

MORNING STAR.

Jaffna, September 14th, 1848.

ORIGINAL THINKING.

The beneficent Creator has connected a pleasure with the simple exertion of our intellectual faculties, and this pleasure ever accompanies and mitigates whatever pain is experienced in the mind's severest conflicts. The process of reasoning and the steady progress of the understanding towards a logical conclusion, awakens a most pleasurable interest; and when the clear and demonstrative conclusion is arrived at, the interest frequently rises into a joyous excitement. And then there is the peculiar satisfaction of looking over your intellectual treasures, and feeling that they are yours—that you have an original right and proprietorship in them,—they have your mark upon them. Although the materials of these treasures may be possessed by you in common with many others, yet they have all passed through the mental process of appropriation,—they have been melted down in the glowing furnace of your own mind, and reformed and stamped with your own individuality,—they bear the image and superscription of the living spirit that thinks and burns and glows within. Hence the original thinker carries about with him a pleasing and elevating consciousness of inward power; of resources independent of the vicissitudes of the outward world. Deprive him of all extraneous sources of instruction and knowledge; shut from his view the bright heavens and the green earth; take from him his most valued possessions—the lofty and inspiring productions of congenial minds; incarcerate him in a dungeon where no ray of daylight can reach him. What then? He can turn to the world within, and listen there to voices of a higher wisdom, and drink at fountains of richer knowledge, bubbling up from the clear depths of his own spirit, than ever he heard or tasted without. He can create a brighter heaven and a greener earth than those of which his senses are deprived—where a more glorious sun sheds clearer splendors, where landscapes smile in livelier green,—where more inviting groves are waved by gladder breezes, and resound with sweeter songs. As to books, give him pen, ink, paper and lamp, and he will make a book which a world shall read enraptured. Some of the most extraordinary productions of the human mind, which have delighted and instructed generation after generation, came from men of deep original thought, while immured in dungeons. And finally there is a lofty pleasure, which none but the original thinker feels, in the consciousness of being engaged in the sublime pursuit of fulfilling his individual destiny. Original thought is, “the stirring of the dignity within us,” and every throes and every heave advances our whole nature towards the dignity of angelic intelligences.—*Dr. Eaton.*

THE WAY GRACE WOKS.

Grace does not stand upon the distant mountain-top and call on the sinner to climb up the steep heights, that he may obtain its treasures; it comes down into the valley in quest of him, it stretches down its hand into the very lowest depths of the horrible pit, to pluck him thence out of the miry clay. It does not offer to pay the ninety and nine talents if he will pay the remaining one; it provides payment for the whole, whatever the sum may be. It does not offer to complete the work if he will only begin it by doing what he can. It takes the whole work in hand, from first to last pre-supposing his total helplessness. It does not bargain with the sinner, that if he will throw off a few sins, and put forth some efforts after better things, it will step in and relieve him of the rest, by forgiving and cleansing him. It comes up to him at once, with nothing short of complete forgiveness as the starting-point of all his efforts to be holy. It does not say, “Go, and sin no more, and I will not condemn thee;” it says at once, “Neither do I condemn thee; go, and sin no more.”

TRUE HEROISM.

“Is there no heroism in the statesman, who, against the torrent of popular infatuation, still stands by his country? Is there no heroism in the missionary and philanthropist—the preacher who seeks the heathen in the dens of the savage, and the physician who encounters the perils of pestilence and all the bloody ministrations of his art, at which even the brave turn pale? Undoubtedly the truest examples of heroism are displayed—or, rather, they are concealed—every day and every night, by men—ay, and by women—of all classes and under all circumstances, in the commonest duties of life. The broken merchant, the ruined manufacturer, the widow who toils for her children, and the wife who watches by the deathbed—these and a thousand others, may exhibit, in the performance of duty under adversity, examples of fortitude more truly heroic than are witnessed on fields of victory. Courage and wounds are the merits of the soldier; but there are wounds of the spirit harder to bear than any that are ever struck upon the body, and there is a moral or religious courage needing a greater heart to sustain it than is required for the struggle for glory.—Let us

always remember that heroism is not the exclusive virtue of heroes.”—*North American.*

EXTREME CHARACTERS.

Some persons are all for charity, meaning by the term a spirit of allowance towards the faults and crimes of others. Christ, they say, commands us not to judge; but they do not observe that there are things which we can see without judging, and which, as they display their own iniquity, ought to be condemned in the severest terms of reprobation. Charity will cover a multitude of sins—not all. The dearest and truest charity will uncover many. Opposite to such, we have a tribe of censorious Christians, who require us to be bold against sin, who put the harshest constructions on all conduct, scorching and denouncing as surely as they speak. If they could not find some sin to denounce, they would begin to have a poor opinion of their own piety. These could not even understand the Savior when he says, “neither do I condemn thee.”

Dr. Bushnell.

POPE PIUS IX.

I have just been presented to the much celebrated Pope Pius IX., who is a very dignified and interesting man; I neither kissed his toe nor his hand, nor did he kiss mine, but he bowed to me very politely, and I to him. Several who were presented at the same time with me, being Roman Catholics, knelt down very devoutly and kissed the cross on his foot. He has much benignity marked in his countenance, and I should judge from his appearance, that he has a good degree of decision and firmness. He was born the 13th of May 1792, and is, of course, about two months older than myself.

He is certainly a very remarkable man, but I think that we must wait a little longer, before giving a decided opinion with regard to his object in certain measures he is adopting.

I have also had an interview twice today with a priest, who is an intimate friend of the Pope, goes hand in hand with him in his plans of reform, and is one of the most influential men in Rome. His name is Ventura. I had a letter of introduction through some of my Paris friends. This morning I had a long conversation with him on various subjects which interest the heart of every Christian, and among others that of religious toleration. He said to me, what I afterwards told him was worthy to be written in letters of gold, that—“The only evangelical means of propagating Christianity is the preaching of the word of the Gospel.”

Padre Ventura says the Pope is not afraid, is decided, and will go on with what he has begun. Padre Ventura is also of the same age with myself. He appears to be a very intelligent man, and I am told here that he is a very powerful speaker.—*Dr. King, 1847.*

The Pope in order to avoid the responsibility of a somewhat pithy article in a journal, deposed the Censor, who had suffered it to pass. Immediately the editors of the seven principal papers in Rome declared that their editions would cease to appear until the liberal Censor was restored to his place. The Pope yielded and restored the Censor. It is one step towards the abolition of a preventive Censorship. The Pope is ready to take back some prerogatives he has given, but at his first retrograde step, the popular disapprobation was so strongly manifested, that he was obliged to yield, in order to lead. Sooner or later he will endeavor to pause, but proving unequal to resistance, a revolution must follow.—*Dr. Baird, 1847.*

HOW TO MAKE HAPPY MARRIAGES.

The Rev. Phillip Henry used to give two pieces of advice to his children and others in reference to marriage. One was, “Keep within the bounds of profession.” The other was, “Look at suitability in age, quality, education, temper,” &c. He used to observe from Gen. ii. 18, “I will make him an help-meet for him;” that where there is not meetness, there will not be much help. He commonly said to his children, with reference to their choice in marriage, “Please God and please yourselves, and you shall never displease me;” and greatly blamed those parents who conclude matches for their children without their consent. He sometimes mentioned the saying of a pious gentleman who had many daughters: “The care of most people is how to get good husbands for their daughters; but my care is to fit my daughters to be good wives, and then let God provide for them.”

Simplicity alone can unchrysalize formalism.

WITH WHAT SORT OF PEOPLE ARE WE SAFE?

Years ago, the writer was travelling with some six or seven persons, strangers to one another, and either nominal Christians, or avowed unbelievers. One was a sea-captain. He had many good qualities characteristic of seafaring men; but then he was very profane, and was constantly sneering at religion and uttering deistical sentiments.

During the day, the captain, in giving his history, had stated himself to be a widower; and that now, after a long absence, he was returning home, expecting to find his two daughters, his sole family, well and happy.

The writer, while replying to some ordinary slang of infidelity about the hypocrisy of religious people at length addressed the seaman thus:

“Captain, you have two darling girls at home, their age renders you anxious: come, be candid; when you go to sea, do you leave your girls with your infidel friends, or with your Puritan neighbours?”

“Young man,” replied the captain, “I shall tell the truth; I always trust my girls with the Puritans. I do not feel as if they could be safe any where else.”—*Am. Messenger.*

OLIVER CROMWELL.

The recent work by Carlyle upon Cromwell is a marvel. It is a marvel in itself, and has produced a still greater marvel in having convinced the Blackwood writers that Cromwell was not a hypocrite. His magazine says that the perusal of Carlyle's volumes will disabuse any candid and intelligent mind of this hypothesis.

TIMELY REBUKE.

One Sunday a lady called to her little boy who was tossing marbles on the side walk, to come into the house. “Don't you know you shouldn't be out there, my son? Go into the back yard, if you want to play marbles—it is Sunday.”

“Well, yes; but ain't it Sunday in the back yard mother?”

THE REBELLION.

The Priest Kahalle Unnanse, who anointed the pretended king, has been taken, tried, condemned and shot.—Ten of the convicted Rebels have been transported on the steamer *Inflexible*. Martial Law has been withdrawn from a part of Kandy.—Government continue to offer rewards of £150 for the apprehension of the pretender; and £100 for the apprehension of his brother—and have published a description of their persons—(see last page.)—Four persons have been convicted and shot at Koralgalle.

MISSIONARY.—Messrs. Spaulding, and Percival, and Mr. and Mrs. Cope, sailed for Madras on Tuesday the 29th ult. and arrived there on Thursday, P. M. the 31st ult.—The first two, have gone for objects connected with the revision of the Tamil Scriptures and expect to be absent about 6 weeks.—Mr. and Mrs. Cope are on their way to the U. States on account of protracted ill health.

REV. D. POOR.—Letters were received by the last Overland Mail from Rev. D. Poor, and his company who sailed on the *Severn*. They had arrived safely in England, and Mrs. Whittlesey had embarked for the U. States on the Packet Ship *Gladiator*.—Mr. Poor would stay a short time in England and proceed by Steamer to the United States about the middle of August.

AMERICAN BOARD OF MISSIONS.—The Treasury of the American Board is \$60,000 in debt, and it is thought it will be necessary to curtail the expenditures of their missions.

DENTAL SURGERY.—Dr. Miller, we perceive, is about to leave the island. All therefore requiring his aid to supply dental defects, should lose no time. They will find Dr. Miller ready to meet all cases and consider all circumstances.—*Obs. Aug. 28.*—Dr. Miller expects to be in Jaffna about the 20th inst.—(see notice on last page.)

CATTLE STEALING.—Complaint is made by a number of Subscribers of a sort of systematic Cattle Stealing, being pursued under respectable patronage, in the western part of Manepy and Navarre to the great loss and inconvenience of the people.—The Vidahns should be on the alert, and detect the rogues.

OVERLAND INTELLIGENCE.

The last Overland mail has brought intelligence from England to the 24th July.

Ireland was in a state of impending conflict with the Government, and the most vigorous measures have been adopted by the Government to meet the crisis. Parliament have passed a Bill authorizing the Government to arrest any persons suspected of *sedition*; the *Habeas Corpus* Act (right of Bail) has been suspended, and all persons not duly qualified may be compelled to deliver up their arms.—It is supposed the execution of these measures will be resisted, and a bloody conflict ensue, which must end in the triumph of the Government, and the increased exasperation of the Irish,—who may be conquered—but not subdued.—Much dissatisfaction is expressed at the inefficient proceedings of Parliament, which after a session of nearly nine months has produced “not one single Legislative measure of any permanent importance.”

FRANCE, since the insurrection mentioned in our last No. had continued tranquil. General CAVAIGNAC had succeeded in forming an energetic and able Administration and public order and quietness was restored.—The Assembly was proceeding with the discussion of the Articles of the new constitution.—The proposal to confiscate the private property of the late king, was almost unanimously rejected by the Assembly.

The German Parliament at Frankfort have passed a law for the establishment of a central Executive Power, in the person of a Regent or Lieutenant General of the Germanic empire, who is to be himself irresponsible, and is to exert his power by means of Ministers appointed by himself, but responsible to the National Assembly. The Arch Duke John of Austria, has

been elected to the office by the large majority of nearly 400 votes. The kings of Prussia, Bavaria and Saxony, it is said, have written to the Arch Duke expressive of their satisfaction at his appointment. The Arch Duke has resigned the regency of Austria, committed to him by the Emperor, and assumed the functions of his new office of Regent for the Germanic empire.—The Austrian capital was left literally without a sovereign, a regent, or a Ministry, and the Empire is beset with increasing difficulties.

The Slavonic races on the Danube are gradually putting forth their strength, while Hungary is struggling for independence.

Prince Bibesco, the Hospodar of Wallachia has resigned, and his Pashalic has become a Republic.—A constitution has been proclaimed.—The President is to be elected for a term of five years.—The Greek convents have been suppressed—the Jews emancipated—and all titles of nobility abolished.—The Russian General DUMAMEL on hearing of this intelligence crossed the Pruth with an army of 10,000 men, and marched upon Jassy, the capital of Moldavia, for the alleged purpose of preventing any outbreak in that country. The Moldavians have protested to the Sultan against this proceeding on the part of Russia, which is regarded with so much suspicion, by the Governments of France and England, that they have each determined to send a squadron of observation to the Black sea, to watch the movements of Russia in that quarter.

The Armistice concluded between Prussia and Denmark has been rejected by the Duchies, and it is supposed the war will be immediately recommenced.

SPAIN is in a state of wretched civil strife and for aught that appears, will remain so.

The cholera was prevailing with fearful violence in Russia and Moldavia.—It is said the use of Naptha, had been singularly efficacious in the treatment of the disease.

The Duke of Genoa, second son of Charles Albert, has been proclaimed king of Sicily by acclamation.

From the United States we learn that peace with Mexico had been ratified,—and the army was leaving the Mexican territories—to the grief of some of the inhabitants, who anticipated scenes of internal discord and violence on their departure.—The prospects of General Taylor for the Presidency were flattering.

To the Editor of the Morning Star,

SIR,

A series of very interesting articles appeared in your valuable publication of 1842, under the heading "Hinduism unmasked;" but for some reason or other were unfortunately discontinued. The benefits arising from publications of that nature are too obvious to be pointed out, and since the educated part of the Native community will shortly range at the head in constituting public opinion the Hindu religious ceremonies will also soon become unpopular and abandoned.—The articles above alluded to being chiefly intended for the information and reformation of the educated natives who would be enabled, under the blessing of God, to effect a speedy change, it is of the highest importance that the subject be taken up and continued. Another circumstance which calls for its resumption is the extraordinary movement among the Hindus of Jaffna who put forth their energies to fortify Hinduism against the attacks of Christianity and rally round their banner of Hindu writings and being full of wrath, cry out, saying, Great is the Siva of the Hindus.

We conceive in our humble opinion that you will do a great good if you cause the articles referred to be reprinted in your ensuing Nos. and the subject continued as it seems to be peculiarly applicable to the present eventful period, in which the enemy sensible of its ultimate defeat and overthrow musters all its forces to make itself formidable and to defy the power of Christianity.

By so doing you will highly oblige all those directly interested in the welfare of Jaffna and benefit the heathens who are beginning to see things in their real colours.

Jaffna, 18th Aug. } Yours,
1843. } A NUMBER OF CHRISTIANS.

[For the Morning Star.]

HINDUISM UNMASKED.

Scanda Purana Masatta, section, verse, 25.

CAUSE OF ECLIPSES.

"The two thieves who had eaten of the Ambrosia having worshipped the feet of Iswera who wears the garland of Punnai flowers and the snake, took the nature of black and red serpents, and obscured, in the sky, the sun and moon who had exposed them."—This is the popular Hindu account of solar and lunar eclipses, but the verse not giving a distinctly full account, I shall briefly state it. In an exploit achieved in times of old by Soorars, (சூரர்) and Asoorars (அசூரர்) in churning the sacred sea of milk and extracting the ambrosia thereof for the entertainment of gods, two Asoorars, having disguised themselves, attended with the gods and on the occasion of ambrosia being distributed to them by Vishnu, they also received each a share and on the instant of their eating it, the sun and moon exposed them to Vishnu, who with the ladle he had in his hand severed their heads from their bodies before the ambrosia they had swallowed had descended into them; but seeing the heads rendered immortal by taking the ambrosia, Vishnu tossed them with his foot to the sky where classing themselves with the seven Hindu planets one took the nature of a black serpent called Rakoo and the other that of a red serpent called Kathoo (the two imaginary nodes of the moon's orbit) and there they devour, swallow or bite the sun and moon in revenge of what they suffered from their former act in exposing them.

The author of this account has endeavoured to render it probable and thereby credible to a superficially looking people by the following particulars.

1. In calling them planets (Moon's nodes) whose

motion or place becomes a necessary element in calculating an eclipse and renders it indispensable that the luminaries come in contact or near enough to suffer eclipses.

2. In calling them serpents as the disc of the luminaries when eclipsed appears affected with something circular, the semi-circular lips of a serpent would present the same appearance when they grasp them in.

3. In calling them black and red serpents, as in the solar eclipse, the eclipsed part appears black and in the lunar, it is red.

These perhaps are the leading features of probability about the account, and combined with the supposed divine character of the Purana which sets it forth, it is implicitly believed by the Hindus and in sympathy with the mortal sufferings of the luminaries by the serpents, they bathe and purify themselves directly after an eclipse is over, just as they are bound to do by the ceremonies connected with the obsequies of their friends.

Such is the irrational account of the solar and lunar eclipses based upon the authority of the Scanda Purana; now let the defenders of this system, come forward and prove the truth of the account, that the moon's nodes are not imaginary points but black and red serpents and that there exists certain enmity between them and the two luminaries.

A very little scientific knowledge of astronomy is sufficient to establish the true philosophic way of accounting for the occurrence of eclipses, and many a native youth is taught by demonstration that the solar eclipse is caused by the interposition of the moon between the sun and the earth; and the lunar, by the interposition of the earth between the sun and the moon, and the elucidation of the principle is so simple that any sensible native can understand and be convinced of the truth.

Now then what shall we say of the Hindu system? It is either of divine origin or of human. It cannot be of divine, because the account given is irrational and false and unworthy of God's moral character; and it is therefore of human origin.—It is not the work of philosophic men, because it evinces any thing but philosophy, nor is it the work of good men even, because the account is a pure fiction, and the production of a base and corrupt heart. Is Scanda Purana a piece of God's revelation? What! that pack of foul lies!—that stock of ludicrous and nonsensical fooleries!—that parcel of unconstructive and obscene fables! nay, that quintessence of hellish cupidity—that master piece of the "Father of lies," which holds millions of immortal souls in iron bondage to a hell-born Religion, framed to lull the sensual man in the enjoyment of his wicked pleasures, by opening free and full the flood-gates of vice and corruption, by setting up, for man's adoration and example a multitude of Gods of the basest and filthiest character imaginable, and inevitably hurling down its unfortunate votaries to the regions of endless despair and everlasting woe!!

Such is the character of Scanda Purana and such is the pride of the besotted and deluded Hindu who upholds and recommends it.—O how fiendish and cruel is the originator of this Puranic system in daring to set up such base and shameful lies for principles of philosophy or articles of religion! Nay, how awfully cruel and wicked are those educated youths of Jaffna, who by a knowledge of correct science and true religion are enabled to view the Scanda Purana as a piece of foolish and hurtful romance, and nevertheless, for the smile or frown of their uninformed and insignificant friends cowardly weigh the anchors of principle and decision and allow themselves to be driven by the tide of heathen public opinion, and do either associate with them in rubbing ashes and studying or hearing the said Purana or calmly connive at their doing so without a word of remonstrance to show their folly and utter destruction!!! But let them remember that such shall be beaten with many stripes.

Let God in his boundless mercy condescend to awaken the deluded Hindus to a practical sense of their imminent danger, and bring them under the wholesome influence of the glorious Gospel of the lowly Jesus and to the saving knowledge and acceptance of Christ crucified.

Jaffna, Aug. 18, 1848.

A SUBSCRIBER.

DENTAL SURGERY.

Dr. MILLER will be in Jaffna about the 20th of this month.

Colombo, Sept. 5, 1848.

NOTICE.

ONE HUNDRED AND FIFTY POUNDS reward offered for the apprehension of DAVID, the Pretended King.

Height 5 feet six inches—age about 35 years, colour tawny—grey eyed—and the beard cut, but has mustachios. He went formerly by the name of Alludenia Banda or Gongalagode Tikery Banda, Paliagode David

also Kapurubastebandalagey David Vederalle. He is supposed to be a Native of Pellaogode of the Jagereroo caste. He is married to a Kandyan woman in Alludenia or Kamboradenia in Odoonowere, he served in the Police in 1842 under Mr. DALZIEL.

ONE HUNDRED POUNDS reward offered for the apprehension of his Elder brother DENIS.

Height 5 feet 3 inches only—age about 40 years, colour very fair inclining to tawny, has large whiskers, his right arm above the wrist is marked with some indelible blue ink like the Malabars and there is a line made of the same ink right across the forehead, his teeth are filed, he goes by the name of Alludenia Banda or Gongalagode Banda or Kapurobastelagode Denis Appoohamy, and is occasionally engaged in bringing provisions from Colombo in Carts—In the low country he goes by the name of Denis or Jawa. He was tried in 1843 for high treason in Badulla and acquitted for want of sufficient evidence.

By His Excellency's Command,
W. MORRIS.

Act. Asst. Col. Secy.

Colonial Secretary's Office,
Colombo, September 2d, 184d. }

அறிக்கைப் பத்திரம்.

தப்பறைந்தனமாக இராசாவென்று வந்தநா
வீது என்னவன் அங்ககதற்புழநலியன்,
ஒராயிரத்து ஐநூறு ரூபாய் நன்கொ
டைவாக்குப்பண்ணப்படுகது.

உயரம், ஐந்து அடியும், கூ. அங்குலமும்
வயது, ஈழம். நிறம் பொதுநிறச் சிவலை பூ
ஞ்சற் கண்ணுடையவன் தாடிவெட்டப்ப
ட்டபொதைக்கும்மேல்வீசையிருக்குது.மு
ன் அளுதேனியவண்டா அல்லது கங்கலா
கோடை டிக்கிரிவண்டா பெலியகோடை
தாவிதேன்றுங் கப்புறவஸ்தவண்டாலாகே
தாவிதவேதருஜையென்றும் பெயருடையவ
ன் இவனுடைய ஊர் பெலியகோடையே
ன்றும் சாதியில் அக்குறுவனென்றும் அனு
மான உடறுவரையில் அளுதேனிய அல்ல
துகம்பாவாதேனியவிலொரு கண்டியானிக்
கலியாணம்பண்ணி இருக்கிறவன். சூஅ
ராசும். ஆண்டில் டல்சில் துரையின் கீழா
கப் போலிகத்தியோகத்தில் இருந்தவன்.

அவனுடைய தமையன் தேனிசென்றவன் அ
ங்கக தற்பு.

ஆயிரம் ரூபாய் நன்கொடை கொடுக்க
ப்படுக.

உயரம், ஐந்தடியும், மூன்று அங்குலமும்
மாத்திரம், வயது நாற்பதளவு பொதுநிற
ச்சாயலான வெளுத்தநிறமுடையவன்பெரி
ய கன்னவீசைகளுடையவன் முன் கைக்
குமேல் வலதுகையிற் தமிழரைப்போற் ப
ச்சைகுத்தியிருக்குது நெற்றியிலும் நேரே ப
ச்சைக்கீறுகுத்தியிருக்குது இராவப்பட்ட ப
ல்லுடையவன் அளுதேனியவண்டா அல்
லது கோங்கலாகோடைவண்டா அல்லது
கறுப்புவஸ்தலாகே தேனில் அப்புவாமியே
ன்றழைக்கப்பட்டவன் வண்டில்களிற்
கண்டிக் குச்சிலதருணங்களிற் பண்டம்பா
டிகளேற்றிக்கொண்டு வருகிற தோழிலில்
ஏற்பட்டிருந்தவன். கீழ்காட்டில் தேனில்
அல்லது யுவாவென்ற பெயர்கொண்டேழை
க்கப்பட்டிருந்தவன். சூஅராசும். ஆண்டில்
வதுளையில் இராசவிரோதக் குற்றஞ்சாற்
றினபெரில் விளங்கப்பட்டுச் சாட்சி யொப்
பனை போதாதனியித்தியம் விதேலையாக்க
ப்பட்டவன்.