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[A Dialogue upon attending Public Worship.]

குருவுக்கும் மறுபதற்குக் கடந்த சம்பவங்களை.

குரு. தம்பி, நீர் நெடுமனாகக் கோலுக்கு ஏன் வரவில்லை?

தம்பி. இந் தொழிலையென்பி மற்றொன்றிலும் நான் தவறாள்வனவல்ல.

குரு. இத்தீடிலே வேலாயத்திற் சேர்ந்த தேவ வணங்காமடாடாவைப் படுத்திலே அவருடைய சன்னிதாணத்திலிருந்து அவரை வணங்குவானோ?

தம்பி. இது உம்தீயில் ஒரு கேள்வியுண்டோ, கேட்பேன் கோயிலுக்குள்ளே செல்வோம்.

குரு. தம்பி கோமம் உதவும்? கூசுவேண்டாம் கேளோம்.

தம்பி. ஒரு மாதத்தி தன் பிள்ளைகளிலொன்றைப் புறம்பே தள்ளவில்லையா நியாமமா?

குரு. மாதா யாதொரு முகாதிரயில்லாமல் பிள்ளையென் தள்ளிவிட்டார்களா. தள்ளினாலும் பிள்ளை தனக்கு வேறொரு மாதா இடங்கொள்ளும், அவன் தன்னை அநியாயமாகத் தள்ளாமட்டானென்று மென்னைத் தன் குற்றத்தை உணர்ந்து மாதா விடத்திற்குப் பின் அவருடைய மடியிலே விழந்து, தானே இறங்கும், தானே இறங்குவது புலமல் அவரைப் பற்றிக்கொண்டே மாதா மறுபடியும் சேர்த்துகொள்வார். அப்படிச் செய்யாமல் தானே போகாமட்டானென்று அயல்விரட்டிவைத்துப் போய் அயலோருடைய தீயனில் தீயனில் துடித்துத் தானையும் துடிக்கின்ற திற்பிறதால் அந் பிள்ளை அப்படிப் போகட்டின்னா, இது பிள்ளைக்குணமல்ல; இது தந்தையின் இப்பொழுது சோண்ன உவமை என் கேள்விக்குப் பொருத்தான உவமை.

தம்பி. ஏன் போகாதாயதுமா?

குரு. நீர் ஏன் கோலுக்கு வாரா தீயனெயென்றான் கேட்டதற்கு நீர் இத்த கேள்வியைக் கேட்டீர். இது என் கேள்விக்கு மறுமொழியல்லவே, நீர் சபையோடே சேர்ந்தபோது ஆராயப்பிச் சேர்த்தீர் குருவையே தேவவணையோ? கோலில் ஆருடையது? குருவையேதோ தேவவணையேதோ? உமது கம்பிக்கையோ?

தம்பி. என் கம்பிக்கையேசுதான். கோலிலும் அவருடையதுதான். நான் பற்றிக்கொண்டதும் அவருடையதுதான். ஆனாலும் யாரா என்வன அன்னியனாக என்னையப் புறக்கணிக்கிறார்.

குரு. யோவா தம்பி! யாரார் அந்நீர்க்குச் செய்தாலும் தேவாலயத்துக்குப் தேவவாரணையையும் விடாமலாம்? பூலோக நாயக் கிண்டல்களில்லையென்று அவருடைய ஈதலையும் விடாமலாம்? ஆயில் தேவவணக்கிற்கு ஆராதனை செய்ததின் நியதிதம் காணின் தம்பியோடே துரோகிக்கொண்டு தேவவணையே கற்பனைய யீறிக் கொளையென்றோ. அவன்வாரணை நீருக்குக் கிணங்கித்தே? அப்படிச் செய்யாதையும் தம்பி, அப்படிச் செய்யவொண்டாம். தேவனுடைய சித்தத்தை அறிந்த நாங்கள் அவருக்கு விளாசுநீ செய்தால் அவருடைய தேவவணத்தை வாசிபாறவும் படியாமலும் மோட்சத்திக்குப் போற்ற வழியை அறியாமலிருக்கிற சைவார், வைஷ்ணவார், பெளத்தர் முதலானவர்களைச் சியாய்த்தீப்பாறவில்லை எங்களுக்கு விளாசாமாகக் கூடிய கோலிலாவார்கள். நாங்களோ புவதங்கக் கோயில் செல்லவருகையாம் நோக்கி எங்கென்றே விழந்து சிங்காசனத்தல் வீற்றிருக்கிறவருடைய சமு

கத்துக்கும் ஆட்டுக்குட்டியின் குறோதத்துக்கும் மறையத்தக்கொள்ளுங்களுண்டு சொல்லுவோமென்று.

இந்தச் சம்பவநகையைக்கேட்டு வேறெருவன் நரங்கள் இந்தப்பக்கத்தில் நிற்கிறாயில்லை, அந் பக்கத்தில் நிற்கிறாயில்லை, நாங்கள் தயிற்சு கோலிலுக்குப் போகிறாயில்லை, உங்கள் கோலிலுக்கு வாரதயில்லையென்று.

குரு. தம்பி அனேகர் அப்படி நினைக்கிறார்கள். அதவுக்குச் சரியில்லை. இவர்கள் தயிற்சுக்கத்தை விட்டுவிட்டதிலே தேவனுடைய பட்சமயலிட்டார்கள் போலிலேயே. இவர்கள் இருந்ததற்குத் தமது விளாசுநீ. இவர்கள் பசாசின் மரங்களை விட்டுவிட்டாலும் மரத்தினால் தேவ தைய பெறாமட்டார்கள். எங்குடேயிராதலன் எனக்கு விளாசுநீ தயிற்சுநீயென்று தேவன் சொல்லுகிறார். ஆனதால் தேவ விளாசுநீ தேவனுடைய கோபங்களைக் கிணங்கும் பசாசினுடைய அக்கினி அப்புண்குத்தும் இவையாவார்கள். இதுவென்றித் தேவனுடைய பட்சத்திலிராதலன் பசாசுடனே சேருவான். பசாசின் பட்சத்தைவிட்டவன் தேவனுடனே சேருவான். இந்த இரண்டிடமேயன்றி மூன்றிடமில்லை. ஆனபடியால் மத்தியிலே நிற்கவல்ல இருபட்சத்தாந்தத்திலும் சகாயப்பெறப் பார்த்தியல்லை. மேலும் ஒரு பிள்ளை தாயிடத்தில் பால் குடித்து ஆகாசப்பிடி தாயோடே துரோகிக்கொண்டு அவளே விட்டு ஒடுகிறபடியாவில்லை, தாய் அவனைக் கூப்பிட்டு மகனே திரும்பினா. ஏன் என்னை விட்டு ஒடுகிறபடியாக, பகன் மாரானோ, நீ என்னை கையிலே ஏந்திக்கொண்டு போகிறாயில்லை. பாஷாட்டுகிறாயில்லை. என்னை உன்மேற்பால் பாலிக்கிறது? இல்லை. ஆகையால் உன் தொடுகக் கண்டதும் பிள்ளையல்ல, நான் உன் தொட்டு வாரமட்டான். நீ போகவேண்டி மாதுதலுக்கு அமைகிற அமைச்சற்குணமோ? மாதுவகுக்குச் செய்யவேண்டிய கண்ணீரோ? மாதுவகுடைய ஆற்றிக்குப் பங்காளியோ வேன்றுகேட்டுப் பின்பு மறுபடியும் அவர்களுடைய தீய பிள்ளைகளை, தோலாய்த்துக் கட்டுவது தேவ வணக்கத்தை ஏன் கேட்கவில்லை வாருங்களேன்றார்.

அப்பொழுது வேறெருவன் யார, மோட்சம் நகருகண்டதற்கு நாங்கள் நம்புகிறாயில்லையென்று.

குரு. அப்படியோ, ஏன் நம்புகிறாயில்லை?

தம்பி. அதைக்கண்டதார், அதைக்கண்டதார். ஒரு தந்தைக்குத் தெரியாதே.

குரு. காணாததாரிமூண்டென்று நம்பக் கூடாதா? காசிப்பட்டணங்கண்டாயோ?

தம்பி. இல்லை

குரு. அது உண்டோ இல்லையோ என்னநினைக்கிறாய்.

தம்பி. அனேகர் சொல்லுகிறபடியால் நம்புகிறேன்.

குரு. மோட்சமுண்டென்று அனேகர் சொல்லுகிறார்கள் அதையும் ஏன் கம்பவில்லை. மேலும் தம்பி உனக்கு மனமுண்டா?

தம்பி. ஆம் எனக்கு மனமுண்டு.

குரு. உன் கோத்த மனமுண்ட கண்டாயோ? அதின் நிறம் உயரம் அகலம் எவ்வளவென்று சொல்லு பார்ப்போம். அல்லது காணாதுபடியால் இல்லை யென்புகிறாயா?

தம்பி. அப்படிச் சொல்லக்கூடாது அதுமே. மனமுண்டென்று எல்லாருக்குத் தெரியும்.

அவயவங்களுண்டு உன் பதைப் பார்த்தியும் நிதியும் இரக்கமுள்ள ஒரு தெய்வமுண்டென்று உன் சொந்த மனத்திற் அதி நிச்சயமாயிருக்கும். கேள் தம்பி, எங்களைப் படைத்த பாரபராளுக்கு விளாசுநீ தம்பி நின்பதம் அவர் அருகிச்செய்து, பரிமாணங்களுக்கு விளாசுநீ நம்பாதம் மனிதராய்ப்பிறந்து எங்களுக்கு ஒரு மேன்மையும் புத்தியும், அவருக்கு விளாசுநீயும் போராவென்றுத் தெங்களுக்கு வல்லமையும் புத்தியுமில்லை. அவரைவிட்டு விக்கிரகங்களை வணங்குவதிலும் அவருடைய தேவாலயத்தை விட்டுப் பின்வாராய் கோலிலுக்குப் போவதிலும் பரம காண சூருவையிட்டப் பூலோக காரிய குருவை நம்புகிறீரென்று ஒரு நமம் வருமோ? வாரது. தம்பி, மோட்சப்போதே. மெய்த் தேவனையும் அழகுருவையும் அறியப்பெருட்டாக அவருடைய சூலயத்திற்குப் போகவேண்டும். மெய்தேவ புராணத்தைக் கேட்கவேண்டும், அவருடைய சபையிலுத் சேரவேண்டும்.

[Thoughts on Intemperance—by a Native.]

மதுவிலக்கைப் பற்றியது. யாராவோ—தங்கள் பத்திரிகையின் மூலமாக அதுவெறுமைய சிற்றறிவற் சிறப்பட்டுக் கண்டு கேட்டு அறிந்தபடி இதன்மீதக் கண்டபடுமே மதுபானக் கோட்பாடு இவ்வூர்த் தலைப்பட்ட வழியை யுடனும் விளங்கக் கோபுரகணையர் வெளிப்படுத்தி திருமலம் அம்மதுபானகளை விட்டுப் படிக்காண கண்டனத்தண்டனைமுற் செய்து தரும்படியாக விட்டுக் கொடுக்கிறீர்கள்.

அன்புள்ள தாரகையே: இறைக்கு யிரு, உயவகுத்திற்றுள் கண்டுசென்று காணப்படாத மதுவெண்டுகுச் சாத்திரம் இப்பொழுது யாற்ப்பாணைச் சதாரி மன்னாபண்டவரை முதலிய பல விடங்களிலிருக்கும் சற்று, மற்று, குரு, சீவல், அரசன், குடி, பிள்ளை, அஞ்சலி, மெய்தூணர், மோட்சியன், பாக்கியன், உயர்வலம், இழிதல் மென்னும் இவர்களுக்குள்ளும் இத்தலை விரியினைய பரோகய சன்ரிமன்பாணையோவென்று உயாய் மாகப் புகுந்து தன்னுடைய பாகச்சீரமைக்கவும் ஆணைத்தையும் பல்லகையாண தீமைகளால் நடத்துமப்புகு முன்னும் மதுந் கடைவன் வணக்கத்தை யுத் சீலுவை முத்திரையையும், பூசை, ஆண்டானம், சேபதவம், கோலல், கூட்டம் முதலிய அது சார்ப்புகளின் மாரபலையுச் சிண்முன்னிணைகாரகத்தித் தாரி கோடு நிறைந்த நம்புருடன் அடமயக் கோடியும் திரண்டாப்போலக் கூடி விடையென்று நேயக் கேட்கக்கூடியவையும் விடும்பி யார, பின்ன, அண்ணன், தம்பியென்று முறைகண்டயல் வால கலியுகத்திற்கு நீக்கி, குதுமலம் தேவனையே சொயம் என்பதையும், கண்ணெய் மீறும்புத் கணக்குசேருதலைன்ற பாட்டுமுதலியவைகளையும் கண்டு கேடுகிறோமென்று கதநாசி முதலிய துத்களாடும்பண்ணை, பகையால் தக்கவிடத்துக்கச் லிளக்கொளி, பிள்ளை, பரிசை, நம்புருடன் பார்த்துகளையும் பார்ப்பு பிறிரதார்த்திற் சித்தக் தாசிட்பிற் கலந்த விபராளிகளாய் விளாசியிருக்கும் விண்ணை உயலிய அழிபுறவையென்புண்டென்று, ஆனும், பிள்ளையும், அண்ணனும், தம்பியும், மாயியும், மதவண்ணும், குருவும், சீவலும் முறையிற் கூட்டக்கூடி ஆந்தராய் அறம்புப்பென்ற உரேசுபார்த்தக் கலன், கணக்கில் வந்தபின் கண்ணுச் சாராயமென்று நதியிலே ஹிதிக் காவல், யார, புறமுதலிய தீப்பாணையென்புண்டென்று பித்தக்கொண்ட வேணாய் பெண்டில் பின்வாயற்குக் குடிக்கக் குச்சியுற்றத் திரியவும் மண்ணும், மட்டுக்குமியுதிக் குடிப்பவரைமென்றும், வார்த்துத் குடிப்போடுமென்றும் அவ்வா கையோடும்பட்டீர்கள். இப்பொழுது ஏற்றத்திற் மண்கட்டென்றோ போல துடிக்காண்டென்றும் மிக்குத் முயற்சியாகக் கண்ணுக்காணுடைய ஏட்டிலும் துக்ககையார





MORNING STAR.

Jaffna, Thursday, March 10, 1853.

THE TAMIL BIBLE AS A STANDARD FOR PROSE COMPOSITION.

Instead of assigning reasons at length for the opinions expressed on this subject, in our last issue, we will close the article by suggesting two themes for matured essays, which we deem worthy the attention of every "young men's literary association" in the island.

1. What is the estimate, made by the best English scholars of the value of the English Bible in its bearings upon the English language, and of the extent of its claims as a correct model for style and diction in English?

2. If, by the laborious and united efforts of European and native translators and revisers, for more than a century past, the sacred volume with all its variety of style and subject matter, touching upon things existing from before the foundation of the world, and opening out upon interminable and eternal ages to come—and all written by a long continued succession of writers from the different walks of life, and of different grades of intellect—if, we repeat, this unique and wonderful volume has been correctly and acceptably translated into Tamil, then, on what theme, or on what occasion or to whom may it not be a correct and safe model for imitation in regard to style and idiom, the technicalities of science and of the arts excepted?

On this model we would like to have articles for the Star prepared, tracts and essays written, sermons preached and school-books of sorts composed. It would be a profitable theme for inquiry, as to how great a variety of compositions may be enumerated, of which there are the happiest specimens to be found in the Sacred Scriptures. How great then must be their value, regarded merely as a volume of specimens on so wide a range of subjects.

But in rightly estimating the sacred volume as a standard for composition, we should take into account the nature of its contents and its higher order of excellencies; that it is a book projected and provided for the common mind, to be the class-book for our race, for the lowest and for the highest grade of intellect, for men and for women of all ages and of all countries; that all Scripture was given by the inspiration of God and is able to make us wise unto salvation; that it is the Bible which shows in what style and diction it is befitting the Sovereign of the Universe to address himself to the creatures of his power; in what manner and by what lessons it becomes Omniscience to impart instruction to the benighted and the besotted race of man; in what language and by what measures the offended lawgiver and judge should deal with the rebellious, and in what melting strains of love and mercy our Heavenly Father is pleased to recall the prodigal and the self-striven to himself and to the fountain of blessedness. And, moreover, integral portions of this volume are made up of the discourses of the "Teacher sent from God," who "spake as never man spake,"—"in whom is hid all the treasures of wisdom and knowledge," who himself, though the Son of man, is none other than "God manifest in the flesh"—"heir of all things," and now rapidly on his way to "inherit all nations." Such are some of the elements of the volume, we venture to recommend not only as the book for the times, but as a book to be faithfully and diligently imitated in reference to style and idiom. D. P.

**JUBILEE.**—The fiftieth or jubilee year of the British and Foreign Bible Society commenced on Monday, the 7th inst. In commemoration of the day, a united meeting of the members of the Wesleyan, Church and American Missions, together with a few of the English residents of the town, was held at the house of Rev. Mr. Benn at Copay. We hope, in our next issue, to give somewhat extended notice of the services of the occasion. It is expected that there will be a number of meetings in Jaffna, during the succeeding twelve months, commemorative of the jubilee year, and with a view of raising funds for the glorious work of Bible distribution.

**NEWSPAPERS.**—During the week of the funeral of the Duke of Wellington, there were more than 2,000,000 newspapers issued in London, a much larger number than was ever before issued in one week, though very great numbers were required during the "Great Exhibition" in 1851.

**DEATH.**—Mrs. Phelps, a daughter of the late Professor Stuart, and author of some recent very popular and useful American books, as "Sunny Side," "Peep at No. 5," &c., died at Andover, Ms., Nov. 30th, aged 37.

**POST OFFICES.**—The number of the post offices in the U. S. is 21,191. The aggregate length of the 6,711 mail routes is 214,224 miles, or nearly nine times the circumference of the globe.—*Ex. of P. M. G.'s Rep. for 1852.*

**SERMONS.**—There have been about 150 sermons preached and published in America upon the death of Daniel Webster.

A number of marble statues of considerable interest have lately been discovered in a secluded spot in Windsor Castle.

It is expected that the railway between Alexandria and Cairo will be completed in two years.

**THE HOUSE OF BONAPARTE.**—At the present moment, a short genealogical table of the Bonaparte family may be read with interest:

Charles Bonaparte, father of Napoleon, the Great, was born at Ajaccio, in Corsica, on the 29th of March, 1756. He was a man of good family, of noble descent. He left by his wife, the beautiful Letitia, (Ramolino), eight children as follows: Joseph Bonaparte Jan. 7, 1767; King of Naples, 1806; King of Spain, 1808; Napoleon, emperor, Jan. 15, 1769; died 1821;—Lucien born 1775, died June 3, 1840;—Marie-Anne (Elisa Baciocchi)—Louis born Sept. 2, 1778; King of Holland, 1806; died July 25, 1846, as Count de St. Leu.—Charlotte (Maria Paulina Borghese)—Anunciata (Murat)—Jerome, born Nov. 15, 1784, ex-king of Westphalia, &c.

The elder branches there is alive only a daughter of Joseph, married to prince Charles Bonaparte, prince of Cambray, eldest son of Lucien, born 1803. They have eight children. The present emperor, Napoleon III., (the Duke of Reichstadt being put down as Napoleon II.) is the son of Louis, ex-king of Holland, and was born at Paris 20th April, 1838, being nephew of the emperor. He was elected president of the French Republic on the 10th of Dec. 1848, for the term of four years. On the 20th of Feb. 1852, he was proclaimed Emperor, and declared himself president for ten years and is proclaimed emperor, with hereditary descent, on the 2d Dec. 1852.

Jerome, the ex-king of Westphalia, uncle of the present emperor, is at present Marshal of France. He was married twice; first, to Miss Patterson, from whom he was divorced in 1830; secondly to a Princess of Wurtemberg, who died in 1835. The latter he had two children: Mathilde, married to prince Dandolo, king in Sardinia, and a princess called to princess Mathilde; and Napoleon Joseph Charles Paul Bonaparte, who will be declared successor of the present emperor in default of issue, and who is to be created viceroy of Algeria.—*London Waterman, Dec. 15.*

**NAPOLEON III.**—An American, writing from Paris, gives utterance to the following thoughts in an American paper:

While the genius of modern conservatism (Wellington) is buried beneath the dome of St. Paul's, the mighty shade of Napoleon simultaneously appears to alarm the nations. It is his empire, the empire of the French proclaimed that his empire is of peace. As talkers of peace in 1815, even when he was meditating the conquest of the world. Like Napoleon I, Napoleon III. knows how to use the language which deceives, and the language which kindles the passions of his countrymen. He is gifted with that power. It is his greatest power, next to that of silence. He knows when to be silent and when to speak; and like other men of his class, his silence is but the pressure of unexpressed activity. Having done a deed of treachery and of crime, he knows how to gloss it over with subtle plausibilities. I cannot recall, in all the records of the human race, so monstrous, so audacious, and so uncalculated for an usurpation, and we can only account for its success on the principle of national blindness. I have no faith in what France boastfully calls "her future." That silence is to be only melancholy disasters, not because she has not the experience of France, but because she has not yet learned the secret of self-government, but because there is so melancholy an absence of religion and virtue in ordinary society. The principle that governs France is that of fear, mingled perhaps, with appeals to national vanity. Next to the power of bayonets is the love of pleasure and the desire of self-indulgence. If the French may be permitted to visit unobstructed the theatre and the circus, and are unmolested in the means they pursue in order to gratify their pleasures and pleasures, they care but little whether a Louis XIV., a Louis Philippe, a Napoleon, or a Cagliola presides over their political affairs.

**A LITTLE BEGINNING OF A GREAT WORK.**—One of the great enterprises of the present day, is the construction of a railroad on the margin of the beautiful Hudson river, by which the cities of Albany and New York are brought within three and a half hours' distance of each other. The entire length of the road is 145 miles, and the cost eight or ten millions of dollars. It was begun in New York, 1831. Heretofore the principal travel between the two places was by steamboat, and the better part of the day was required for the passage. At some seasons of the year the ice made navigation impossible, and many accidents and delays occurred by collisions, &c. By this new link, New York becomes directly connected with the great Western thoroughfare between Buffalo and all the regions west, as well as Boston and all the regions East. It was considered quite a wild project by many wise people, and when the attempt was about to be made to obtain a charter, some of the richest men on the route subscribed from \$1 to \$500 towards the expenses! How strange it seems, that a project involving an expense of so many millions of dollars, and adding so largely to the public wealth and convenience, should have had so small a beginning! The original subscription list was produced at the fair ceremonies which were observed at the opening of the road, and created not a little surprise and mirth. It amounted to \$26, five persons contributing five dollars each, and \$1 anonymous! The most noble and successful plans for benefiting the world have had their origin with very humble individuals, and have been carried out upon in the face of obstacles and discouragements, which would appal the stoutest hearts.—*Youth's Penny Gazette.*

**SYMPATHY WITH THE MADAIAS.**—Their story is familiar to the protestant world, and their name is well known in Florence. Charged with no crime, save that of reading the Sacred Scriptures, they were condemned to separate imprisonment in damp and gloomy dungeons, and now, in the high noon of the 19th century, these Christian people, are dragging out wretched days and nights under the persecution of the Roman Catholic despotism that still curses the shores of the Mediterranean.

Embassies have been sent from England of noble and pious men, to remonstrate with the Florentine Duke, but they were denied a hearing. They returned and told the world that the condition of the sufferers was as it had been described. But there was no heart in Romanism to feel for the wretched, and no mind to appreciate the rights of humanity, and no sensibility to sympathize with the wretched, who were in the habit of outraged religion—the Savior himself being imprisoned in the person of his weak and humble followers.—*New York Observer.*

FUNERAL OF THE DUKE OF WELLINGTON.—The

London correspondent of the *Calcutta Christian Advocate* thus speaks of this funeral, which is variously described as a "splendid pageant," a "grand sight," and a "magnificent affair." The procession must have been at least a mile in length. It rained incessantly the night preceding. Notwithstanding the merciless pelting showers that fell, the streets were crowded all night, and so dense was the crowd, that at 6 o'clock, while it was yet dark, it was difficult to get along. The arrangements were admirable. The lying in state at Chelsea Hospital was not so well managed. The immense multitude that crowded to see it, crushed and squeezed each other, so that several persons were killed. Four deaths are reported, and many were seriously injured. So great is the eagerness of the people for sight-seeing, that they will brave any danger rather than be disappointed. Delicate ladies, little children, old and decrepit men and women rushed into the midst of the crowd without the least fear of the consequences, and not a few are now suffering for their temerity. The great Duke is now gathered to his people; his praise is in every mouth. As a warrior and a statesman he has a world-wide reputation; his fame is spread abroad, and is talked of everywhere; but as to the destinies of the immortal soul, all are silent. He is gone to the place where all worldly distinctions are unknown, where prince and peasant are alike, and the great day alone will reveal whether the great commander was a humble disciple of the Captain of our salvation or not.

**GRATITUDE.**—As the branches of a tree return their sap to the root from whence it arose; as a river purifies its streams to the sea, where its spring was supplied; so the heart of a grateful man delighteth in returning a benefit received. He acknowledgeth his obligations with cheerfulness; he looketh on his benefactor with love and esteem. And if to return, be not in his power, he nourisheth the memory of it in his breast with kindness; he forgetteth it not all the days in his life. The hand of the generous man is like the clouds of heaven, which drop upon the earth, fruits herbage, and flowers; but the heart of the ungrateful is like a desert of sand, which swalloweth with greediness the showers that fall, and burieth them in its bosom and produceth nothing. Why not thy benefactor, neither strive to conceal the benefit he hath conferred; for though the act of generosity commandeth admiration, yet the humility of gratitude toucheth the heart, and is amiable in the sight both of God and man.

Receive not a favor from the hands of the proud; to the selfish and avaricious have no obligation; the vanity of pride shall expose thee to shame; the greediness of avarice shall never be satisfied.

*Mason—selected by F. G. S.*

**SITTING POSITION.**—Whilst sitting, and the person in repose, the chest should be kept up, the shoulders thrown back, and the person straight. This position, by habit, will be found to give the greater relief from fatigue, and be far more agreeable than to stoop whilst sitting. Many persons, on placing themselves in a chair, bring the shoulders forward on the chest, and bend the whole spine, from the head to its lower end, forward, approaching, more or less, the figure of a hoop. The effect of this is to produce a truly vulgar figure, round shoulders, and a crooked person; even the bones of the lower end of the trunk of the body, by this wretched position, if long practised, lose their symmetry, and are bent forward, and contract the basket of the hips, or, as anatomists term it, the pelvis. I have no doubt that many ladies have lost their lives by thus contracting the basket of the hips. No person will sit badly unless from extreme indolence or ignorance of its most injurious effects.—*Dr. Fitch.*

**TEMPERANCE SOCIETY IN ANACOSTIA.**—A second temperance meeting was held at Anacostia on the eve of the 23th ult. in the mission school building, when quite a large number of respectable natives were present, who listened with much interest to the speeches delivered on the occasion. It was suggested in the meeting that the respectable and influential persons in the native community should take the lead in the temperance movement, and be partners to their ignorant countrymen in exerting their influence to root out this evil of drunkenness from the land. On this occasion, one of the native police officers being reluctantly present, and probably somewhat "pricked in his heart" by the truths he heard, made objections, and insisted that temperance meetings should not be held in the village. The office bearers of the society are: Mr. S. Vairanther, President; Mr. V. Ramalingam, Secretary; Mr. S. Canapathipilly, and Mr. C. Viravanther, Committee.—*Con.*

**DEATH FROM THE BITE OF A COBRA.**—The Colombo Observer gives an account of the death of a young native, who in a fool hardy manner played with one of these venomous reptiles. He first caught it by the tail, and amused himself and others by making it dance. Afterwards he caught it by the hood. In trying to do this a second time, the snake seized his right hand and held it fast, until the deceased with his left hand pressed its neck so as to make it quit its hold. The blood flowed profusely from two wounds. He instantly began to die, and in a few minutes he lay on his back, and the medical men were called, but all they possibly could do to cure him, but without effect. The deceased lingered on in great agony for about 24 hours when he expired. The snake was about six feet in length. The case of this man should be a warning to all not to play in this presumptuous way with such poisonous reptiles.

Prudence is a Christian as well as moral virtue.

ASPECT OF THE PLANETS

At the commencement of the astronomical or solar year, according to European calculation, in Ceylon, Sunday, March 20th, 5. 45m. P. M. 1853.

At this time the sun will be on the equator, in the vernal equinox, in the sign Aries and constellation Pisces, and the day and night of equal length in all countries. The following Monday at 5 A. M., will be a favorable season for renewing our observations upon the starry heavens—not only because a new astronomical year will be opening upon us, but because the heavenly bodies will have so adjusted themselves to time, (which is not an ordinary occurrence.)

At this time, (which is not an ordinary occurrence.) by taking an observation morning or evening, we may have a view in one day of the 12 constellations of the zodiac and of the five primary planets visible to the naked eye.

We would here apprise our readers that it is not our intention to continue these notices through the year as in the last volume of the Star. The directions there given for identifying the twelve constellations of the zodiac, will be equally available for this year also. And if the position of the five planets now to be indicated be duly observed, it will be easy to identify them when visible throughout the year, and from year to year.

And what can give us, at so trifling an expense of time and trouble, an equally impressive idea of the power, the wisdom and the glory of God manifested in his works, as the habitual observance of the orderly and endlessly varying movements and appearances of the heavenly bodies that surround us? In solemn and festive silence they are ever courting our attention, and eloquently pointing us to the more splendid regions beyond, of which they themselves are but the mental servants, or rather, the lower pavement of the celestial city of the third heaven.

On Monday, March 21st, at 5 1/4 P. M., Venus may be seen 6 1/2 degrees south of the eastern point of the horizon. And (if the atmosphere be favorable,) Mars may be seen rising between two and three degrees, a little to the north-east of Venus. Both of these planets will be situated south of the western fish in the constellation Pisces. On the 25th of March, A. M., 27 minutes after mid-night, they will be in conjunction, within half a degree of each other, Venus being southward, but not then visible to us.

Venus will soon disappear from the eastern horizon, and be in conjunction with the sun on the morning of the 13th of May.

Mars will continue to ascend as a morning star of the season. On the 4th of April (a circumstance worthy of some special notice,) Mars will be in conjunction with the vernal equinoctial point, one degree south of it. The planet will then be a luminous index for us, indicating the first point in the European sphere, and pointing out precisely what was the position of the sun in the heavens at the commencement of the solar year, March 20th, 1853. At the time of which we are speaking, i. e. on the morning of the 21st of March, Jupiter may be seen in a south-west direction near the meridian, and about 20 degrees west by north of Antares, a fiery star of the first magnitude, in the constellation Scorpio.

While looking at this magnificent planet, we may extend our vision to the western horizon and take cognizance, in their order from west to east, of the 6 constellations, Virgo, Lybra, Scorpio, Capricornus, Sagittarius, Aquarius, and also the extreme western portion of Pisces, in which we have found Venus and Mars to be situated, and which may close our morning observation. On the evening of the same day, as soon as the stars appear, we may see the planet Mercury a few degrees above the horizon, 9 degrees north of the west point in the constellation Pisces. Twenty-eight degrees north-east of Mercury, Saturn may be seen in the constellation Aries. While looking at these two evening planets, we shall be in favorable circumstances for noticing in their order from west to east the constellations Pisces (in part) Aries, Taurus, Gemini, Cancer, Leo and a part of Virgo.

But we have yet to mention an item which will be of some special interest to our native readers—namely, that on the evening of the 24th of March, Mercury will be in conjunction (three degrees north of it) with the first point of Aries in the Hindu sphere, thus pointing out to us in what point of the heavens the sun will be found at the commencement of the Tamil new year, which happens on the 11th of April according to European reckoning. It will be seen that this first point in the Hindu sphere is situated seven degrees south-west of the three principal stars in the constellation Aries, and six degrees south of Eta, or the 32nd star in the Hindu sphere in Pisces. This star in Pisces may be regarded as a permanent index pointing us to the commencement or first point of the Hindu sphere—a point which we have reason to believe has not been duly observed even by the Hindu astronomers of the province. Observe it well on the 24th of March. Mercury will stand nearly mid-way on a north and south line between the star Eta in Pisces, and the first point of the Hindu sphere.

PANAMA RAILWAY.—The transit of passengers and freight at the Isthmus is enormous every now, but comparing it to what it will be in a few years more, is like comparing the Chocotate fountain, on Boston Common, with the cataract of Niagara. The business of the Panama railroad will demand a double track within five years, unless the Nicaragua route diverts more of the travel than it now promises to do. When the Cansuders run a line of steamers thither in connection with another on the Pacific to Australia, and with a greatly augmented fleet both up and down the Pacific coast, which will be very soon, this prediction will be in a fair way to be verified. And that is not all either. Those of the present generation who fill up the ordinary measure of human life, may confidently expect to see an uninterrupted railroad communication between Boston and San Francisco; and to peruse daily telegraphic despatches from that great Pacific emporium.—Boston Journal, July, 1853.

NEW PALACE.—A christal palace is in process of erection in the city of New York, which, while not near as large as its London predecessor, is said to be really more beautiful. It is located on Reservoir Square, and, in consequence, the value of real estate in that vicinity is greatly increased. Plots of ground in the vicinity, are now leased for an annual rent equal to the whole price paid for them a year or two since.

OVERLAND INTELLIGENCE.

We have London dates to Jan. 24. The new administrations said to be the ablest and the strongest there has been in England for many years. The Earl of Aberdeen is Prime Minister; Lord John Russell, For. Sec.; Visct. Palmerston, Home Sec.; Duke of Newcastle, Colonial Sec.; Lord Cranworth, Lord Chancellor; Right Hon. W. E. Gladstone, Chancellor of the Exchequer; Earl Granville, Lord President; Duke of Argyll, Lord Privy Seal; Sir James Graham, First Lord of the Admiralty; Sir C. Wood, Chief Commissioner of Indian affairs; Mr. Sydney Herbert, Secretary at War; Sir William Molesworth, First Commissioner of works; Marquis of Lansdowne, without office.

FRANCE.—The emperor has announced his intention to marry the Comtesse de Teba, a lady of great beauty and fascinating manners, and a Royal Princess. The alliance is not looked upon favorably, and several of the French ministers threatened to resign, but this, L. Napoleon would not hear of, so they had to keep office. The marriage ceremony was to take place Jan. 30th, at Notre Dame.

AUSTRIA.—The Vienna correspondent of the London Morning Chronicle, an Englishman, was seized in a street of Vienna on the 10th of Dec; imprisoned, searched, confined in a dungeon with malefactors and treated in a shameful manner. The charge brought against him was, that in his communications to the Chronicle he showed hostility to the Austrian Government, and assisted foreigners. He complained to the English Embassy, but the Embassy was 13 days in procuring a bare restitution of the property which had been unlawfully seized.

AMERICA.—The only son of the President elect was killed by a railway accident, and Gen. Pierce himself injured but not seriously. Fears in reference to the Cuban difficulties had subsided. The trial of the caloric ship Ericsson has been very successful, and a great revolution in navigation may be expected.

CONSPIRACY AGAINST ENGLAND.—The Record says: The infidels of the Continent dislike us, because we are still a religious people. The Papists, on the other hand, hate us bitterly, as the most persevering and determined adversaries of the Church of Rome, and the chief hindrance in her way to the fondly-expected recovery of her universal dominion. Once let these two powers strike a league together, of which there are now many signs, and our position becomes most perilous. Nothing but the protecting hand of God, and the union of all British Protestants in a zealous defence of their country, their religion, and their liberty, will enable us to weather the coming storm. It would be foolish to look for our safety from the generosity of Louis Napoleon, from the patriotism of the Roman Catholic priesthood at home, or the kindness of foreign cardinals and their princely tools. We bear a precious freight, the dearest interests of humanity. The greatest of England's sins is taken away, in the hour when a new coalition seems looming in the political horizon. Napoleon the Little and Pius the Fugitive may be very unlike the first Napoleon and the seventh Gregory; but they represent two mighty forces, long opposed, and now ready to strike a league against the faith of Christ and the liberty of nations. The voice of Providence calls loudly upon all British and American Protestants to bury their jealousies in the tomb which receives the ashes of our great hero, and to prepare themselves for the prospect of another conflict, perhaps not less severe than the last, but of which we may hope that the issue will be still more glorious to the cause of truth, and to the peace and liberty of mankind.

GO AND TELL JESUS.—I once knew a man who was remarkable for his uprightness and spirituality. His prayers were noticeable for the reverence which pervaded them, and also for affectionate confidence. I never heard finer examples of deep reverence and affectionate familiarity. He used to say, we should never close our eyes at night, till we have been and told Jesus all we have done during the day. The disciples, we are told, came and told Jesus all they had done. We should do so daily. If we have spoken harshly to those to whom we owe only tenderness, we must tell Jesus of it. If we have been selfish and hard-hearted, we must go and tell him of it. If we have been unjust, if we have neglected some duty, if we have been actuated by improper motives, we must tell him the whole sad story. If we form this habit, it will aid us greatly in forming habits of watchfulness, and resisting temptation. We shall not speak idle nor injurious words, when we know that we have to tell Jesus all about it. We shall be like a child, a truthful child, who, when tempted to do what he knows his father would not approve, said, "I cannot do it; for I shall have to tell my father all about it."

Cor. of the N. Y. Obs.

FROM BURMAH.—By an Extra from the Colombo Observer office, we learn that in a skirmish which took place with the Burmese, about 20 miles inland from Promo, the English troops suffered very considerably. Two Captains and one Lieutenant were killed, and several other officers wounded. The total number of casualties in killed and wounded was 104 officers and men!

It is said that Ava and Amerapoora have been destroyed by fire; king's palace only left standing.

Mrs. Stowe, the writer of Uncle Tom's Cabin, is about to commence the publication, in the National Era, the anti-slavery paper at Washington, of a new story called "Mark Sutherland: or, Power and Principle."

FEMALE PROFESSOR.—Miss Pennell, niece of the Hon. Horace Mann, has been appointed Professor of the Latin Language and Literature, in Antioch College, Ohio, of which Mr. Mann was chosen President.—New York Obs.

THE THREE TAVERNS.—We were once remonstrating with the keeper of a tavern upon the mischief his business was doing, and endeavoring to persuade him to abandon it for some thing better, as he must perceive that the rum he was selling was ruining his customers. "Why," said he with great assurance, "does not the Bible say that when Paul came in sight of the three taverns, he thanked God and took courage, and if Paul was so glad to see three taverns, I should think I might keep one." In vain we explained to him that "The Three Taverns" was the name of a village, and Paul thanked God, when he saw the brethren who had come to meet him. The man was decided that he had Scripture authority for rum-selling and kept on.—New York Observer.

GREAT MEN.—When will those great great men again arise as Peel, Wellington, Webster and Clay? Great alone survivors of the intellectual giants who have adorned and marked the present century as sages and orators; even as Burke, Pitt, Fox, Mirabeau, were the wonder of the century which preceded it. But why, of all of them, hastest so rich a treasure of moral and political wisdom for the guidance of future generations as Daniel Webster?—Plover Cor. of N. Y. Obs.

UNCLE TOM'S CABIN.—An edition of Uncle Tom's Cabin is now published in America at the low rate of 13 1/2 cents. The rate at which it has been generally sold in the U. S. has been 63 3/4. "A Key to Uncle Tom's Cabin" is soon to be published. It will make a pamphlet of about 100 pages, and will contain a complete refutation of charges which have been made against Mrs. Stowe's work, and will present original facts and documents for this purpose.

SHIPPING NEWS.

KAYTES—ARRIVALS AND DEPARTURES, Feb. 22.—Arrived Brig Coolandavadyale, Bastianpilly from Nagapattam, bound for Colombo cargo rice, passengers for Jaffna, Rev. Mr. and Mrs. Griffith, 2 children, Mrs. Roberts and 4 natives.

Sailed Schooner Felicite, Valaisar for Colombo and Maho, cargo tobacco, passengers Messrs. Dunlop and Gisborne and 10 natives.

Feb. 23.—Arrived Brig Menctely Soondrus, Mathies from Colombo and Calcutta Feb. 23 and 22, bound for Nagapattam, passengers for Jaffna, Mr. and Mrs. E. S. Whitehouse and 4 natives.

Feb. 25.—Sailed Brig Coolandavadyale, Bastianpilly for Colombo, cargo rice, passengers the Hon. Mrs. Gisborne, Mrs. P. H. Campiell, Miss Brook and 6 natives.

GRAFTED MANGO PLANTS.—THERE is still a number of these to be had at the Kutchery garden on application to the Peon in charge at prices varying from 3 shillings to 1 shilling, according to the quality of the fruit of the tree from which each is grafted and the size of the plant. Jaffna, Feb. 27, 1853. 2p

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