

# உதயதாரகை MORNING STAR.

PUBLISHED AT MANEY, CEYLON, TWICE EACH MONTH, AT TWO SHILLINGS A YEAR, PAYABLE IN ADVANCE.

யகம். புத்தகம், சஞ்சிகைக. துஅராகும் இல. வைகாசி மீ. அ. வ., வியாழக்கிழமை.—Thursday, May 8, 1851. [Vol. XI. No. 9.

## TERMS OF THE PAPER.

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

To Subscribers who receive the Paper by mail, each copy, exclusive 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 postal 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 two 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.

Advertisers will heretofore be inserted at the rate of 3 shillings a square, and for less than a square 2 shillings. At this rate each advertisement will be published in two successive papers, if so desired by the advertiser.

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

Communications should be post paid to receive attention.

- JAFFNA—THE MISSIONARIES.  
 POINT PEDRO—E. L. WHITE, Esq.  
 CATTAVELY—Mr. J. LAURENCE.  
 TRINCOMALIE—Rev. J. WALTON.  
 COLOMBO—Messrs. P. B. FERNANDO & SONS.  
 KANDY—Mr. L. LAWTON.  
 TRANQUEBAR—Mr. JEREMIAH ADAMS.  
 BATTICALOA—Rev. J. GILLINGS.  
 MADURA—Rev. C. F. MUZZY.  
 ISLE OF FRANCE—Mr. GEORGE COE.

வட இலங்கையின் உணவல்லியன் குருமாள், துஅராகும். ஆண்டிற்குப் பிரசித்தப்படுத்திய நூற்றுப்பொத்திது.

அந்த இரப்போடுதெளிச் பிரதி ஒன்று நமக்குக் கிடைத்ததினால் நாம் அதை அநிகலிடுப்பதற்குள் வாசித்ததொத்திரமல்ல மிசியோனாரிமாணசை சீர்தந்தவர்கள் அல்லது அவர்கள் பலபலவன் வேறப்பியலர்கள் சகலரும் அதைக்கவனத்தடன் வாசிப்பதே மெது விடுப்பம். கனம்போருந்ரிய யோன் உலர்ந்தான் ஐயர் அவர்கள் திருக்கோணத்தொலயிற் சிறந்தமரங்கம் எதிலேயு தரையபடுதென்று எடுத்துக்காட்டும் நியாயங்காற் சிலவர்களு இவ்வளவின் எடுத்துச் சொன்னதற்கு இடமிருக்கிறதென்று எண்ணுகிறோம். திருக்கோணமைய மிகவுஞ்சிறு பட்டினமையினும், அந்தநாள் சாராய விற்பனையுக்கான சாபவடிகளும் முப்பத்தாறு. மிகச் சேர்ப்புதொகையான சளங்கனின் சவுக்கிச் சந்ரோவடித்திற்கும் ஆற்றல் நன்மைக்கும் முப்பத்தாறு சாபவடிகளுக்கே தவையா? இவ்வகை நெடுபடுகளை அகற்றிப்போடுப்படிக்கான சிலவர்கள் சீக்கிரம் உண்டுபடுமென்று விருப்பம் சந்திக்கிறோம். அரசாட்சியின் கனத்தக்கு இத்தை அகற்றப்போட வேண்டியிருக்கின்றது. உவாந்தியேறி உண்மையிருக்கின்றது. கோவரணமேந்தார் அதைத் தடுக்குப்பொருட்டுச் சில வழியகைகைய யுத்தியாய் ஏற்றுத்தெளிகிறார்கள். அதுவல்ல குடிவெறுப்பாத்தியிலும் அதிக கோடுதாய் இருக்கின்றது.

மேற்கொல்லிய உவாற்றலின் ஐயர் எழுதுகிறதாவது, " திருக்கோணத்தொலயின் இருக்கிற தயிருக்குள்ளே, சிறிந்துசமயத்தைய அனுசரிக்கிறவர்கள் மிகவுஞ்சிறு. இருந்த தயிரு, இங்கிலீசுக்காரரையே மாநியரிமைப் பார்த்து நெடுநாளாகப் பழகியுஞ்சிலர்மற்றதற்கு சிறிந்துநாளாக்கத்தைய அனுசரிக்கிறார்கள் என்பதற்குத்தித்து, மிசியோனாரின் அனுசூலத்தை விருப்பினவர்களாய் இங்கிலீசுக்காரரையே அநுகரித்துச் சாராயத்திற்கு, இந்தக் குறைவுக்கு விக்கரிப்பாடுகைய முதலியவைகளைன்றி, விசேஷமாக கோழும் ஒடுதாரகம் இருக்கிறது. அது இன்னதென்று காட்டுகிறார்.

இந்தத்தயுழி பழகின இங்கிலீசுக்காரராய், மிசியாய்ப்போர்க் சேவகர்களுந் கப்பற்காரராய், மிகுகளில், போக்சிப்பாண்களாய்சி சிலவரத்தயி, மற்றவர்களுடைய கடை, சிறிந்துநாளாக்கம் பம்புவிற்றற்கு முற்றும் விநோதமானதாய் இருக்கிறது. கப்பற்காரரின் அநுகரி குடித்து, வேறித்து, யமங்கித்து தியங்கித்து நெடுக்களுடைய கிடக்கக் காணுகிற து ஒரு புதினமல்ல. இப்போது இருக்கிறதினால், மலுத்துவாய் பதார்த்தப்படுகையத் தொடமலுயிருக்கிற இந்துக்களந் அலக்கநாமைய இவர்கள், குறாமையுடையோர்க், முன்னே உட்கள் ஊரவர்களை நன்னேறி

யில் நடத்திக்கொண்டு, பின் எங்களுக்குப் புத்தி போதிக்க வாரும்புகள் என்று சொல்லுகிறதற்கு ஒதுவாயிருக்கிறது. இப்படிப்பட்ட குடிசைகள், கிறிஸ்துவர்கள் அல்லவென்று அவர்களுக்குச் சொல்லுவோமானால், அது ஏரோப்பியராய் அற்புதகவாசிப்பர், அக்கிரமத்தை நடப்பிடுவதற்கு என்று சொல்லுகிறதற்குக் காலம் பார்த்திருக்கிறவர்களுடைய காத்திர நலையுமா? நுமையாது. இங்கிலீசுக் கப்பற்காரர் மதுவைய விருப்பி, தனியார் தாக்கோடு அதைக் குடிக்கிறதைக் கண்ட அல்லுரிற் பெருங்காளிற் சார், இதிலும் நமக்கு நயம்வருமென்று நினைத்து, சாராயத்தை உண்டாக்கிப் பரிமாறி வருகிறார்கள். இவ்வமாயம் பெருக்கிறிஸ்தவர்களாய் இங்கிலீசுக்காரரைய முன்மாதிரி, போக்சியமாய் இந்துக்களின் நன்னடையைக் கேடுத்தே! திருக்கோணமையிலும், அதின்கற்றுப்பற்றுகளிலும் இருக்கிற குடிசைக்களுடைய தோகை, எண்ணியும். சாராயத்தவரையோ முப்பத்தாறு. இங்கிலீசுக்கப்பல் வாதகாலத்திலே, குத்தகைகாரர் ஊரவர்களுக்கே விற்கப் பரியாசப்படுகிறார்கள். இதினால் உண்டாகுஞ் சண்டைகடறும், குடிப்பக்காரும் அநேகம். தமிழர், தாங்கம் காய்ச்சிந்துக்கு சாராயத்தை வாங்கிக்குடிக்கப் பழகுகிறார்கள். இதுவரவ வளர்ந்து வருகின்றது. இதை விரிக்கிறவர்களின் சிலர் உரோமானர் மாரக்கத்தவர்கள் இருக்கிறார்கள். இதுவோ பெரிய துக்கம்.

இதிலும் உடம்புக்கும் உயிருக்கும் பிரதானமான பணக் காணப்படுகின்றது. மேற்குத்தின்கையினுள்ள சாதியாருக்குள்ளே, சிறிந்துநாளாக்கம் பம்புவிற்றற்கு விநோதமாய் இருக்கிற இந்த மதுபானமே, இந்த ஊரிலும் பங்கப்படுத்தக்க விதமாய் விளங்குவதற்குறிது. மிசியாய் இது கீழ்க்குலத்தாருக்குள்ளே பாயப் பவரகிறது. கிறிஸ்துமாரக்கத்தக்கு விநோதமாய் அணியவகுத்து நிற்கு திரளான சத்துருக்கள் போதாது? மேலுஞ்சத்துருவென்றோ? இங்குக்கேத்திலுள்ள அக்கிரமங்களோடு மதுபானமும் கடினம், எப்படியிருக்குமென்பதை உற்றுப் பார்க்கலாம். ஊரவர்களுக்கே, சகனாதகவாரியமே போதாது? கோடிய வேறியும் வேண்டுமா? இந்துதேசக்கரித்திரத்தைப் பாருக்கள். எண்ணிறக்க சனங்கள் போரிலே மடித்தார்கள், பஞ்சத்தால் இறந்தார்கள், பட்டினங்களிலும் பாதைகளிலும் பிடுகிறதற்குச் சீட்கும்படி கோள்வரையென்று செத்தார்கள். குடிவேறியோ போர், பஞ்சம், கோள்வரையோ முடியில் எல்லாவற்றிலும் கோடிது, கோடிது.

ஆதலால் திருக்கோணத்தொலயிலும், வட இலங்கையுடைய இங்கிலீசும் நிலைகொண்டுவரகிறதெந்தினமையல்லவக்க, நாம் பிறத்தனம் பண்ணவேண்டும். அத்துக்கு அரசாட்சியும், தமது உத்தரவுச் சீட்டின் போரால் விநாயிக்கப்பட்டிருக்கும் இங்குச் சாராயத் தவறணகளைக்குறித்துச் சிந்தித்துப் பார்ப்பது நலமாயிருக்கும். மேலும் அரசாட்சியர் வருநாளைத்தெரியு பாராமல், சனங்களுடைய சீரர்க்கேடையை, அவர்களுடைய துன்னெறியையும் பார்க்கவேண்டும். குடிக்கிறதினால் கோடியமாய் உண்டுபடுகிறது. குடிப்புகள் வருமெய்ப்படுகின்றன. அறிவல்லாத ஆத்தமாரக்கக் கோடுகளின்றன.

இவ்வகைப்பட்ட நடவடிக்கையப் பாராமல், போக்சியத்துப் பெட்டிசெவன் சிறப்பித்து நியாயம்? இறத்தக்க சிறத்தால் தங்கள் பெட்டிகளை அகசியாக்கத்தொடுதல்? சாராயத்தவரையென இல்லாமல், சனங்களுக்கு முறையாடுதற்கு வைக்கப்பட்டமே? யோக்கியமான இந்துக்கள், அப்படிப்பட்ட இடங்களுக்குப் போவதாயில்லை, கனவ பார்ப்பதாயில்லை. இறக்கச் சாராயவிக்சை, மனிதருடைய நன்மையைக் குறைக்கவும, தீமையை வளர்க்கவும், கீழ் சூலத்தாரைத் துன்பாக்கத்திலும் இடக்கவும் வைக்கப்பட்டனவேயன்றி, மற்றென்றிந்தல். ஒருவன், சனங்கள் சுயாதிபந்தியாளர்கள், ஆதலால் தங்கள் இடம்படி உண்மையால், குடிக்கவும், அரசாட்சியார் இடம்படிப்பட்ட சாரியத்தில் தலைப்போடுகிறது சரியல்லவென்று சொல்லுவாக்கரும். அப்படிச்சொல்லுவது தகரா. எல்லாச் சமயத்தாராளுத்தேதென்று விவக்கப்பட்ட இங்குச் சாராயத்தை உண்டாக்கி, அரசாட்சியார் விவாமல் விடுகிறதேயல்லாமல், விவாப்படாமலும் பண்ணவேண்டும். எல்லித்தத்தாலும் எங்கள் அரசாட்சியார் மதுபானத்தை முடிவாக தடுக்கக் கூடாதாலும், தாங்கள் விருப்பதை விட்டுவிடலாமே."

## அருஞானிக் கு மெற்குறையேபதேசம்.

ஆழமான தென்சமுத்திரத்திலே ஒரு சீறு படத்தோலிய பாய்துக்கி ஓடிக்கொண்டு திரிகிறது. ஒரு தளவது யாதோருசுவாயாவது கணப்படலில்லை. படலில் இருந்தவர்கள் எத்திசையை நோக்கியும், விரிவான சமுத்திரத்தையெல்லும் அடைந்தார்கள். இப்படியானு ஆறுகிழமையாய் திரிந்தார்கள். அவர்கள் அற்புதேகமோன போசனநார்க்கும் வரவர்க் குறைத்து. கடைசியாய்க் கொஞ்ச அரிசியும் செற்றப் பண்ணையும் மாரத்திரம் இருந்தன. அரியைப் பகிர்து அவரவப் பங்களைவந்து ஒவ்வொரு அரிசியாய் தின்றார்கள். தேங்காய்க் கித்தநாநிலே எண்ணெய்தைத் தோட்டுத் தங்கள் வளண்ட நலவிலையைத் தைத்துக் கண்டிப்பார்கள். இப்படியிருக்கும் நடகளிற் கட்சியுயர்வாளிலே அவர்கள் பெலவீணத்தினால் இடையடைந்து ஒருசூழுவாள்க்கி துத்தைப்பாடிப் பரிசுத்த வேதாக்கியத்திலே வாசித்து அந்த ஆழமான சமுத்திரத்திலே தாங்கம் பசியிற்று சாகாரம் கிருமையெவ வேணுமென்று பாராமனப் பார்த்து மெற்குறையே.

அப்போது ஒருநாள் அவலகள்ளினமேல் பட்டவைக்கற்றி நடமாடித்திரிந்தது. பட்டவக்கார பசியாயிருந்தார்கள், அது அகப்படுமாயும் எல்லாருக்கும் அற்றையப் போசனத்திற்குக் காணும். ஆகிலும் அது ஒழியுமானாய் இந்துக்கடியால் அவர்கள் அதைக்கண்டு ஒருவரை போராவப் பார்த்துப் பேசி, சத்தருடைய ஒழியாளரில் மீள்பிடிக்கத்தல்லவேண்டுமென்று தீர்மானித்தக்கொண்டு அதைப் போகலிட்டுவிட்டு அண்டலரிலே நம்பிக்கையைத்து அவர் அதுகூடக் கதைக்க காத்து அவரைப்பார்த்து அதன் அனுக்குள். அவர்கள் மனதுடத்துக்கு விடை அருளப்பட்டது. பரபரன் அவர்களைக் கேடியின்றுக் காத்து அதுவாய் என்னுக் நிலைய அடைப்பண்ணி அவர்கள் தராமலிருந்த அவரவர் விட்டிற் போய்ச்சேரப்பண்ணினார்.

இவர்கள் தென்சமுத்திரத்தினார். இவர்கள் மெத்தக் கொஞ்சநாட்களுக்கு முன்னே பரபரனுடைய பரிசுத்தநலவப்பற்றியாவது அதன் உடையவனைப்பற்றியாவது ஒன்றும் அறியார்கள்.

இப்போவும் அவர்கள் அறிந்தது குறைய. அல்லாதிக்கில் சிறிந்துநாளாகத் தமது சீலுப் பின்மையன் பசியாயிருந்தபோது அவர்கள் மேலேக்கமாரி அவர்கள் போசனநார்க்கேக்கொள்ள எப்படி உத்தரவுபண்ணினார் என்பதை அறியாநிற்குநார்கள். நல்லது அவர்களைப்பார்க்க அகியாமலிருந்த நாங்கள் அவர்களைப்பார்க்க சிழமையுள்ளவர்களாய் இருக்கிறோமா? எப்போதும் பங்கிடுகிறவர்கள் போக்சியமான தன்னெஞ்சைக் காணப்படுகிறவர்களுக்கிலும் விழுவாள் என்று (வாக்கி, உ. ய. ச.) வேதவாக்கியத்திலும் வெளிப்படுத்தப்பட்டிருக்கின்றது.

உரோமாவில் விவியவேதாசனம் அரிமையெனக்காட்டிமெய் இவத்தோம் தயில் என்னும் பத்திரத்திற்கு ஒருவர் எழுதினதாவது:

நான், துசாமன். ஆண்டில் உரோமெக்கப்படுமானபோது சில தேன்கைக்காக, இத்தால் பாலைப்பட்ட ஓர் வேதாசன புத்தகத்தைக் சம்பந்தித்தக்கொன்றும் பொருட்டுத் தேனெய்த்துற கடிய தாயிருக்கவில்லை. இது அரிமையாயிருக்கிறதென்று எண்ணிக்கொண்டு, பெருகுப்புகாரண்டானென்று கல்லுரிக்குத் திட்டவலுக்கும் ஓர் கடைக்காரனிடம், இத்தாலியாவையிலும் பழைய புதியேற்பாட்டிப் புத்தகம் இருக்கிறதோவெனக் கேட்டுப்போது, அவன் என்று என்னும். அதைஎனக்கேடில்வையாததற்க்சொல்லி நான் கேட்டுப்போது, முதல் நீர் புத்தகத்தைப் பாருமென்று சொல்லி, அதுபிடித்து ஒரு வேதாசனத்தைக் கொண்டுவிட்டு அதின்லிலை மிகவுந் அதிகமென்றும் நாறுபவுணுக்குக் குறைபாது என்றுதொசென்றும். அது வழியாகச் சிங்களீசுக்காரர்களிடம் பெறும் புத்தகமாயும் சரையிலும் வாசிப்பாடு உத்தரவு பண்ணப்பட்டதாயும் அதிலிபரமான தார்பரியமுள்ளதாயும் இருந்தது. வழியாக நாம் அதை வாங்கி வாசித்ததானால், நாறுபவு என்பெறு புத்தகத்தானே என்று சொல்லுவது, அவர்களையபரிசாசன் செய்வதாயிருக்கும்."



MORNING STAR.

Jaffna, May 8th, 1851.

DISCOVERY OF JEWS IN CHINA.

We learn from the Friend of India, that a colony of Jews has recently been discovered in the interior of China. An elderly lady in England having heard, from Roman Catholic missionaries, that about 150 years ago there existed in the interior of China a number of Jews, became so much interested that she gave through the Bishop of Victoria (Dr. Smith), the sum of £500 to be used in the search after them. Dr. Smith visited Shanghai in October, 1850, and made arrangements that two young men, Chinese Christians, should go in search of these Jews. They went; and after an absence of 55 days, returned with the very interesting and remarkable intelligence, that they had found them living in the very place named Kae-fung-foo, a large walled city of the province of Honan, distant from Shanghai about 520 miles. The number of Jews is about 200, mostly women. They have been without a Rabbi for some 50 years past, yet there are none unable to read their books, of which they possess several in Hebrew. These young men purchased and brought away with them eight of their books, one of which was in Hebrew containing the 13th, 14th and 15th chapters of Numbers. It is supposed that these people must originally have come from Judea to Persia, and across the country eastward to their present locality in China. They are in great poverty—yet a distinct people. They have a synagogue which is in a very dilapidated state. There are no idols in their synagogue but several tablets and writings on the walls, both in Chinese and Hebrew. Although they sold the eight books, they had others; and also ten scrolls of considerable length, preserved in a bamboo case, which they valued very highly and would not part with. It would appear from their documents that these Jews have been residents at Kae-fung-foo since a short period previous to the birth of our Savior. One of the inscriptions in Hebrew which was copied is, "Jehovah, God of Gods."

THE WEATHER.—Though pleasant showers fell in some parts of the province during the former part of April, other parts were left without any rain. Indeed there has but little rain fallen since the fore part of January. On the 29th April, however, the rain set in in good earnest and continued with but little intermission till Sunday evening, May 4th. A part of the time it was accompanied with a strong westerly wind which has done some injury to the trees and plants. The country was quite flooded with rain, and the tobacco crop is very considerably injured. In low grounds the cultivation of all crops will be nearly destroyed. Still in other respects this abundant rain will be of immense benefit to the province. On Monday, the 5th inst., the south-west monsoon set in, and the weather is now delightfully pleasant. Some parts of the month of April have been excessively hot. We do not recollect ever to have seen the thermometer so high as it was on Friday, the 25th ultimo, when it rose to 94° of Fahrenheit in a large cool room and stood at 90° as late as 8 o'clock in the evening. During the last thirty-five years, we do not remember to have seen it higher than 95° and that only for two days.

TESTIMONIAL.—The meeting for the presentation of a testimonial to Rev. Mr. Percival, which was advertised in our last number, to occur on the evening of the 5th inst., was, on account of the unfavorable state of the weather, postponed to Thursday eve, the 15th inst.

THE CHOLERA.—While this disease has nearly ceased in most parts of the province, we are sorry to hear that it continues to rage in Oodoopty, Cattavaly and Point Pedro.

ROMISH INTOLERANCE.—The Roman Catholic bishops in Canada East, have issued a pastoral letter, forbidding the people of their charge to read any Bibles or tracts, or even newspapers, without the authority or permission of the church. The Savior has said, that "every one that doth evil hateth the light."

CIRCULATION OF THE BIBLE.—Dr. Adams, in his article in the Christian Review, giving a retrospect of the last fifty years says—

"Ten times as many Bibles have been printed since eighteen hundred and four, the year when the British and Foreign Bible Society was organized, as ever existed in all the previous centuries of the world together. This statement is not based on loose conjecture. The library of the late Duke of Sussex, containing a copy of nearly every edition of the Bible since the invention of the art of printing, furnished important data in authenticating this calculation. It is computed, that from the time of the Reformation to the organization of the British and Foreign Bible Society, in 1804, there were in existence between three and four millions of Bibles, and these in some forty different languages. Since that time, the beginning of organized effort for the spread of the Scriptures, more than thirty millions of Bibles and Testaments have been put in circulation, in more than one hundred and sixty languages; and this in addition to all which has been accomplished by private enterprise. A power press striking off fifteen hundred copies of the New Testament in a single day, is no trifling thing in this world of ours. The Report of the British and Foreign Bible Society contains an amount of information as to the languages and dialects of the earth, not easily to be obtained from any other source. Fifty years ago the word of God was translated into languages spoken by about two hundred millions. To-day the same holy book may be read by more than six hundred millions of the earth's population. Is not this result of associated charity of great historical importance? Has it no bearing on the intellect, the liberty, the life, the progress, and the prospects of the world?"

ANECDOTE OF JENNY LIND.—We find the following characteristic anecdote of Jenny Lind in the N. Y. "Home Journal."

"During her first visit here, a Swede called, and sent a note in his native language, requesting to see her. She did not remember the name, as she read it, but when the young man came in, she at once remembered his countenance—an old play-fellow when they were children together at school. She inquired his circumstances. He is a cabinet-maker, residing with his wife and children at Brooklyn. The next day Jenny Lind drove over and made the wife of her old school-fellow a long visit. Again, the next day, just before leaving the city for Boston, she went again. The husband was not at home. She gave to the wife a note for him—he opened it on his return—it contained a sweetly worded request that he would allow her to give to his children a memento of their father's school-friendship with Jenny Lind. The memento was a check for ten thousand dollars. This anecdote, we assure our readers, is correct in all its particulars. The fashionable say it is impossible to get a visit from Jenny Lind. It reminds us—with the above circumstance—a proverb we have somewhere seen— 'THE RICH DRAW FRIENDS TO THEM—THE POOR DRAW ANGELS.'

HOW TO GET TO SLEEP.—How to get to sleep is, to many persons, a matter of high importance. Nervous persons, who are troubled with wakefulness and excitability, usually have a strong tendency of blood to the brain, with cold extremities. The pressure of blood on the brain keeps it in a stimulated or wakeful state, and the pulsations in the head are often painful. Let such rise and chafe the body and extremities with a crash towel, or rub smartly with the hands, to promote circulation, and withdraw the excessive amount of blood from the brain, and they will fall asleep in a few moments. A cold bath, or sponge bath, and rubbing, or a good run, or rapid walk in the open air, or going up and down stairs a few times, just before retiring, will aid in equalizing circulation and promoting sleep. These rules are simple, and easy of application in castle or cabin, and may minister to the comfort of thousands, who would freely expend money for an anodyne to promote "Nature's sweet restorer, balmy sleep."

CONTENTMENT.—In Vienna, a magnificent house was built by a nobleman, on the front of which is a stone with this inscription:

"This house was erected by Count D—, to be given to the first man who can prove that he is really contented." One day a stranger knocked at the gate, and desired to speak with the master. "I am come," said he, "to take possession of this house, as I find you have built it in order to bestow it upon the man who is really contented. Now I am in that state, of which I am willing to make oath; you will therefore please, Sir, to give me immediate possession." The Count did not interrupt him till he had finished his speech, when he replied, "You are quite right, Sir, with respect to my intentions; but, as I do not discover the least pretension you have to the character of a contented man, I beg you will retire. If you were quite contented you would not want my house."

BOSTON, U. S.—The population of this city is 138,783. Increase from 1840, 53,788; from 1845, 24,442. The population of the city in 1840 was 33,747; in 1820, 45,298; in 1825, 58,277; 1830, 61,392; 1835, 75,603; 1840, 85,000; 1845, 114,366.

THE WORLD'S ESTIMATE OF MAN'S ACTIONS.—How false—how unjust the estimate which the world places upon the actions of men. He who dies upon the battle-field—who rushes to carnage and to strife—whose hands are dripping with human gore, is a man of honor. Parliaments and Senates return him thanks, and the whole nations unite in erecting a monument over the spot where sleeps his corpse. But he whose task it is to dry up the stream of blood,—to mitigate the anguish of earth,—to lift man up, and make him what God designed him to be, dies without a tongue to speak his eulogy, or a monument to mark his fall. That only is truly honorable which does good to the body or the soul of man—which contributes to human happiness, or promotes the glory of God. He shows himself a man, and he only, who sacrifices his own interests that he may benefit others—who lives unknown to fame that he may bind up some broken heart—who lays his own honor and happiness, and even life itself, upon the altar of a common humanity.

My reader, would you show yourself a man, go not to yonder tented field, where death hovers, and the vulture feasts itself upon human victims! Go not where men are carving monuments of marble to perpetuate names which will not live in one grateful memory! Go not to the dwellings of the rich! Go not to the palaces of knights! Go not to the halls of merriment and pleasure! Go to the widow and relieve her woe! Go to the orphan and speak words of comfort! Go to the lost and save him! Go to the fallen and raise him up! Go to the wanderer and bring him back to virtue! Go to the sinner and whisper in his ears words of salvation and eternal life.

The true object of life has scarcely begun to be understood. In past ages men have been attracted by the glitter and show of conquest, and worldly predominance. They have pursued the phantom, while the real and the substantial have been sacrificed.

D. C. Eddy.

THE EFFECT OF SHOT ON THE FIELD OF BATTLE. You can form no idea of the storm of balls and shells which crossed each other in their dread course. Before and around the spot on which Field Marshal Radezki was standing, the heavy sixteen pound shots ploughed up the ground, tracing in one place a deep furrow, and cutting down trees like stubble in another.

It is remarkable how each kind of missile has its own characteristic. There is the tremulous howl of the large round shot, the whistle of the musket-ball, the hiss of the shell, like that of the Catherine wheel fireworks, and then its detonation as it bursts. Of these last, many which fell amongst us missed fire, and many exploded harmless in the air; but where one fell and did its office the effect was fearful. One such struck an officer in the breast, exploded at that instant, struck down a man to the right and left, and cut off the upper part of the officer's body in such a fashion that his frightened horse galloped off some distance with the feet of the corpse in the stirrups. Such are the species of rapiers which a field of battle occasionally presents. Not far off lay a Piedmontese artilleer who had been struck on the forehead by a spent six pound shot which remained in the wound. A Hussar had been killed at the same instant with his horse, by a shot which had passed through the neck of the latter; they had sunk together, the rider still on the saddle and the sabre still in his hand. The sudden collapse of a man in full vigor is what is most fearful to behold. One sinks without a groan, another jumps high from the ground with a shriek, falls over, lies stiff, and is dead! Such is war, the dead scourge of the human race. May God speedily hasten the day when wars shall only be known of by the history of the past.

BE A GOOD NEIGHBOR.—Some men are never on good terms with their neighbors. What is worse than to quarrel with a neighbor? The tooth-ache is nothing to it. You cannot bear any thing from one of your family. If his children are in your yard, or on your fence, they must be driven away with harsh words—the poor innocent things! who have not learned the ways of the world. You forbid your wife—who is perhaps disposed to forget—even to borrow from you to lend to the adversary. She must not speak to his children, or have any thing to do with the family. Does not a man feel badly who has such a disposition? We pray you to be a good neighbor. Overlook the faults and follies of your friend. If he is morose and sour in his disposition, there is more necessity for you to be forgiving, mild, and persuasive. You have but a short time to live. O, spend your days in peace.

THE MORALITY OF POPERY.—"Religion in a papist," says Shelly, "has no connection with virtue. The most atrocious villain may be rigidly devout, and without any shock to public sentiment, confess himself to be so. Religion pervades intensely the whole frame of society in Italy, and is, according to the temper of mind it inhabits, a passion, a persuasion, an excuse, a refuge, but never a check." This was said by a man who had long resided among papists, and who was possessed of nice mental discrimination.

SUMMARY.—In a late anti-papal meeting in Edinburgh, Rev. Dr. McCreie thus defined Popery: "An organized conspiracy against the civil and religious liberties of mankind."



WISE SAYINGS BY DR. FRANKLIN.

Sloth like rust consumes faster than labor wears, while the used key is always bright. Dost thou love life? Then do not squander time, for that is the stuff life is made of. The sleeping fox catches no poultry. He that riseth late must trot all day, and shall scarce overtake his business at night. Early to bed and early to rise, makes a man healthy, wealthy, and wise. There are no gains without pains. At the working man's house, hunger looks in but never enters. Plough deep while sluggards sleep, and you shall have rice to sell or keep. One to-day is worth two to-morrows. He that by the plough would thrive, Himself must either hold or drive. The eye of a master will do more work than both his hands. Not to oversee workmen is to leave them your purse open. A little neglect can do a great mischief. For want of a nail the shoe was lost, for the want of a shoe the horse was lost, for the want of a horse the rider was lost. If you would be rich, think of saving as well as getting. What maintains one vice would bring up two children. Beware of little expenses—a small leak will sink a great ship. If you would know the value of money, go and try to borrow some—for he that goes borrowing goes sorrowing. Pride is as loud a beggar as want, and a great deal more saucy. Pride breakfasted with plenty, dined with poverty, and supped with infancy. Lying rides on debt's back. Creditors have better memories than debtors. Rather go to bed sleepless than rise in debt. If you do not hear wisdom, she will surely rap your knuckles. He that hath a trade hath an estate; and he that hath a calling hath a place of profit and honor. A ploughman on his legs is higher than a gentleman on his knees. RICHES FOR CHILDREN.—The recent Post Master General of the United States, Mr. Collamer, was once a very poor boy, so poor that he could ill afford a pair of shoes, without which "the master would not allow him to come to school." His boyhood was passed in the village in which were spent his earlier professional years. We remember once being in his company after he had been elevated to the supreme bench in his native state, and hearing him make, in substance, the following statement: "I remember said he, the first time I visited Burlington as Judge of the Supreme Court, I had left it many years before a poor boy. At the time I left, there were two families of special note for their standing and wealth. Each of them had a son about my own age. I was very poor, and these two boys were very rich. During the long years of hard toil which passed before my return, I had almost forgotten them. They had long ago forgotten me. Approaching the Court House for the first time, with several Gentlemen of the Bench and the Bar, I noticed in the Court House yard, a large pile of furniture, about to be sold at vendue. The scenes of early boyhood, with which I was now surrounded, prompted me to ask whose it was. I was told it belonged to Mr. A. (We use fictitious initials.) "Mr. A. I remember a family of that name, very wealthy—there was a son too—can it be he?" I was told it was even so. He was the son of one of the families already alluded to. He had inherited more than I ever earned and spent it all, and now his own family was reduced to real want, and his very furniture was that day to be sold for debt. I went into the Court Room saddened, yet almost glad that I was born poor. I was soon absorbed in the business before me. One of the first cases called was that of B vs. C—a case that had come up on appeal, but which, if we remember rightly, originated in a low, drunken quarrel. Mr. B., thought I, that is a familiar name. Can it be? In short, I found that this was indeed the son in the other wealthy family referred to! I was overwhelmed alike with astonishment and thanksgiving—astonishment at the change in our relative standings, and thanksgiving that I was not born to inherit wealth without toil. Indeed, all my experience has taught me that those fathers provide best for their children who leave them with the highest education, the purest morals, and the least money. DR. ACHILLE LEBELLE BY DR. WISEMAN.—In the Dublin Review for July, is an article from the pen of Dr. Wiseman, Roman Catholic Bishop of London and Cardinal elect, giving the life and character of Dr. Achille—which is of such a description that the Doctor is advised to take an action against it for libel. He will be supported by the Evangelical Alliance; while Dr. Wiseman, it is publicly declared, will avoid the authorship, and be supported by the whole Roman Catholic body. This promises to excite even more attention than the suit of Gorham and the Bishop of Exeter.

OVERLAND INTELLIGENCE.

The newspapers by the last arrival are principally filled with the debates in the House of Commons on the Ecclesiastical Titles Bill. For five nights it was debated in the Commons with great earnestness and some bitterness of feeling. While one party condemns it as going much too far, so as to amount to religious persecution, the zealous friends of the Established Church condemn it as a half way inefficient measure. It seems therefore to meet with the full approbation of but very few. Should it pass the second reading in the House it is thought the Bill will be very considerably modified in Committee.

Lord Torrington, on the 18th March, made a speech in the House of Lords on the subject of the Rebellion in the Kandyan Province in 1818, and gave notice that on the 1st April, he would bring forward a motion "that a message be sent to the Commons for a copy of the Report, with the evidence of the Ceylon Committee." He expressed himself satisfied that he should be able to prove to their Lordships that he had done his duty to his Sovereign and his country.

Mr. Baillie has also given notice in the Commons that he shall at a convenient time, bring the whole subject before the House.

THE GREAT EXHIBITION OF 1851—Very extraordinary efforts were making to complete the building in all its parts by the 1st of May, the day fixed for the opening of the exhibition. Still it was very doubtful whether all the ornamental part of the work could be finished by that time. But whether finished or not, it was determined that the building should be opened to the public on that day. 2,800 packages of goods for the exhibition had arrived from foreign countries, and 2,198 from British Colonies. The Home News says: "The United States Frigate St. Lawrence, Commander Sands, arrived at Southampton, March 20th, freighted with 1,000 tons of packages, forming the contributions of our cousins to the great industrial show. The freight was so much larger than it was expected, that all the armament of the St. Lawrence, save only the guns on her upper spar deck, had to be taken out—a happy illustration and omen of the influences which it is expected the exhibition will exercise." How happy would it be for all nations could they find their frigates be always as usefully and peacefully employed.

We are sorry to notice that Mr. Heugler, one of the builders of the crystal palace, had died before the building was completed.

THANK GOD FOR YOUR REASON.—An individual, as he was passing along the streets of London, was accosted by a stranger with the question, "Did you ever thank God for the use of reason?" "No," was the reply. "I never thought of doing it." "Well, do it quickly," rejoined the stranger, "for I have lost mine." For years after reading the account of the above occurrence, we have no recollection of ever kneeling in prayer without rendering distinct and express thanks to the Father of mercies for the continued possession of this inestimable blessing. Reader, suppose that you should be accosted by some spirit from that world on which hope never dawns with the question, "Did you ever render suitable thanks to God, that you are not all that I am?" what would be your reply? And with what feelings, should you subsequently "bow the knee to the Father of our Lord Jesus Christ," would you express the grateful remembrance of the fact, that you are not lost?

BOSTON.—Boston is the greatest curiosity in New England. It stands on a small parcel of ground, almost entirely surrounded with water, and a great portion of which is artificially made. The ingenuity of the Yankees, in filling this limited space with streets and houses, is surprising. The streets are narrow, and some of them as crooked as the windings of a serpent. You may walk out and suppose you are at an opposite side of a square, and yet find yourself where you started. The city proper has only about 150,000 inhabitants, but the villages in the vicinity are rapidly increasing.

Many thousand persons come into the city-limits every day, to attend to business, and most of them go out in the evening. There is but little attention paid to architecture in this city, and its appearance is not imposing to a stranger. The bay presents a beautiful prospect.—British Banner.

SCHOOLS IN THE SANDWICH ISLANDS.—By the Report of the Minister of Public Instruction, it appears that there are in the Sandwich Islands 540 Free Schools which were supported by the Government during the year 1849, at an expense of \$21,989. These schools contain 15,620 scholars, of whom 7,874 are learning to read, 4,404 to write, 6,976 are studying mental and written arithmetic, and 4,435 geography. There are also in the Islands, to select schools, some of which are supported by the Government, some by the parents of the pupils, some by subscriptions, some by the American Board, and one by a private individual. These contain in all 457 pupils, of whom 85 are pure white and 165 of half caste.

NEW WONDERS OF THE TELEGRAPH.—The proclamation of the Gov. of Ga., which contained more than a thousand words, was received in Washington direct from Maceon, a distance of 1,107 miles. The news by the Steamer Atlantic of October 9th, which was despatched from Washington by Telegraph at 15 minutes after 11, reached New Orleans 15 minutes before 11, by New Orleans time, thus outstripping the sun in its progress westward by 30 minutes. This news was published at the same time in New Orleans, Boston and New York. What next? Who knows how soon this lightning communication will encircle the globe?

EVIL COMPANY.—The following beautiful allegory was translated from the German:

Sophronius, a wise teacher, would not suffer even his grown up sons and daughters to associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day, when he forbade her in company with her brother to visit the volatile Lucinda, "Dear father, you may think us very childish, if you imagine that we should be exposed to danger by it."

The father, in silence, took a dead coal from the hearth, and reached it to his daughter, "It will not burn you, my child, take it."

Eulalia did so, and, behold, her beautiful white hair was soiled and blackened, and as it chanced her white dress also.

"We cannot be too careful in handling coals," said Eulalia, in vexation.

"Yes truly," said the father. "You see, my child, that coals, even if they do not burn, blacken; so will with the company of the vicious."

DEATH A LEVELER.—Alexander, the Great, being Diogenes looking attentively at a large collection of human bones, piled one upon another, asked a Philosopher what he was looking for. "I am searching," said Diogenes, "for the bones of your father, but I cannot distinguish them from those of his slaves."

SHIPPING INTELLIGENCE.

POINT PEDRO.—ARRIVALS AND DEPARTURES.—April 23, 1851.—Arrived Schooner Aniolethichy, Diego from Porto Novo, cargo partly.

KAYTES.—April 8.—Arrived Brig Regina, Antagon from Colombo and Panban, April 2 and 5, bound for Negapatam, passengers Rev. W. W. Howland, Mrs. Hoag, 3 children and 4 servants.

April 19.—Arrived Brig Sappaniam, Lopo, from Colombo and Panban, April 12 and 17, bound for Topotony, cargo gummes.

Sailed Brig Alison, Antony, for Negapatam, cargo rice. Sailed Brig Lanchmy, Savarimuttu, for Negapatam and Madras, cargo sundries.

April 20.—Sailed Schooner Calianalethichy, Ramoody for Colombo, cargo 133 barrels of tobacco, passengers 3 natives. April 22.—Arrived Schooner Susana, Fernando, from the Comalle, April 16, bound for Colombo, cargo sundries, passengers 1 European woman and 4 natives. Sailed April 23 for Colombo.

April 24.—Arrived Brig Coornaltamany, Davido, from Negapatam in ballast.

Arrived Brig Castel Raman, from Tallichery and Panban, April 23.

Arrived Schooner Adhivayalathy, Tirumany, from Tallichery, bound for Colombo, cargo salt.

April 25.—Arrived Brig Rahu, Binimootam, from Colombo and Panban, April 21 and 23, bound for Negapatam, ballast, passengers 3 natives. Sailed the next day for Negapatam.

Sailed Schooner Mahimadu Maulin Saibho bax, Vasam for Trincomalee, passengers Rev. Father V. Cassenelli, 30 Smita and 10 natives.

April 25.—Arrived Brig Valventhy, Vallopilly from Maya and Panban, April 13 and 23, bound for Madras, ballast.

Arrived Brig Pattalgi Sapado, Simaunby, from Ceylon, Panban and Panban, April 25 and 26, bound for Tranquebar.

WEBSTER'S ENGLISH DICTIONARY

RECEIVED and for sale at the Maneply Depository. Price, common binding £1 10; extra Russia £1 16. 6. Orders may be addressed—accompanied with the money or valid arrangements satisfactory as to pay—to T. S. BURNELL, Maneply, April 10, 1851.

FOR SALE

SHAKESPEARE'S Works in 6 vols., illustrated; Goldsmith's Animated Nature in 6 vols.; Macaulay's Essays; Carlyle's do.; Alison's do.; Wilson's do.; Sidney Smith's do. Also a LATHE with Tools. Maneply, May 8, 1851.

NOTICE

IS hereby given that the Government Agent's gardeners have his permission to give away or to sell for their own benefit, plants of all descriptions that there may be in the garden, except grafted mango plants.

அறிவித்தல். இத்தால் அறிவிக்கிறது கோவாண்டமென்சின் வசத்துத் தலைப்பவர்களின் தோட்டக்காரர் தோட்டங்களிலிருக்கும் ஒட்டமொங்குகள், பழங்கள், பிறக்கலைகா மற்றுஞ் சகலவிதமான பதியங்கள் பிறிதெனையர் தங்கள் சுயத்திற்காகக் கொடுக்க அல்லது விற்ற அவர்களுக்கவரால் உத்தரவுண்டாயிருக்குது. P. A. DYKE. தஞ்சாவூர் 8 மே 8, 1851.

Printed and Published at the American Mission Press, Maneply, Jaffna, by THOMAS S. BURNELL.