்குச் சாவுவருமென்று பயந்து அந்த யாகத்தைக் கெடுத்தவரச் சொல்லித் தன் மக்களை அனுப்பினானும். அந்தப் பிள்ளைகளுடைய புத்தியைப் பாருங்கள். முந்தமுந்த விநாயகனை அனுப்பின போது அவனுக்குக் கச்சாயத்தினாலே பிராகுக்குக் காட்டி அவனைத் தீன்றுகொண்டு நேரம்போக்கினும். பிற்பாடு அனுப்பின இவைய மகன் வேசி நடனத்தினாலே மயங்கிக்கொண்டிருந்தானாம். அப்போது சிவனுக்குக் கோபம் வந்து வீரபத்திரனை நெற்றிக்கண்ணினூற் பிறப்பித்து யாகத்தை அழித்துவரும்படியாய் அனுப்பினானும். இவன் தமையனென்றறியாமல் விநாயகனையும் வெட்டி யாகத்தையும் அழித்தானாம். இதற்குமுன் யாகத்துக்குப்போன பார்பதியோடே யாரும் பேசாதபடியினாலேயே தக்கன் தன் மகளை ஈங்கிவைப்பாய்ப் பேசினபடியாலும் அந்த யாகத்திலே போய் விழ்ந்து செத்தானாம். அப்போது சிவன் பெண்சாதியை சாக்ககொடுத்தப் பருபத்தின் பேரிலே தபசுக்குப் போனானும். அப்போது பருபத இராசாச் சிவன் தபசை மெச்சிக்கொண்டு தன்மகளை அவனுக்குக் கலியாணம்பண்ணிக்கொடுத்தானாம். இதுவுமல்லாமல் வால்மீகன் போச இராசா முதலான சீரந்த கர்த்தாக்கள் சொன்ன கம்ப இராமாயணம் வால்மீக இராமாயணத்திலே வாலகாண்டத்தின் முப்பத்தாறாநூற் சருக்கத்திலே சொல்லப்படுகிற துந்தணமாவது, சிவனும் பார்பதியும் மனமத பாணத்தினால் நொந்து வடகைலாசத்திலே ஆயிரம் வருடம் இடைவிடாமல் மகா மோக சங்கம் பண்ணிக்கொண்டிருந்தார்களென்றும் அதிலே அருகம் அருவருப்புந் தவட்டிச் செட்டையமுள்ள காரியங்கவையெல்லாம் பற்பல அக்கியானங்களாகவும் அழிவுக்குரிய அஞ்ஞான விசேஷ வித்தியாச சித்தாந்த லீலைகளாகவும் அவலட்சண விதங்களாகவுந் சொல்லியிருக்கிற அஞ்ஞானமானதினாலே சதுர்வேத சித்தாந்த அந்தகரே இந்த வண்டத்தனமான கதைகளை இவ்விடத்திலே வெளிப்படுத்துகிறதென்கருக்குச் சங்கோசமாயிருக்கிறதினாலே அவைகளை இவ்விடத்திலே வெளிப்படுத்த எங்களுக்கு மகா வெட்கமான காரியமானதினாலே அதை நிறுத்தி உத்திராத்தீர்

தத்திலே சொல்லியிருக்கிறபடிக்குச் சருக்கமாக வெளிப்படுத்துகிறானும். அவையாவன, உருத்திரனும் பார்பதியும் ஆயிரம் வருடம் மோகசங்கம்பண்ணிக்கொண்டிருக்கும்போது அந்த உருத்திரனை அழியாமற் பார்வதியை மாத் திரம் தேவர்கள் எடுத்துத் திருடிக் கொண்டு போய் அச்சிவனறியாத தலத்திலே வைத்திருந்தார்களென்றும் அப்போது பார்வதியானவள் இடைவிடாமல் ஆயிரம் வருடம் தேவர்களோடே மோகசங்கம்பண்ணினது பொறுக்கமாட்டாமல் தன்னத்தேவர்களோடு நுத்துக்கொண்டுபோய் ஏய்த்ததினாலே பார்பதி கோபித்துக்கொண்டு தேவர்களுக்குப் பிள்ளைகளில்லாமற் போகக்கடவதென்று சாபமிட்டதும் உருத்திரன் பெண்சாதியைப் போக்கித்து அங்கலாய்த்துக்கொண்டு மோகம் பொறுக்காமல் ரேதஸ் தவனம்பண்ணினதுங் கெங்கை அதைப் பொறுக்க மாட்டாததினாலே அக்கினியிலே அவளைப்போட்டு அக்கினியானது என்றும் அப்படிப்பட்ட ரேதசைப் பொறுக்கமாட்டாததினாலே உருத்திரனுக்குக் கீறுசாறுரோதையாக்கி பெயருண்டாயிற்றென்று சொல்லுகிறார்கள். இதுவுமல்லாமல் ஒரு வண்ணத்தியைப் பெண்சாதியாக வைத்திருந்தானென்றுஞ் சொல்லியிருக்கின்றது. அவள் பேரிலே குருநம் சிவாயர் சொன்ன வெண்பா.

ஆண்ட குருபரவையறியாதமான்டரை— தூண்டி யொருத்ததோன்றிநாளீன்ற—புகமத்திக்கொலம்போற்றுந் திருவண்ணாமலைதன்லே—எக்கெல்லா தேவியென்றேருந்தி.

என்று வண்ணார் குடித்தனம்பண்ணுகிற மலையான்படியினாலேயும் வண்ணத்தியைச் சிவன் எடுத்துக்கொண்டபடியினாலேயும் திருவண்ணாமலைமுறையு அழைக்கப்படுகின்றது. பெரிய உலா உண்ணமுறையாய்நிக்க வண்ணத்தி கட்டும் புடைவையைத்தப்பி ங்கையால் அவனத்ததற்கோநட்டுப்பூ அணிந்தாயென்று சொல்லிக் காண்பித்திருக்குது. இதுவுமல்லாமல் ஒரு பெண் பராசாரிக் காரியை வெல்லவண்ணத்தி தேவர்கள் தாளம்போடச் சிவனுங் காரியு மாடுகிறபோது காளீ கெலிக்கிற தறுவாயிலே சிவன் தன்னுடைய அவமானமெல்லாரும் காண ஒரு கால் உயர எடுத்து அம்பலத்தாடுகின்றென்றும் காளீ அப்படியாடாமல் மகிமையோடே வெட்கப்பட்டவனாத் தேவுக்கள் தோர்வைப்படுத்தி ஆகடிய மாய்ப் பரிசாசம்பண்ணினார்கள் என்றும், அவனஞ்சிவனுக்கொரு பெண்சாதியென்றும், அவள் நாராயணன் சகோதரிக் கன்னி குமரியென்றுஞ் சொல்லுகிறார்கள். இப்படி ஆடுகிறபோது சிவம் பு தெரிந்து தீருவாலங்காவிட்டுத் தெற்கே புலியூரிலே விழ்ந்து தென்று இந்த முப்பத்துமுன்றுகோடி தேவர்களுந் தாங்கள் ஞானத்திஷ்டியினாலே அறியாமல் சீறிது தேவுக்கள் கூடிக்கொண்டு வடக்கே மயிலாப்பூரிலே திறெய்கிற நீசனுகி வள்ளுவன் கிட்டப்போய் கட்டும்போது வள்ளுவன் தாற்போடுகிற சட்டிக்குள் ளே கலுக்கென்று விழ்ந்துதென்று சொன்னானும். மயிலாப்பூருக்கும் புலியூருக்கும் பண்ணீருகாதத் தூரத்திலே விழ்ந்த சிவம்பு வள்ளுவன் தாற் சட்டியிலே சத்தங்கேட்டெனென்று இலக்குச் சொன்ன பிற்பாடு அறிவில்லாத தேவுக்களெல்லாரும் வள்ளுவன் அறிந்து சொன்ன செய்தியைக் கேட்டு புலியூரிக்குப் போய்ச் சிவம்புகண்டெடுத்தியிடத்திற்குத்தானே சித்தம்பரமென்று பேரிட்டார்கள். அந்தத் தலத்தை மகா பாதகங்கள் செய்த எந்தச் சண்டாளர்களும் அதைக்கண்டால் அப்படிப்பட்டவனுக்கு மோட்சமுண்டென்று சித்தம்பர சருக்கத்திலே ஆணையிட்டுச் சொல்லியிருக்கிறார்கள். இதுவுமன்றி இந்த ஆகடிய முள்ள தேவுக்கள்கூடும் சபையிலேநேரானதைவார்த்தைகளைப் பேசிக்கொண்டிருக்கிறபோது தரோண சாரியனுடைய பெண்சாதி சவுந்தரியத்தைக் கேட்டுச் சிவன் அவளைப் பிரத்தியட்சமாய்ச் சோதித்துப் பார்க்கவேண்டுமென்ற ஆவலாசையோடே அவள் வாசலிலே வந்து பட்சசைக்கேட்கும்போது அந்தப் புண்ணியவதிகளைப் பேசிக்கொண்டிருக்கிறபோது அந்தச் சட்டி நின்ற பெட்டைக்குத்திரையிண்டமாகயுந் பவித்து அசுவத்தாமனென்ற பெயரையுடையவாய்ப் பிறந்தானாம். இதுவுமல்லாமல் சிவன் தலையிலே விஷ்டெனுவ தன்னுடைய பாத்ததினாலே உதைக்க, அவன் தலையிற்றண்ணீராயிருந்ததென்றும் அந்த தண்ணீரே ஒரு ஸதிரியாய்ப் பிறக்கப்பட்டானென்றும் அந்த ஸதிரிக்குப் பேர் கங்கா தேவியென்றும் அவள் சிவனுடைய சீரிலே இருக்கச் செய்தே நிருதுவானென்றும் அந்த நுதுவானது சிவனுடைய

MORNING STAR.

Jaffna, October 12th, 1848.

SKETCHES OF THE JESUITS.

II.—Their Organization and Government.

The Constitution of the Jesuit Order was long kept a secret from the world—and its Rules were only gradually unfolded, and that under oaths of secrecy, to its members. Becoming involved in suits before the Courts—their Book of Statutes was demanded in evidence, and in 1761, they were first brought before the public.

To disperse themselves throughout society and still to maintain the most entire union and subordination, and thus to gain a controlling influence over the mind and conscience of the world, formed the basis of their Constitution.

The head of the Jesuits, is a General, who is elected by the *professed* or *full members* out of their own number. He is to serve for life. He resides at Rome, and is attended by a monitor and five assistants. From his orders there is no appeal; all are obliged to obey him unhesitatingly; he may expel members or remove them wherever he pleases; inflict punishments, issue regulations or alter existing ones. His power is absolute.

The whole world is regarded as their legitimate empire, and is parcelled into provinces; at the head of each of which is a Provincial Superior. Throughout the Provinces are Colleges and Novitiates or houses of Probation and residence, which are governed by Rectors, Prefects, or Superiors, subordinate to the provincial, and under him to the General.

The members are divided into four classes: 1, Novices; 2, Scholars; 3, Co-adjutors; 4, Professed or full members.—No one under the age of *fourteen* can ordinarily be admitted as a Novice, and no one under the age of *thirty-three*, can be admitted to full membership.

No one is admitted as a Novice, till he has passed a time of "primary probation." If after examination and trial, his character and qualifications are found satisfactory he is admitted as a *Novice*.

The Novices are tried for two years in separate novitiate houses in all imaginable exercises of self-denial and obedience, to determine their several qualifications for usefulness; as, for instance: one month is devoted to self-examination, confession and meditation. Another month is spent in one or more of the hospitals, ministering to the sick. Another month they must beg from door to door—another period must be employed in the most servile offices of the house—then they must exercise themselves in teaching—and lastly in preaching and hearing confessions.—The Novitiates who fail in the performance of these experiments are dismissed; those who succeed are in due time promoted to the rank of *Scholars*. A severe course of trial and discipline is marked out for the *Scholars*. They serve partly as subalterns and partly as confederates. The vows of poverty, chastity and obedience are imposed upon them. Those in this class who approve themselves to the Superior are selected for approved scholars or *Co-adjutors*.

The *Co-adjutors* are instructed in the higher branches of learning. They devote themselves particularly to the education of youth, and may be regarded as the artists of the Jesuit community. They are employed as professors in Academies, as preachers in cities and at Courts, as rectors and professors in Colleges, as tutors and spiritual guides in families. They are also subjected to severe and protracted trials for the more perfect discipline and subjugation of their spirits to the rules of the Order. Those who distinguish themselves in this class by their address, energy and fidelity, are admitted to the rank of *Professed* or *full members*.

The *Professed* bind themselves by a solemn vow to go to any part of the world, when commanded, on missions for the Papal Church. They as well as the other classes are subjected to severe probation, to perfect themselves in obedience and discipline for the benefit of their Order.

Every member of the Society is bound to report to his immediate Superior any misconduct which he observes in any of his companions.—Reports are regularly sent to the General by the Superiors, giving him notice of the disposition, capacities and conduct of the

individual members, and of all occurrences and events that are likely to affect the interests of the Order.

Every member of the order is required, on his admission, to submit, without reserve or hesitation to the authority of his Superiors.—He must give up his freedom of thought and action—his affection for his friends and relatives—his property—his interest in the world.—Every individual and personal feeling and interest must be merged in the welfare of the Society, of which he has become a member.—Superiors are to be to them as *in the place of Jesus Christ*—their authority as the *authority of Jesus Christ*—They are to go wherever they are ordered;—perform whatever they are commanded; suffer whatever they are enjoined. As a "corpse which allows itself to be moved and handled in any way" or "as the staff of an old man" which moves whithersoever he will have it, so are the Jesuits to be in the hands of their superiors.

It is related of one Friar Alphonso, that having "denied himself in the way of penance a part of the victuals allowed for his subsistence, the superior, to whom a report was made of the fact, commanded him to eat *all* that was set before him. To fulfil the sacred duty of obedience, Father Alphonso ate his whole allowance, champed even the plates on which it was served, and would have *swallowed* them had not the Superior told him that his obedience must not proceed beyond the *glazing* of the earthen ware." It is related that another said with reference to the sacrifice of Abraham, "I would have done still more; were God to order me, *through the voice of my Superior*, to put to death father, mother, children, brothers and sisters, I would do it with an eye as tearless, and a heart as calm, as if I were seated at the banquet of the Paschal Lamb."

This Society thus organized, with its members drilled and disciplined to execute the commands of their superiors without reference to any *convictions* of their own, has justly been described as the "most absolute of despotisms," the "most enormous of abuses;" a "fell and terrible confederacy against the rights of conscience and the civil and religious liberties of the world." The legitimate object of the Society is to subjugate the mind and conscience of the world to the will and dictation of one man, and he the *General* of the Jesuit order.

AUTHORITATIVE CHARACTER OF CHRISTIANITY.—No religion ever appeared in our world under so meek and unpretending a form as Christianity; and yet none ever appeared with such divinity and dignity; none ever appeared with so little display of argument or erudition, and yet none ever appeared with such authority of truth. It came into our world without causing its voice to be heard in the streets, without garments rolled in blood—it came in gentleness and love, and calmly reposing upon the consciousness of its own worth and purposes, it performed its mission without respect of persons, and in perfect independence, fearing no man, flattering no man, but loving all men. It claimed to abrogate the priesthood and priestly rites, by fulfilling at once their whole intent. It claimed to supersede all philosophies, in the matter of human salvation, by a Wisdom from on high. It claimed to separate itself from all earthly dominion by proclaiming its kingdom not of this world, and the true authority and might of this kingdom to be manifested in the heart of man.

It was unavoidable that such a system should meet with stern opposition. The Hierarchies opposed it—the Judea Hierarchy put to death its divine Author, and with mortal hate persecuted his disciples. And they fled from Jerusalem only to be met by the Pagan Hierarchy at Rome with fire and sword, and the fury of wild beasts in the arena. The schools of philosophy opposed it, whether at Jerusalem or at Athens, when they denied the resurrection of the dead, and in the pride of learning and eloquence, despised as foolishness the preaching of the Cross. The State opposed it. The imperial Cæsar frowned upon a system which, instead of deifying his authority and clothing his decrees with the terrors of superstition, reduced him to the condition of a culprit before the King of kings.—*Dr. Tappan.*

WOMAN'S TEMPER.

No trait of character is more valuable in a female than the possession of a sweet temper. Home can never be made happy without it. It is like the flowers that spring up our pathway, reviving and cheering us. Let a man go home at night, wearied and worn by the toils of the day, how soothing is a word dictated by a good disposition. It is sunshine falling upon his heart. He is happy, and the cares of life are forgotten. A sweet temper has a soothing influence over the minds of a whole family. Where it is found in

the wife and mother, you observe kindness and love predominating over the natural feelings of the heart. Smiles, kind words and looks, characterize the children, and peace and love have their dwelling there. Study, then, to acquire and retain a sweet temper. It is more valuable than gold; it captivates more than beauty; and to the close of life it retains all its freshness and power.—*English Paper.*

FILIAL PIETY.

By filial piety, I mean the exercise of feelings of reverence, submission and love; and the faithful and conscientious discharge of those duties which children owe their parents.

The first duty which man owes, is to *God*; the second, to his *parents*. They are his appointed guardians in the season of helplessness and inexperience. God has entrusted him to their care; and in return for that care, he requires *honor and obedience*. A child cannot be pious toward God without being pious toward his parents. The *corner stone* of a good character must be laid in piety towards God; the rest of the foundation, in piety towards parents. Show me the boy that honors his parents, and I will show you the man that will obey the laws of his country, and make a good citizen. Show me the boy that is disobedient to his parents, and turbulent and ungovernable at home, and I will show you the man that will set at naught the laws of his country, and be ready to every evil work. When a boy ceases to respect his father or to love his mother, and becomes tired of home and its sacred endearments, there is very little hope of him.—*Anecdotes for Boys.*

THE BOY THAT WOULD'NT GET ANGRY.

I once heard an interesting story about two little brothers. One of them was ten years old, and the other eight. The oldest boy had, within a few months, indulged the hope that God had given him a new heart. He thought he was a Christian, that he loved the Lord Jesus Christ. But his little brother did not believe that his heart had been changed. He thought his brother was no more a Christian than he had always been. He said he could not see any difference. Yet he meant to try him and see; for, as his brother now appeared more sober than usual, and was more willing to go to meeting than before, he did not feel quite certain that he was not a Christian.

Now, how do you think this little boy, eight years old, undertook to find out whether his brother was really a Christian? Why every time he could get a chance, he would tread on his brother's toes, kick his heels, or pinch his arms, to see if he would'nt get angry, as he used to. But his brother bore it all with meekness and good nature, without an angry word or look. This was very different from what he used to do. He had before always been ready to take revenge on the spot for such an abuse.

The youngest brother was quite sure that he could not do so; for he knew he would get angry if any body should treat him so unkindly. He soon became convinced that his brother was a Christian, and that he was not. He became very anxious about the salvation of his soul, and in a short time he too indulged the hope that God had pardoned his sins, and given him a new heart.—*Stories for Children.*

A MORSEL FOR THE CRITICS.—"There can be no *two* firsts," says A. "neither can there be *two* lasts, yet no error is more common even in the writings of the best authors." "If so," says B. "can there be more than *one* best author? But, just suppose, that Mr. Jones and Mr. Smith head a procession, marching two abreast—and Mr. Thompson and Mr. Williams bring up the rear, are not Messrs. Jones and Smith the *two* first and Messrs. Thompson and Williams the *two* last?"

ANNUAL EXPENSES OF THE IDOL JUGGERNATH.—The annual expenditures at the shrine of Juggernath in Orissa, are thus presented by a native author in a late publication.

Expense of the table of the idols	Rps. 15, 719. 10. 0.
" of his dress or wearing apparel	4, 650. 0. 0.
" of the wages of his servants	3, 170. 8. 0.
" of contingent charges	3, 150. 8. 0.
" of his elephant and horses	915. 0. 0.
" of raths or annual cars	1, 453. 12. 0.
" of broad cloth and silk	855. 14. 0.
" of other idols in and out of the temple	209. 0. 0.
" of khyrat	464. 0. 0.
" of repairs of lundh of suttaees haree muhal	418. 7. 8.
	Rps. 31,006. 11. 8.

EDUCATION IN FRANCE.—The National Assembly have adopted a law requiring that every child shall receive instruction—

1, In reading, writing, Grammar, Arithmetic, the metrical system, measures of magnitude, elementary notions of physics, agriculture and industry, drawing, singing, French history and Geography.

2, In the duties and rights of a man and a citizen, the development of the sentiments of liberty, equality and fraternity.

3. In Elementary precepts of health, and exercises useful to physical development. Religious instruction.

The parent who will neither provide education for his child nor avail himself of the gratuitous instruction offered by the State is guilty of an offence, and punishable by fine and suspension of civil rights.

SMALL POX.—Cases of Small Pox have appeared at Negombo. So says a correspondent of the *Obs.*

THE LATE REBELLION.

Sir Anthony Oliphant, in his address to the prisoners at the late Sessions of the Supreme Court in Kandy attributes the rebellion to the discontent of the Headmen and priests. He says "this rebellion was hatched by head men or priests or both by head men and priests." "The priests and headmen, as the evidence discloses, took the most active part in inciting the people," who were driven to it like a flock of sheep. "No one can doubt, says he, "that this rebellion has been got up by Koralles, Aratchys and priests, and that the common people were exceedingly passive in the transaction." He does not appear to think that the imposition of the late taxes had much to do in causing the rebellion. "The expense of half a crown for the registering of a gun and one shilling for the licence to keep a dog, and also the expense of three shillings a year which is imposed by the Road Ordinance, would fall most heavily upon the poor people, whilst these sums, amounting in all to six shillings and six pence a year, would fall lightly upon Koralles and Aratchys."

—And yet, the people, upon whom the taxes fall so heavily, made no rebellious movement, of themselves; it was the Koralles and Aratchys, upon whom the taxes would be no burden, that instigated the rebellion. The *OBSERVER*, however, maintains that without "a series of new, offensive, and really burdensome taxes the discontent of the headmen and priests would not have ripened into open revolt."—It appears that one of the Headmen, Kandipolly Bandy, was giving information to Government of an intended attack on Kurnegalle, while at the same time he with others, was instigating the attack.—Let the people learn from this, what they may expect from their priests and headmen, when they engage, at their instigation, in efforts to subvert the Government.—The Chief Justice expresses his views of the guilt and baseness of the Headmen who had been on trial before him in the following language:

"Prisoners, you are far from being equals in guilt. The justice of the country requires that some severe examples should be made of you, that all the inhabitants may know that the crime of high treason cannot be passed over lightly; and really when one considers what the guilt of some of you is, it must be apparent that your crime is very great indeed; on some of you and on others who have not yet been apprehended, lies the blood that has been shed on this occasion; had it not been for you chief people who stand there and those of you who have not yet been apprehended, the common people would never have lost their lives nor risked them; you, and others of your head men have to answer for the lives of more than a hundred of your fellow men. I see not the difference between your having caused them to lose their lives or destroyed them yourselves, and you behaved to them in a most cowardly manner, for you not only incited them to riot by persuasion, but you actually compelled them to join you by threats and menaces. You have threatened to burn their houses and to give their families to Rhodias. Then you bring them before the troops like sheep to be slaughtered and upon the troops opening their fire you are the first to run away."

CAPTURE OF THE PRETENDER.—The Pretender was captured at Matelle, on Thursday night the 21st Sept. by a detachment of 6 Rifle men in undress, and has been conveyed to Kandy. It is said that he has made disclosures implicating great numbers of head men in the conspiracy, and that he himself was put forward, at the instigation of others, and under the promise of a reward, to see what could be made of a rebellion, and in case it had been successful, he was to retire, and the real king, Sonbrayoh Rajah, of Colombo, was to be invested with royal authority.—We shall be curious to see the upshot of this matter, when the facts are all out.

The 17 prisoners convicted of conspiracy against the Queen, and sentenced to be hung but recommended to mercy have had their sentence commuted to banishment for different periods.

Martial Law has been abrogated in the Kandian and Kurnegalle Districts, by order of His Excellency.

RESULTS OF THE LATE PUBLIC MEETING AT COLOMBO.—Nearly £400 were subscribed at the late Public meeting in Colombo, to assist young men out of employment in the island to proceed to Australia. The assistance is tendered in the way of a loan to be repaid by the parties to the Treasurer of the Friend-in-Need Society, when they are able.

NEW DRAFT ORDINANCES.—The Government Gazette, announces four Draft Ordinances, which it is intended to bring before the Legislative Council.—

To provide for the extension to certain places in the

island of certain of the provisions of the Ordinance No. 17. of 1844.

To amend in certain respects the Ordinance No. 9. of 1848, entitled "to require the Owners of Dogs to take out Licenses for the same."

For making provision, in certain respects, touching the admission of Advocates and Proctors; and for the annual registration of practising Proctors.

To indemnify the Governor and all persons acting under his authority for certain acts done during the existence of Martial Law in certain parts of this Island.

FIRE.—The temple of Alwaswamy, at Tallipooram Wadermaratchy, was set on fire by a burning rocket on the 4th inst. and wholly destroyed, except the domed apartment, inhabited by the idol

LEGISLATIVE COUNCIL.

The Legislative Council met Oct. 2d, at 1 o'clock amidst the usual ceremonies, and a concourse of Ladies and Gentlemen.

New Members were sworn in—Mr. Wodehouse as Govt. Agent for the Western Province; Mr. Vane as Collector of Customs; Mr. Jas. Swan as one of the Unofficial Members and Mr. Gibson as Clerk to the Council.

The Governor then read the following Speech:

GENTLEMEN OF THE LEGISLATIVE COUNCIL:—Since the close of the last Session of the Legislative Council, important events have occurred in this Colony, to which I desire briefly to call your attention.

You are already aware that in certain portions of the Kandian Districts, the evil designs of ambitious individuals taking advantage of the casual as well as traditional influence of their position over an ignorant population, have induced them to array themselves in open hostility to the Government; actual encounters have taken place with Her Majesty's Forces which have terminated, as might be expected, in the entire defeat and dispersion of the insurgents, and must have convinced them of the utter hopelessness of armed resistance to Her Majesty's authority.

It is satisfactory to me to be able to announce to you, that the individual who on this occasion was set up as the Pretended King, has now been captured, and that not only have many of his partisans and followers been already brought to punishment, but important disclosures have been made which will I hope suffice completely to establish the guilt of the originators of the late conspiracy.

It is my earnest desire that the operation of Martial Law shall be terminated without delay; for I have every confidence that the energetic measures which have been already successfully adopted, will suffice to prevent any renewal of the late treasonable attempts.

To the rapid and vigorous movements of Her Majesty's Troops so ably conducted by the officers entrusted with their command, and to the prompt declaration of Martial Law in the disturbed Districts must it be attributed, that the actual Insurrection was confined within very narrow limits.

That future doubts and difficulties may be avoided, a Bill of Indemnity will be laid before you, for all bonafide acts done by the constituted authorities during the existence of Martial Law. Papers connected with this subject will be presented to you.

The slight and passing excitement which has been raised in some other parts of the Colony, arising from a variety of causes and misapprehensions, will not I trust be again renewed. I am persuaded that the feelings of the mass of the people will continue to be at all times peaceable and loyal.

I am happy to inform you that of the 24 Ordinances which were passed during the last Session, 19 have already received Her Majesty's confirmation. I shall have occasion to submit for your consideration, a few slight amendments in the details of some of these Ordinances, which will I hope be calculated to improve and facilitate the operation of them.

At a period of general Commercial difficulty throughout the world, Ceylon could scarcely escape the effects of an universal crisis. But it is gratifying to me to be able to state to you, that the net Revenue of the year ending 31st Dec. 1847, exceeded that of 1846 by the sum of about £24,000, which was in a great measure due to an increase in the receipts from Customs. On the other hand, the comparative expenditure for the same period was in reality somewhat less in 1847 than in the previous year.

But notwithstanding the improved state of our finances for the past year as compared with that of 1846, the fact cannot be withheld from you, that the Revenue of the year 1847 fell short of the expenditure within the same period by the sum of about £58,000, although every effort has been made since my assumption of the Government, to restrict the expenditure within the narrowest possible limits. The surplus revenue accumulated in more prosperous periods has at length become exhausted.

It is however consolatory to find, as will appear from a statement which will be laid before you, that the Revenue for the first six months of the current year has exceeded the Expenditure for the same period by the sum of £14,594. 12. 9. But heavy expenses will have been incurred on account of the military operations since that period; and it will be obvious to you that means must be found, by a rigid curtailment of outlay on the one hand, and by the most cautious efforts to improve our Revenue on the other; so to adjust our finances that the proper equilibrium may be constantly maintained between the income and the expenditure of the Colony.

Upon this subject, communications will shortly be submitted to you; and I am happy to be able to announce to you that it is the direction of Her Majesty's Government, that the entire expenditure of the Colony, fixed as well as contingent, shall be brought under the review of the Legislative Council.

The depression under which the Colony is at present suffering in common with other parts of the world, will I trust gradually give place to more cheering prospects. I can perceive no ground for despondency.

The abolition of the export duties will afford some relief to the Agricultural and Commercial interests, although at a sacrifice to the public revenue; and I feel confident that when the temporary depression shall have passed away, the pros-

pects of the planting interests generally will revive, and that new sources of industry and advancement will be developed.

I trust that no efforts will be wanting to secure the lasting peace and tranquility of the country, so essential to the welfare and prosperity of the people.

I confidently rely upon your loyalty, and your anxious desire to co-operate with me at all times in the adoption of such sound and wholesome measures as will be calculated; under the blessing of Providence, to secure the happiness and contentment of all classes of the inhabitants.

OVERLAND INTELLIGENCE.

Intelligence from Europe to August 24, is brought by the last Mail.

Her Majesty was to prorogue Parliament on the 1st of September. Petitions have reached the Queen from several parts of the country praying that Parliament may sit *en permanence* until measures fitted to meet impending calamities shall have been passed. The vacation, it is said, will be a short one.

The rebellion in Ireland appears to be at an end. Lord Hardinge has returned to England, after having made necessary arrangements for the security of the South of Ireland in the case of any future rising.

The rebellious spirit of the people though silenced, is not subdued, and winter is looked forward to with fear.—To aggravate these evils, the potatoe crop has again failed, and famine will soon stretch her gaunt wings over the habitations of the people.

A Chartist conspiracy had been discovered in England "whose avowed intention was nothing less than to reduce London, Liverpool and Manchester to ashes, and under the cover of the night to carry out a general scheme of assassination. The vigilance of the Police of the metropolis and of the great manufacturing towns, has fortunately brought this wicked organization to light, and has succeeded in crushing it at the very moment which the anarchists had chosen for the execution of their designs."—Pikes, pistols loaded to the muzzle, daggers and swords with edges sharpened, spear heads, ball cartridges, quantities of powder, and even tow balls and lucifers found on the persons and residences of the conspirators, indicate the means they were preparing to use for the accomplishment of their nefarious purposes.

France continued quiet. General Cavaignac has declared his intention to adhere to a pacific policy in regard to European affairs, as best calculated to restore public credit, industry and confidence to France. France and England had entered into negotiations, as mediators for the peace of Italy, and if they can succeed in that object, they will extend their intervention to settle the differences, between Denmark and Germany. The Austrian army had taken possession of Milan. Charles Albert had been obliged to capitulate with the Austrian general, and was allowed to retire without molestation to Alessandria.—The Austrian General Welden had wantonly besieged and bombarded Bologna, a proceeding which had called forth a vigorous protest from all the foreign ambassadors at Florence, and it is said the Austrian Government have disavowed the act and recalled the General.

The Emperor of Austria had returned to Vienna and was well received by the people.

The President of the German Parliament had officially announced the names of the newly appointed ministers. The Prime Minister, Prince Leiningen, (son of the Duchess of Kent by her first marriage) has issued a Manifesto on taking Office in which he openly asserts the necessity of absorbing all the independent States of Germany if any thing like a real union would be effected.

Intelligence is received from the U. States to the 2d Aug. The Congress was to adjourn on the 14th August after one of the most protracted sessions on record. The territorial Government Bill, proposed in the Senate, and sent up for discussion in the House of Representatives, intended as a compromise measure between the two antagonist parties on the slavery question, was laid on the table by the House, by a vote of 112 to 97, and the general opinion seemed to be, that no measure at all countenancing the existence of slavery in any portion of the new territory would obtain the assent of the House.—The American troops have all left Mexico, and that country is again delivered up to its own laws and rulers.—In Yucatan the whites were rapidly succeeding in overcoming the Indians.

The Blacks in Cuba, and others of the West India islands had risen in rebellion against the Governments.

The shortest passage on record between Boston and Liverpool was made by the *Europa* in ten days and eight hours.

TO CORRESPONDENTS.

"Love Truth" is too fiery in his expressions to be useful. We must endeavour to instruct with "meekness," "those who oppose themselves" to the truth. It is one of the weightiest objections to the Roman Church, that she persecutes with unrelenting hatred any of her members, who by their own convictions of truth are led to forsake her Communion.

FOR SALE.

On Monday the 16th inst. at 8 $\frac{1}{2}$, A. M. will be sold by Public Auction that desirable residence, situated on the Esplanade, the property of Mrs. Henry Smith.

Jaffna, 2d Oct. 1848.

BATTICOTTA SEMINARY.

Candidates for the new class in the Seminary will be examined on *Tuesday next*, the 17th inst. All who hope to enter the Seminary with this Class should present themselves for examination on that day.