









to decide on the question relating to baptism, though composed of the two Archbishops of Canterbury and York, and the Bishop of London, with the highest legal advisers of the Crown; yet when he comes forward to decide the matter, his brother, Mr. Mutukisina, Advocate, does not hesitate to give that decision all the weight of his legal character thus acknowledging in the Rev. Mr. Mutukisina an authority, which he does not grant to an Archbishop and arrogating to himself a claim and judgment which he refuses to give to Lord Langdale: "My brother has already shewn what little importance should be attached to that decision."

FOR WINE OR FOR STRONG DRINK.

To the Editor of the Morning Star. SIR.—To several questions that have been proposed by Mr. Matheisz in the Morning Star, bearing the following date, Jan. 10, 1852, vol. 12, No. 1, my reply for one of them is, "The question whether unfermented wine which is not intoxicating be not also spoken of especially in those passages in which wine is *etilogized*." On this supposition, if you can only reconcile the apparently contradictory classes of allusion, the one commending the use of (unfermented) wine, and the other denouncing it (the fermented.)

While I was reading the Bible yesterday, the following passage in Deuteronomy 14th, 26th verse, arrested my attention. "And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth." &c.

Now, sir, I am at a loss how to reconcile your reply to Mr. Matheisz with the passage quoted already.

As you mentioned wine therein strongly recommended and etilogized?

Please to furnish me with an answer in your next number if possible. Yours truly, Jaffna, April 19th, 1852. A MODERATE DRINKER.

REPLY.—Our correspondents will not allow us to let the subject of teetotalism alone. We augur well from this, fully believing that if the subject be fully and fairly discussed, there will be a good degree of unanimity on the part of those who are duly interested in the permanent suppression of spirit drinking in the province, that it is highly expedient, if not absolutely necessary, that they take the high and safe ground, self-denying though it be, of total abstinence from all that intoxicates; whether they have respect to themselves and families, to Europeans or to natives.

But under the Levitical Law, our correspondent reminds us, under certain circumstances, in connection with extending the proceeds of the tithes in celebrating an annual festival at the tabernacle or temple, it was allowed by God that the Israelites might bestow their money for wine or strong drink, or for whatsoever their soul lusted after." And does not "A Moderate Drinker" understand that teetotalists in their pledge, make two reservations, viz: "except for medicinal and for sacramental or religious purposes?"

But as our correspondent has directed our attention to the Levitical Law for authority for the use of wine and strong drink, we would invite his attention to a statute of that law as recorded in Leviticus 10: 8, 9. "And the Lord spake unto Aaron saying, Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die, it shall be a statute forever throughout your generations." And are not the weighty reasons assigned by God himself for the enactment of this law equally applicable to priests and ministers of the sanctuary of all ages and countries? The statute should be attentively read in connection with that immediately precedes and follows.

Further to assist the inquirer in his difficulty, we suggest whether permission to purchase "wine or strong drink" may not be brought under the same category with that of surfeance to write a bill of divorcement &c., viz: that "for the hardness of their heart," he gave them this precept?

But however this difficulty may be solved, we readily admit that in connection with the temperance question there are several points of "doubtful disputation," concerning which there is ample room for the exercise of "opinion and for the exercise of charity and mutual concessions, without at all interfering with the strong points of the case.

As the subject stands in our own minds the essentials of it may be concisely expressed under three formulas. And these we would put forth interrogatively rather than dogmatically. 1. Is it not manifest and undeniable, that the national teetotalism of the Hindu has been broken in upon, and the whole race brought into great peril by the prevalence of intoxication through the deadly influence of European example—an example extending through all grades of European society from the highest to the lowest?

2. Is it not equally evident from an examination of Government tables of revenue, arising from the sale of arrack and toddy remis, as well as from minute inquiries and observations regarding the progress of intemperance among the native population, that the system of rents has been a mighty engine for the systematic increase and extension of intemperance throughout the province?

And 3. Can any thing less than the reversing of these influences—or in other words, can any thing less than the combined influence of European example, and a corresponding system of Government legislation, suffice for rolling back the desolating current that has been setting up against us, stronger and stronger, for twenty-three years past, blasting the fairest prospects of this fertile province, and blasting too, the fondest hopes of missionaries and of missionary societies in England and America, who have invested the cause of the natives with time and money, for the material improvement of the country?

The check that has been given to the use of intoxicating drinks, both among Europeans and natives, by the very partial efforts of temperance societies, while laboring under great embarrassments may be regarded as a sure pledge to the great and grand results that would issue from a general combined effort of the philanthropists of the province, aided by a judicious legislation on the part of the Government authorities

Such results might be confidently anticipated, whether the combined effort be embodied in a general society, or carried out by smaller organizations in separate communities. In view of the peculiar state of things in the country, the latter course would obviously be attended with important advantages.

An impelling consideration for every community to do without loss of time, their pains in effecting a general and permanent reform, is, that if it fails, it will be allowed much longer to take their present course, the native community at large will be so thoroughly inoculated with the alcoholic virus as to bid defiance both to European example and Government legislation, though found in combination, to suppress and eradicate the evil.

NATIVE EDUCATION, No. 2.

The specific object of the Tamil institution in Vannarponnie, as set forth by the chairman "is to provide for the intellectual and moral benefit of the inhabitants of this land."

Let us now inquire by what means it is proposed to accomplish so important an object. Mr. C. Arumugam, it would seem, is the projector and the manager of the establishment. In his petition to His Excellency, he says: "The seminary is under the voluntary and gratuitous superintendence of the petitioner himself, and the persons referred to are instructed by seven teachers who received their education from the petitioner; and the studies pursued are of a superior order to those imparted in the ordinary village schools, either of missionaries or in those conducted by private individuals."

Here it should be noted that Mr. Arumugam, who was educated in part in the Wesleyan Mission Establishment, was a proficient in certain branches of study, and for a time, rendered valuable assistance as a pupil in the revision of the Tamil Scriptures, and was employed as a teacher in the Wesleyan Seminary. In connection with the account referred to in our last, on the grounds of case, Mr. Arumugam withdrew from the school, and entered upon the novel course of preaching Srutian, a branch of Hinduism, in Siva Koil, an idol temple of Vannarponnie. In the organization and management of his seminary he has studiously excluded those fundamental branches of learning, in which he himself had been instructed, and which are regarded in all enlightened countries as the grand substantials of education. Whence then have he and his seven teachers, his pupils, obtained the qualifications requisite for the management of a seminary, designed for conferring "intellectual and moral benefits to the natives, inhabitants, in their present advanced state of enlightenment?" In answer, Mr. Arumugam informs His Excellency that "the parents and relations of many youths in the country feel reluctant to send their children to mission schools, and are anxious to secure for them an acquaintance with the Sanscrit language, and other information of a practical nature, which can prove useful and profitable to them.

If this be the case, (which however is by no means in accordance with what comes under our own observation) is it not surprising that in a petition to make out a case for obtaining a pecuniary grant from Government, it must be confessed by the petitioner, that the parents and relatives of the pupils, together with the public at large, were willing to contribute but £20 annually, in aid of the new institution? And this is the more surprising, as it is well known that in the whole concern of charitable grants, the government act upon the principle of assisting those who will assist themselves.

But, to form a correct opinion as to the adequacy of the means proposed for imparting intellectual and moral instruction to the Tamil community, it is necessary to examine, with some care, the course of study to be pursued, as indicated by the class books specified in the list annexed to the petition. On examining this list we are much struck with the negative part of it—on finding what is excluded from the list. In the first place, the Bible, in every form, is entirely excluded. Mr. Arumugam must be well aware that, in the judgment of the greatest and the best of the enlightened nations of the earth, the Bible, independent of its divine origin and subject matter in its higher departments, is, even in a literary point of view, and for intellectual purposes, the most valuable and the most useful of any day among the lesser lights of the firmament, in comparison with all other books in whatever language or country written. But from the proposed Tamil institution, this central luminary is to be excluded!

Secondly, the English language also is excluded—that reservoir of scientific and literary treasures, in which is concentrated all that can administer to the "intellectual and moral" necessities of our race.

And thirdly, every thing appertaining to the arts and sciences, the literature and legislation, the civilization and refinement, and the morality and religion of the western world, including even the whole range of invaluable translations, made on any and all of these subjects for a century past, by the joint labors of philanthropists from the west and Tamil scholars in the east, is, with the exception of a single item on the geography of Hindustan, entirely excluded.

This three-fold exclusion of the Bible, the English language and the learning of the western world, must be regarded, under the circumstances of the case, as a three-fold retrograde on the part of Mr. Arumugam, against the whole system of native education hitherto pursued, not only in Ceylon, but throughout the continent of India.

This is truly a grave subject to which we would earnestly invite the attention of the parents of the "180 boys," who are now under Mr. Arumugam's tuition. For, as fathers, and as missionaries, we take sides with the boys, and would pat forth an influence in their behalf, to prevent their being inured, under the circumstances of the case, to a system of education, which the rays of the sun, the moon and the stars are excluded.

[To be continued.]

OVERLAND INTELLIGENCE.

The detention of the overland mail of March 24, was caused by the breaking up of the shaft of the steamer *Hendrick*, which lay in the Red Sea. We now have European news down to April 8th. We copy several items from the *Extras*, issued by the *Colombo Observer*.

Queen Victoria became the mother of her eighth child, a son, on the 7th of April. On the 19th of March, Windsor Castle suffered damage by fire to the extent of about £10,000; the Queen, who had arrived there about two hours previously, sustained no ill effects. At the first Jubilee meeting of the British and Foreign Bible Society in Exeter Hall, £10,000 was collected in about ten minutes. A society is formed for

disseminating correct information about India amongst members of Parliament. The most important topic is "What is to be done with India?"

The statement made in the last number of the Star, concerning the remarkable movement amongst the Jews in London, is corroborated by the intelligence received by this mail.

IRELAND.—The immense emigration from Ireland makes it certain that England will be obliged to supply the labor necessary to till the ground there, in opposition to the invariable practice.

FRANCE.—The police are instructed not to allow republicans to assemble at the funerals of their friends. A deputé of some of the leading merchants of London, has presented a declaration, signed by 4000 traders and others, to Louis Napoleon assuring him of their ion concurrence with the sentiments which the English journals express towards France. The French clergy are furious that Louis Napoleon is willing to sacrifice the rights of their church in the Holy Land to political considerations.

AUSTRIA.—England promises to prosecute the refugees who are found planning revolutionary intrigues in her dominions.

PRUSSIA.—A conspiracy has been discovered at Berlin, and twenty persons arrested; eighty houses were searched. The cause of offence was the wearing of the Calabrian hat by some workmen.

ITALY.—The Madiais are liberated and have arrived at Marsailles on their way to England. Francisco is quite insane from the privation he has undergone. A steamer, the *General Pierce*, was inaugurated President March 4th, and his inaugural address was well received, especially those parts which asserted the Monroe doctrine, the protection of American citizens abroad, firm adherence to the compromise measures and a determination to carry out the fugitive slave-law. It is also stated that no danger need be apprehended to the Union by increase of territory, but the peaceful measures only would be adopted to procure such increase. Truxillo, in Central America, has been taken possession of by an English steamer on the part of the Musquit kingdom. The United States government has resolved to call on the British ambassador for an explanation, and the secretary of the Navy is ordered to report what naval force there is fit for action.

NOTICE.

M. R. C. G. KOCH begs to acquaint his friends and the public that he will undertake the Tuning and Repairing of Pianofortes at reasonable charges.

Mr. Koch will also be glad to give Lessons on the Pianoforte, to such as may desire it on moderate terms.

Jaffna, May, 1853.

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Jaffna, August 26, 1852.

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