

MORNING STAR.

Jaffna, September 11th, 1851.

VILLAGE CHURCH AT TILLIPALLY.

Agreeably to an intimation in the last number of the Star, we now give some account of the village chapel at Tillipally, and of the dedication of the same on Tuesday, August 26th.

The building is 37½ feet in length and 21 feet in breadth, with walls 14 feet high, well built of stone and mortar and nicely plastered; with a substantial tiled roof. The front or gable is very handsomely finished and surmounted by a small cupola, containing a fine toned bell, which, together with a communion service, were presented by some friends in America. In front a small yard is enclosed with a tasteful gateway opening on the street. The chapel is an ornament to the village, and does much credit to the native Christians who have superintended its erection.

The exercises at the opening of the chapel were as follows:

1. Invocation and reading a part of 1st Kings, 8th chapter, containing the prayer of Solomon at the dedication of the temple in Jerusalem, by Rev. B. C. Meigs.
2. A statement relative to the commencement, progress, and completion of the chapel, by Mr. Thomas Suel.
3. Consecrating prayer, by Rev. L. Spaulding.
4. Singing.
5. A sermon adapted to the occasion by Rev. D. Poor.
6. An expression of feeling on the part of the native Christians principally concerned in building the chapel, by Mr. M. Welch.
7. A response to the foregoing in the way of congratulation and good wishes, by Mr. N. Niles.
8. An address and giving out a Tamil hymn, by Mr. S. Payson.

They followed short and interesting addresses, by Mr. Parimpanyaya Mudeliar, Mr. Henry Martyn, and Mr. James Gregory. The services were closed by the benediction, by Rev. B. C. Meigs.

The house was well filled, principally by native Christians from the different stations, and by several of the headmen of Tillipally, and by some friends from Jaffna. A temporary verandah was well filled with children and youth. The whole of the exercises lasted nearly three hours, but there was no appearance of weariness on the part of the audience. All appeared deeply interested in the dedication of the first village chapel that has been erected in so great a degree by the native Christians themselves.

When the subscriptions to the building are all collected, we intend to give a list of them in the Star.

FOURTH OF JULY IN LONDON.—We learn from the *Illustrated London News* that a splendid entertainment was given by Mr. George Peabody, an American merchant to many hundreds of English and American gentlemen on the 4th of July, the anniversary of American independence. The avowed object of selecting that day was to show "that all hostile feeling in regard to the occurrences which it calls to mind has ceased to have any place in the breasts of the citizens of either of the two great Anglo-Saxon nations, and that there is no longer any thing to prevent them from meeting together on that day or on any other occasion, in perfect harmony and brotherhood." The Duke of Wellington and "many of the most prominent and distinguished persons of both countries," were present at the party. Surely this is an omen of peace and good will between two of the greatest nations of the earth, which should be hailed with pleasure by all.

REBELLION IN CHINA.—Our readers have seen some accounts of a troublesome rebellion in China in one of the provinces not far from Canton, which the Chinese government has hitherto been unable to quell. Perhaps however they need to be informed that the object of the rebels is to overturn the present Tartar dynasty and to establish a Chinese Emperor upon the throne. It is thought by many that they will succeed in the accomplishment of their object. They are wishing for a more liberal government than they at present enjoy.

A precipitate choice makes way for a long repentance.

A faithful friend is the medicine of life.

A flatterer is a most dangerous enemy.

NATIVE CONVERTS AND FEMALE EDUCATION. In the highest grade of Hindu society in Calcutta, and quite beyond the immediate influence of missionary operations.

On every side we see encouraging proofs of the progress and saving influences of Christian truth among the native population of this country. We witness indeed palpable indications of that mighty change in the religious institutions of India which the Oracles of God warrant us to believe will ere long be effected.

The following extract from a recent number of the "Friend of India" furnishes information on two points of deep interest, viz: 1. The conversion and baptism of a native gentleman of high standing in society, as the result of ten years' deliberation on the subject; and 2. The unexpected rapid progress of a Female Institution established for the education of the daughters of Brahmins, and of other females of high rank, by the Honorable Mr. Bethune—a member of the Supreme Council of the Government of Bengal. This Institution which is a day school and which is allowed to be visited only by females, was recently visited by one of the missionary ladies of this province. The school is under the immediate supervision of an English lady, (a widow if we mistake not of a late missionary of that province) who is aided by a pundit and two female assistant teachers. Some further account of this Female Institution, which already contains, it appears, eighty pupils, may be given in a subsequent number of the Star.

The native gentleman, whose conversion and baptism are mentioned below, was instrumental, it appears of the conversion of his wife, who died a short time ago, professing her reliance on Christ as her Savior. This furnishes a very instructive lesson to those members of our churches who have married heathen wives. "For what knowest thou O man, whether thou shalt save thy wife?" The Friend says:

Although we have a general opinion, that the great work of Indian evangelization, should proceed silently and with as little newspaper parade as possible, we should ill acquit ourselves of the duty of chronicling the progress of public opinion in this country, did we omit to record the conversion of Baboo Gyaendra Mohun Tagore. That gentleman was received into the Christian community, according to the forms of the Episcopal Church, by the Reverend Krishna Mohun Banerjee, on Friday the 11th inst. He is the only son of Baboo Prosnomo Koomar Tagore, the well known Government pleader in the Sudder Court, and is said to be a man of deep reading and a reflective character. He is, moreover, upwards of twenty-five years of age, so that the bigoted portion of the native community have no opportunity of promulgating their ordinary fables about the undue influence exercised by the missionaries. He has scarcely ever held any communication with them, and his convictions are said to have been gradually maturing themselves in his own mind for the long space of ten years. His wife, who died a short time since, is understood to have received instruction from him in the great principles of the Christian faith, and to have died professing her reliance upon Christ as her Savior. Under ordinary circumstances, the new convert would have been at once thrown from a position of affluence to the greatest poverty, but it is rumored that at the last moment, the feelings of nature prevailed over those of the Hindu, and that his father was generously induced to make him a competent and even liberal provision. There have been many converts from the upper ranks of Hindu society, but this is the first instance, we believe, in which sacerdotal rank has been combined with wealth, and it has created a proportionate sensation. The old, orthodox, conservative Hindus have indeed had much to startle them of late. First, there was the great meeting at which the most orthodox spoke out boldly of the necessity of lightening the chain of caste; then came the rapid series of conversions among the respectable classes, through the missionaries of the London Society, and now, one of the "Baboos," whose pedigree, family, and fortunes are intimately associated with whatever is distinguished in Hindu society in Calcutta, has severed himself from the ancient creed. Nor must we omit to mention the progress of Mr. Bethune's Female School, which has to all appearance fairly outlived the elation excited by the party hostile to all improvement. One of the most influential natives in Calcutta, Dehendronath Tagore, has added his own daughter to the long list of eighty female children already receiving instruction in the Institution, and the Rajah Kadee Krishna Bahadur, who occupies the most prominent position in the Hindu society in the metropolis, has accepted the office of its President. There are evidently signs abroad, though scarcely perceptible, except to a few of the most intelligent of the native gentry, that a great movement is silently in progress in native society, especially among the new generation. The great reaction against Christianity, which followed the triumphs of the first missionaries, would appear almost to have spent itself.

ROMANISM.—We have been very much interested in an article in the *Friend of India* of the 30th July, entitled "De Propaganda Fide." It contrasts the amount given by Romanists throughout the world to their "Association for the Propagation of the Faith," with that of the amount given by Protestant Christendom for missionary purposes; and it appears that the proportion is not quite as one to five, namely: amount given by Protestants £695,955, while that of Rome, as given on their own authority in the *Bengal Catholic Herald* of July 21st,—was, for the year 1850, only £138,488! Of the proportion of this sum received from America the *Friend* thus remarks:

"The most extraordinary item of receipts is from North America, the whole of which, including of course Lower Canada, contributes only £2,776, while the Propagandist Society spends in the same territory no less than £31,079. We say the same territory, because we believe the missions in South America, are almost, if not entirely, self-supporting. This fact strongly corroborates the statement given by Mr. Macleay in his *Western World*, that Rome is making an extraordinary effort to obtain for herself the entire and absolute control of the valley of the Mississippi. It has, however, been alleged on the other hand, that the increase of her numbers in North America is chiefly owing to the influx of Irish emigrants, whose poverty may account in part for the niggardliness of their contributions."

Of the Romanists of Great Britain, the Editor says that they, "from the antiquity and large territorial possessions of their leading families, possess greater wealth than any other of the smaller religious denominations, yet they subscribe only £25,062, which is certainly no great evidence of a propagandist fervor. The head of their faith, the Duke of Norfolk could give this sum out of his own exchequer without missing it."

DEAR STAR.—The more I use the "Manual Dictionary of the Tamil language," printed at Maney in 1842, the more I value it. There may be a few mistakes in definitions, a few provincial words, and more mistakes of the printer, (which however are corrected at the end) and some few words omitted. As a whole, however, it is a correct work uniting all சித்கள் (சுதரகரதி, வாகட அகரதி, Router, Knight, and others in one neat volume accessible to any Tamil lad, and available for any advanced Tamil scholar. I am sorry to say however that the price (though not more than the cost) is too high for the market. Hundreds, perhaps thousands, lose the benefit of the work because they cannot meet the expense of the book. I have used it constantly for six years and prize it highly, and have often wished those benevolent American missionaries would reduce the price so that a much larger circulation, and a much greater benefit to Tamil literature, might be secured. Yours very truly,

A NARAI FRIEND TO TAMIL LITERATURE.
—See Advertisement, Ed. M. S.

RELIGIOUS PROSPERITY.—The following account is given of the religious state of Hampshire, a small county of Massachusetts, U. S.:

Revivals have occurred in Warrington and Middlefield, and in Hatfield there have been 90 conversions, 323 members have been added to the churches by profession. Eleven of the 17 churches have been blessed with reviving influences. In one society 150, and in another 100 conversions. Amherst college enjoys its usual measure of prosperity. One hundred students in Amherst college have the ministry in view; 16 or 18 are expecting to become missionaries. There were a number converted soon after the first for colleges. Indeed, there has been no year in which the observance of this day has not been followed with an evident blessing. Mount Holyoke Female Seminary is still in a highly prosperous condition. No year passes without a season of reviving in this institution. During the last season a work of grace has been in progress. Of the graduates of this school, 40 have become missionary laborers, and more than 300 are teachers.

RAPID TRAVELING.—The steambot *Reindeer*, with 450 passengers, recently made, on the Hudson river between Albany and New York, the quickest trip ever known. The distance is 145 miles, and, although the boat stopped at seven landings, the time occupied was only 7 hours and 44 minutes, having left Albany at 7 A. M., and reaching New York city at 16 minutes of 3 P. M. On one part of the route the boat went 25 miles in 60 minutes and 30 seconds!

UNITED STATES CENSUS.—The ratio of increase in the States bordering on the Atlantic has during the last ten years been 19 per cent, while that of the Western States lying on the Mississippi river has been over 57 per cent! Nearly ten of the twenty-three millions of the whole population of the United States belong to the "Great West."

LETTERS TO EDUCATED YOUNG MEN, No. 2.

To the Editor of the Morning Star.

Sir.—I feel extremely obliged for the promptness and kindness with which you allow me to address, through the medium of your pages, the individuals referred to in my former communication. I enter on the task both willingly and cheerfully, believing that what may be advanced will be thankfully received by the parties in question. Without any further preliminary remarks then, I will at once proceed to address under the name of Friends, those who have been educated in any of the missionary seminaries of the island, but especially those in the Jaffia province, as coming more immediately under my own knowledge and acquaintance.

MY DEAR FRIENDS—You will, I am sure, give me credit for sincerity in thus addressing you through the pages of a public print, on those subjects which are of the utmost importance and utility to all of you—whether in your private, domestic or public capacity—when I assure you that my only object in doing so, is, if possible, to awaken within your minds the spirit of gratitude, and to rekindle some of those feelings and emotions which, I cannot but conclude, were excited within you, when under the training of those who felt the deepest interest in your welfare. I have visited most of the towns in Ceylon, and have not unfrequently come into contact with some of you. I have watched with considerable anxiety and concern your conduct, and have often felt a deep regret that labor, health, time, and funds should have been so lavishly expended to so little purpose as is manifested in the department of many. It is now upwards of thirty years since this province was favored with the present mission establishments, and within that time several valuable lives have been sacrificed for, I had almost said, your exclusive benefit. Memory recalls a Knight, a Haslman, a Whittelsey, and others who have fallen in the field of labor, fallen at their posts, fallen whilst actually engaged in training you up for usefulness and heaven. Then again call to mind, those who have been driven from the field through broken health—Hoisington, an Adley, a Cope, and others, whose instructions, and counsels, and advice, are still, I am led to hope, treasured up in your minds, and for whose memory you cannot but cherish the deepest respect and gratitude. In advertising to these men to whom you owe all the knowledge you possess, and to the possession of which knowledge many of you owe your present situations, respectability and influence, I am, I trust, calling into vivid recollection many circumstances and events, the reminiscences of which often afford you many pleasing thoughts and feelings. For it can scarcely be possible that all that has passed before your minds, and all that has been reiterated in your ears, you can be insensible to those instructions, or have suffered them to pass away as letters written on the waters. I wish then at the commencement of these letters to endeavor to lead your minds to past events, and earnestly entreat you to let your thoughts have free play on the time you spent under the care of the missionary. Without this, I shall despair of effecting any object or of accomplishing that purpose for which I address you.

Reflection is the first link in the chain of wisdom,—the first step in the path to heaven. Recklessness and thoughtlessness are the characteristic marks of a fool and of a godless individual. When a man pursues a course of conduct without thought and reflection, there is little hope of his safety; but when he stands, thinks, and considers upon the past, he has taken the first step towards his reformation. And so it will be with you. If you allow your thoughts to revert back to the time when your bibles were read and explained—when the earnest and solemn petitions in the morning and evening devotions ascended up to heaven for your salvation—when the spiritual advice of your instructors sounded in your ears—if you call to remembrance these and dwell upon them, be assured that new thoughts and new feelings will arise in your minds, and though you may have hitherto neglected to act in accordance with those instructions, you will be in a fair way of commencing a life of reformation. Having adverted to this subject generally, I may now state the course intended to be pursued in these letters. The educated young men of Ceylon belong to one of the following classes, namely:—Christians, nominal Christians, heathens, or Romanists. To each of these classes I wish to address myself respectively, and ask for their candid, impartial, and prayerful attention to what may be brought before them. Not wishing to weary your patience with too long a communication I will close this letter, by assuring you that I am your sincere friend and well wisher.

DELTA.

The Legislative Council commenced its session at Colombo on the 2d inst., when His Excellency, the Governor, delivered an address proposing measures, which, if fully carried out, (says the Examiner) will cause the government to be remembered with gratitude.

A good word for a bad one, is worth much, and costs little.

A passionate man rides a horse that runs away with him.

To the Editor of the Morning Star.

Sir.—In the Morning Star of August 14, 1851, allusion is made to the fact that the Roman Catholics had sent for a Goa priest. We understand now that this Goa priest has arrived and taken his station at Corampan, a village at Kaitis, in a temporary *maul* or bungalow, built by his party, with a hope of gaining one or two stone churches in that vicinity. Also that the Italian priests, leaving St. Anthony's church and their usual place of abode, are now occupying the churches at Corampan and Pallavally street, which they suppose the people intend to surrender to the Goa priest. The conversation which is going on between the Italian and Goa priests, through the medium of their people, is the following. One says, "To-day one of the adherents of the Italian priest came to our bungalow and said that the Italian priest preached that day to his people that the Goa priests at present being not considered by the Pope as subservient to his spiritual dominion, therefore his Goa priest himself cursed, the people who join him are cursed, and the image of Christ which the Goa priest makes use of during his mass is but a devil.

As soon as this reached the ears of our Goa priest, he laid before us the following speech, and wished us to have it communicated to the Italian priest and his adherents; viz:—"Brethren how ignorant must have been that priest who teaches that my image of Christ is a devil. If my image is a devil, what must have been his? Is there any difference between his and my images either in form, color or height? As the Italian priest professes, should my people and I be counted as cursed, because the Pope does not recognize us as still connected with his spiritual dominion, what is in fact the real position of those priests (the intruders) who celebrate mass now in those very churches and congregations which were founded by these cursed priests and people? If the priest who pronounced a curse upon me, my image, and my church, should at the same time pronounce a curse upon the churches we have erected in this land, and leave them unoccupied, the superstitious people may, according to the superstition of the times, believe that the priest's curse may, in some degree, rest upon us. You know that we and our people were the founders of these large churches and congregations, and planned all the revenue systems which contribute to the support of the managers in the district. See what hardships and difficulties in the beginning we had to encounter in converting the first Roman Catholics in this heathen land. Judge ye whether the Pope, our superior next to God, will ever be inclined to curse us. Now we are under the Pope, just as we were thirty years ago. The Pope never told us that he excommunicated us from St. Peter's church, but the Italian missionaries, our fellow laborers, dissuade our flocks by various ways from our adherence, from helping our cause. If we have done any wrong in this province, it would have been represented to the local government which has witnessed our behavior up to this day. Formerly the 'Inquisition' was adopted by the Roman Catholics to prevent people from choosing their own ways in religious matters. Now influential natives in Jaffia belonging to the Roman Catholic sect, who have once loaned money to their fellow christians at Kaitis, demand an immediate return of their money, thereby intimating to them, that either the borrowers should in ways abide under the Italian priest, or that they should immediately return to them their money. Is this the policy and religion of the Roman Catholics?"

Again, think for a moment who these Popes are? Are they not men chosen out of the school which contains cardinals? Sometimes after much struggle and bloodshed, the infatuated and more popular cardinal succeeds to the papal chair through the aid and interference of the European Emperors and Kings instead of the one who was really selected and nominated by the Pope."

The above is a fact, and as we are pressed on all sides without knowing what to do in this emergency, we humbly request an intelligent and judicious public to give us their thoughts on these subjects through the medium of the Morning Star on these points:—1. Whether the Goa priests are now really a cursed people or not? 2. Which of the two, the Italian or the Goa priest, is the representative of Christ? 3. Whether the good Catholics are not bound to sympathize with and help the Goa priests in view of their past services for them and for their ancestors? Yours most obediently,

Kaitis, Aug. 30, 1851.

LIBERTAS.

P. S. A strong confidence that men educated in English will give us satisfactory answers to our queries, induced us to have the above rendered into English.

GREAT FIRE IN SAN FRANCISCO.—About 11 o'clock on the night of May 3d, a fire broke out in a paint shop. It was but a slight blaze when first seen, but in five minutes the whole upper story was full of flame. The buildings in the vicinity being all of wood and extremely combustible, the fire spread with the greatest rapidity, and raged with resistless fury till it had spread the distance of over a mile in one direction, and half a mile in the other, consuming nearly every building within this area, to the number of 1,500. The fire also spread to the shipping, consuming a large number of vessels which were lying at their wharves. The utmost consternation prevailed during the fire, and thousands were turned out of house and home, having lost their all. A number of lives were lost—how many is not ascertained. The loss of property is estimated at from ten to fifteen millions of dollars.

EXTINCTION OF AMERICAN SLAVERY.—A great lesson of the United States census—says the New York Evangelist—is what it teaches respecting the future of slavery. The free States bear a most encouraging proportion of progress to the slave States. To say nothing of the accumulations of moral power during the last ten years against slavery, nor of the concurrent stream of literature, religion, and Providence which is steadily bearing against it; nor of its intrinsic weakness as being wrong; no prophet could more decisively foretell the extinction of this giant evil, than do the unerring mathematics of this census. A very hand-writing upon the wall is in these Arabic figures; and as surely as the past contains the future, the ultimate terminus of slavery is decided.

OVERLAND INTELLIGENCE.

The Bill to permit Jews to sit in Parliament after having passed the Commons, was strongly opposed in the House of Lords, and was not carried by a majority of 35.

The second reading of the Ecclesiastical Titles Bill was carried in the House of Lords by a majority of 227, including proxies.

The attack on Sir James Brooke in the House of Commons was defeated by a triumphant majority in his favor, 230 to 19.

David Solomon, Esq., a Jew, having been chosen a member of Parliament for Greenwich, attempted to take the necessary oaths and his seat in the Commons. But refusing to take the oath "on the faith of a Christian," he was not permitted to take his seat. A very exciting scene occurred in the House on the occasion.

Mr. James Sisk Buckingham has at length succeeded in a long contest with the East India Company. The Court Directors have granted him a pension of £300 a year. Six of our readers may recollect that he was sent away from the court, and his *Journal* suspended during the administration of Mr. Adam about 1820.

The absence of Lord Brougham from the debates in the House of Lords, is owing to ill health which is increasing. Sir George Grey, Mr. Hume and Mr. Roebuck are also absent from the House of Commons from the same cause.

In France, the Assembly has debated the proposition of revising the Constitution, which was carried by 446 to 27. By this Constitution demands a majority of three-fourths. The Assembly in order that the Constitution may be revised, for this purpose 97 votes were wanting, so Sir Maitland lost and the Constitution of France remains for the present intact. Marshal Sebastiani is dead.

The Cape De Verd Islands were suffering from extreme want. The cholera and typhus fever were raging in the Grand Canary Islands and Palma. In Grand Canary, 2000 died from want of the common necessities of life.

From California, with the exception of the dreadful fire at San Francisco, accounts were very encouraging respecting the amount of gold obtained from the mines. Some hundreds of immigrants from the Celestial Empire had arrived and it was expected that great numbers more would soon follow them.

From Turkey, it is said that Kossuti and his party would be liberated about the 1st of September. A Government steamer would convey them to Malta, where they would be handed over to the British authorities.

RAILWAY FROM ALEXANDRIA TO CAIRO.—It is said that the preliminaries of this important undertaking have been far settled between Nubar Bey, on the part of his Highness the Pasha, and Mr. Robert Stephenson, the engineer, that arrangements are now in progress for commencing it forthwith. It is also said that the Governments of France and Austria are using all their influence to oppose and prevent the undertaking.

ITALY.—The Pope is guarded in his retirement at Campidoglio by French soldiers whilst his reverend minister are engaged in filing up the new English Bishops. The Bishop of Southwark was consecrated on the 6th of July at Rome by Cardinal Franconi, with great ceremony.

Acquire honesty, seek humility, practise economy, love fidelity.

Against fortune, oppose courage; against passion, reason.

SHIPPING NEWS

POINT PEDRO.—ARRIVALS AND DEPARTURES.—August 27, 1851.—Arrived Schooner Mahamado Mohyettin Swaney, from Baitac, bound for Point Pedro, passengers 20 natives.

August 21.—Arrived and Sailed the same day, Schooner Arthesayverlechimy, Soupramanian for Triacomaile, in ballast, passengers Roman Catholic Bishop and his Secretary. Arrived, Aug. 23.—Arrived Brig Malamanado Box from Kelacuary, bound for Calcutta, cargo chains, passengers 2 natives.

Sailed Schooner Calanealechimy, Ramoojilly for Gallor cargo tobacco, passengers Capt. Campsie, C. R. R. and Mr. Sadler.

Aug. 21.—Sailed Brig Lutchiny for Colombo and Gallor cargo salt, passengers 16 criminal convicts, 1 Corporal, Privates, and 5 Peons.

Sailed Schooner Danalechimy for Colombo and Gallor cargo salt, passengers, Messrs. F. and G. Toussaint, 5 criminal convicts, 3 Peons, one private, and 3 natives.

THE REVISION COMMITTEE

Of the Jaffia Auxiliary Bible Society, have great pleasure in acknowledging the receipt of the following papers from different members of the Tamil missions in Ceylon, namely:—

- Rev. J. O'Neill, on 1st of Corinthians.
- Rev. J. C. Smith, on Joshua, Judges and Ruth.
- Rev. J. Walton, on Timothy, Titus, Hebrews, James, Peter and John.
- Rev. E. J. Robinson, on Matthew to end of 7th chapter, Acts to end of 8th chapter.
- Rev. L. Spaulding, on Matthew to Philippians.
- Rev. J. Phillip, on Genesis to Exodus 5th chapter, Acts, Romans, Revelations to 12th chapter.

R. PARGITER, Secretary.

Charitably, September 9, 1851.

PRICE REDUCED.

The Manual Dictionary of the Tamil language formerly sold at 10s. is now offered for sale at 7s. 6d. Still on hand a very few copies of Webster's Dictionary. Price 2l. 10s.

Also for sale a large variety of school books both in English and Tamil. Apply at the American Mission Depository. T. S. BURNELL.

Maney, September 10, 1851.

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