

MORNING STAR. Jaffna, Thursday, August 25, 1853.

BISHOP POTTER'S TESTIMONY.

We have been favored with a copy of a pamphlet, under date of Philadelphia, 1852, of which the following is the title page:

"Drinking Usages: being the substance of a lecture delivered by request in the Masonic Hall, Pittsburgh, on Saturday evening, April 3, 1852, by A. Potter, D. D., Bishop of the Diocese of Pennsylvania."

We have much pleasure in presenting as much of an analysis of the lecture as our limits will allow, and we feel assured that by so doing we shall interest at least two classes of our readers, who are sufficiently interested by the distinguished person, by whom, and the place in which the lecture was delivered. And we hope also that all classes may be interested, and not only interested, but, better still, be truly profited. The following is the Bishop's introduction:

We have assembled, ladies and gentlemen, to contribute our aid in arresting a great and crying evil. We do not aim to promote directly that temperance, which forms one of the noblest and most comprehensive of the Christian virtues. Our simple object is to prevent drunkenness, with its legion of ills, by drying up the principal sources from which it flows. To one of these sources—and that the most active and powerful, I propose to ask your attention this evening. The usual cause, I need not say, is a most worthy one—one that merits the warmest sympathy and support of every patriot and philanthropist—of every follower of Jesus Christ. For what is intemperance, and what the extent and magnitude of its evil?

In reply to this inquiry, Dr. Potter gives a picture drawn from the house and home and family connections, both in high and low life, of the inebriate, who, but yesterday, was a temperate drinker! At the close of the picture he remarks, intemperance is an evil which no mortal arithmetic can gauge, but which is sufficient to appal the stoutest heart, and move to sympathy the coldest charity? He then continues:

But whence does this vast and hideous evil come? To you as a jury of inquest, standing over the victims it strikes down, I appeal for a verdict according to truth and evidence. Can it be said that they who are now dead by the death of a drunkard's shame branded on their memory—died by visitation of God? God sends no such curse even upon the guiltiest of his creatures. He may send pestilence and earthquake—he may send blasting and mildew, but his commissions no moral plague, like drunkenness to carry desolation to the souls as well as bodies of men. This evil alas! is self-invoked and self-inflicted.

And how! Do men rush deliberately, and with full purpose of heart, into such an abyss? Is there any one so lost to self-respect, to all prudence and duty—so devoid of every finer instinct and sentiment of our nature, that he can willingly sink down to the ignominy and ill-woe that are the drunkard's portion? I tell you nay. Every human being recoils, with involuntary horror and disgust, from the contemplation of such a fate. He who is now dead by the death of a drunkard's shame branded on their memory—died by visitation of God? God sends no such curse even upon the guiltiest of his creatures. He may send pestilence and earthquake—he may send blasting and mildew, but his commissions no moral plague, like drunkenness to carry desolation to the souls as well as bodies of men. This evil alas! is self-invoked and self-inflicted.

And what is that deceitful road? Or which is the perilous guide who stands ever ready to turn aside the feet of the unwary traveler? Here, ladies and gentlemen, is the great question! To arrest an evil effectually we must know its nature and cause. It is idle to lop off branches, while the trunk stands firm and full of life. It is idle to destroy noxious leaves, while the plant is still in its vigor, and the roots are firm in the soil. If we would go to the bottom of this evil—if we would lay the axe to the very root of the baleful tree, we must see how and whence it is that unsuspecting multitudes are thus ensnared, never seeing danger till they begin to taste of death.

It will be admitted, I presume, by all who hear me, that if there were no temperate drinking, there would be no death, but that is intemperance. He then do not know what is usually called immoderate indulgence, but by that which they regard as moderate. Gradually and insensibly their draughts are increased until the functions of life are permanently disturbed, the system becomes inflamed, and there is that morbid appetite which will hardly brook restraint, and the indulgence of which is so fatal to the human system. Let it be remembered, then, that the usually styled temperate drinking, stands as the condition precedent of that which is intemperate. Discontinue one, and the other becomes impossible.

But what is the cause of moderate or temperate drinking? Is it the force of natural appetite? Rarely. Nine-tenths, if not ninety-nine hundredths of those who use alcoholic stimulants, do it in the first instance and often for a long time, not from appetite, but from deference to custom or fashion.

Not to put it in any other way, it is in its origin against that most absolute of earthly sovereignties—Fashion. Here, then, lies the gist of the whole difficulty. Fashion propagates itself downward. Established and upheld by the more refined and opulent, it is soon caught up by those in less conspicuous walks. It thus spreads itself over the whole face of society, and, becoming allied with the principles, is planted deep in the habits and associations of a people. It is pre-eminently so with drinking usages. Immemorial custom—the example of those whose education or position give them a commanding sway over the opinions and practice of others—appetite, with them who have drunk till what was once but compliance with usage, is now an imperious craving, the interest of many who thrive by the traffic in intoxicating drinks, or by the follies into which they betray men—here are causes which so fortify and strengthen these usages, that

they seem to defy all change. But let us not despair. We address those who are willing to think, and who are accustomed to bring every question to the stern test of utility and duty. To these, then, we appeal.

(To be continued.)

MR. C. ARUMUGAM.—The following postscript was to have been appended to our concluding article on "Native Education" in our last issue, but omitted for want of room in our columns.

P. S.—We owe Mr. Arumugam an apology, or perhaps a confession, for unwittingly stating in a former article that his withdrawal from the Wesleyan Seminary was in connection with a secession of pupils, which resulted in the establishment of a new school in Vannarapome. The article referred to was written under the impression that Mr. Arumugam's institution was a continuation of the school then established on the grounds of caste. We have since found our mistake in the particular, and are forward thus publicly to mention it. It now appears that during the absence of the writer of these articles from the province, the secession school was abolished and Mr. Arumugam's subsequently established, but on principles, we are sorry to find, far less liberal and far more objectionable than the school preceding it.

We entertain a favorable opinion of Mr. Arumugam's attainments as a Tamil scholar, and think the energy and perseverance he has manifested both in organizing his institution and in establishing and conducting a printing press in the province, highly commendable. We cannot, however, but deeply regret that they have not been exerted in an enterprise bearing more favorably and permanently upon the best interests of the rising generation.

PLAGIARISM REAL OR APPARENT.—"Theta" has sent us a London periodical containing an article by Herschell, the thoughts of which are so similar to those of the article "On Education" in the Literary Mirror, No. 1, that we do not wonder that he suspected the Mirror to have been guilty of literary theft. We say suspect, for we would not state positively that this is plagiarism, for in the history of literature, if we mistake not, there have been striking coincidences of two authors writing and thinking nearly alike. Yet the two articles referred to are so much alike in sentiment, though the phraseology is different, that there is very great reason for suspicion, especially when one observes what a falling off in composition, style, &c., there is at the close of the Mirror's article as compared with the beginning. See the remarks upon India, beginning with the question, "What was India fifteen centuries ago? In what debased state you find it now?" &c. The substance of Theta's article will be found in another column.

LEGISLATIVE COUNCIL.—The legislative Council of Ceylon commenced its sitting at Colombo on the 16th of August; when the Governor gave the usual address. He represents the finances of the island to be in a prosperous condition, and recommends a number of measures to the Council for their adoption, among which are, a law making the town of Colombo a city; a grant for the completion of some miles on the great trunk road in Jaffna; the adoption of several of the improvements of the mother country in postal arrangements and a general reduction of the rates of postage, including pre-payment by stamps, and a concurrence in the adoption of an uniform six penny rate for all colonial letters. The Governor states that there is a strong probability of there being a profitable pearl fishery in 1855. A full length portrait of Queen Victoria has been received by the Ceylon government.

CALECUTA.—At Calcutta there is at present much talk upon the subject of the filling up of the river Hooghly by the sand and silt from above. Fears are entertained that navigation by large vessels will be quite impossible ere long. Another river, the Moolah, is now being surveyed by government with a view of turning the traffic into it, and a ship canal or a railway will then be indispensable from Calcutta in the Moolah; a distance of 25 miles. Either of these being built, it is thought a new city will spring up on the Moolah, which will draw off the trade and business from Calcutta so much that one writer even intimates that Calcutta, the "City of Palaces," is by the "inevitable law of natural operations, doomed to the fate of Sagan"—a city which was but is not.

BOMBAY MAIL AND MANY LIVES LOST.—The English mail of June 24th, while on its way from Aden to Bombay, in a barque, the *Futell Kurreen*, which had been taken up at Aden, was lost July 14th, in consequence of the barque's foundering at sea. Sad to relate, 175 natives, besides an Englishman, a Mr. Hawkins, and the mate of an American ship, perished with the vessel. Only eight men and two women escaped, in the long boat, to the coast of Arabia to tell the mournful story. At first the Arabs plundered these poor survivors, but afterwards had compassion upon them and sent them to Aden.

FAMINE IN BURMAH.—The Madras Athenaeum states that the people of Burmah are suffering from famine. Rice is not to be had for love, money stops of use, women and children huddle together and utter importunate cries for food. Under this fearful pressure, robberies, murders, and crimes of all kinds are prevalent.

ANOTHER EXHIBITION.—The French Emperor has decreed that "an universal exhibition of agricultural and industrial proceeds shall take place at Paris on the 1st of May, 1855."

Correspondence of the Morning Star.

To the Editor of the Morning Star.

DEAR SIR:—Your answer to "Beta" in reference to his article on plagiarism induces me to bring forward a special and glowing instance of literary piracy, hoping that you will allow me to "do battle" with the parties concerned.

In the 1st number of the "Literary Mirror" is an editorial article "On Education," which excited great interest, inasmuch as it appeared to stretch beyond the known abilities of the editors and many persons concluded that recourse had been had to some extraneous aid. Recollection referred me to Herschell's introduction to the study of natural philosophy; and on comparing this with the first part of the article in question, I found such an identity of sentiments and similarity of expression as induced me to ask, "Is this not plagiarism in the same order?" The sentiments are most of them retained in the same order and expressed by the same words, except where transposition and synonymous words are made use of as proof against all possibility of detection. Thus, "the literary editor," "The writer here," "possessed calculated the abilities of his readers." And indeed he paid "too dear for his whistle" in attempting to slide in borrowed lute.

July 30th, 1853.

London Times.—The Times was first commenced by Mr. John Walter, printer to the Customs, who was for many years before his death the principal proprietor. The son became the joint proprietor and exclusive manager of the Times at the first impression of the paper. The paper was printed on a common press, and the type was set by hand. The paper was sold at sixpence per copy, and was the only newspaper in London at that time. The paper was first published on September 1st, 1788. The paper was first published in London on September 1st, 1788. The paper was first published in London on September 1st, 1788.

The suspicious pressmen had threatened destruction to every one whose inventions might suspend their employment—"destruction to him and his traps." They were directed to the expected notices from the owners. It was also noted on clock on the morning of November 3rd, 1841, when Mr. Walter went into the press-room and astonished its occupants by telling them that the Times was already printed by steam; that, if they attempted violence, there was a force ready to suppress it; but that, if they were peaceable, their wages should be continued until similar employment could be procured. The number of sheets then impressed in the hour was 1,100. A machine erected in 1845 threw off 6,000 sheets, of eight pages, an hour; but another has since been erected which throws off 10,000 an hour. A newspaper and supplement of January 23, 1845, contained 1,706 advertisements. A page of advertisements containing six columns is worth £108. The usual daily circulation of the Times is 35,000; but on extraordinary occasions 54,000 copies have been printed. Mr. Walter, who so long and ably conducted this wonderful journal died in 1847.—*London's Newspaper*.

* A press, invented by Mr. Hae of N. York city, and of which we have formerly given notice in the Star, is capable of printing 20,000 copies per hour!—*En. M. S.*

COTTON AND SILK.—A few days ago we were shown a specimen of silk produced at Colombo, and we lately quoted an article from the Morning Star, showing that attempts were being made to introduce the worms at Jaffna. In Colombo the use of the silk-worm can be grown cheaply and abundantly; the question is will the atmosphere be so favorable to injure the insects? In Jaffna on the other hand while the hot climate may suit the worms, we fear the mulberry plants will not grow without irrigation for a large portion of the year. In the neighboring island Mauritius, experiments on a pretty extensive scale have been tried, but we are not aware of the final decision arrived at. The enterprise if successful, will yield both local and colonial employment to respectable females and young people.

Cotton has been tried without success at Jaffna, the available soil being too poor. At Batticaloa, we learn from the Times, experiments are again being made. We do not anticipate their success. We have much more hope for the efforts being made in the Southern Province. What a change it will be if even common Indian cotton were grown over the immense, in many places fertile, but so present, worthless wastes that stretch from the Jaffna Vanni to Pomparip. Thousands of bales of the wool would be welcomed in the Liverpool market and tens of thousands of cattle could be raised on the seed. To bring about so desirable a result, Government would doubtless be willing to imitate Lord Dalhousie, who in order to encourage the clearing of the pestiferous Sunderbunds, has granted a bounty for a century the government claim to revenue.—*Colombo Observer*.

LIVE FOR SOMETHING.—Thousands of men breathe, move, and live, pass off the stage of life and are heard of no more. Why? They did not a particle of good in the world, and none were blessed by them, none could point to them as the instants of their redemption, and a line they wrote, not a word they spoke, could be recalled, and so present, perish their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good, and leave behind you a monument of virtue that the storms of time cannot destroy. Write your name by kindness, love, and mercy, in the heart of your thousands; you come in contact with your year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as bright on the earth as the stars of heaven.

Dr. Chalmers.

EARTHQUAKE.—Shiraz, in Persia, was destroyed by an earthquake on the 24th of May, and 10,000 persons are said to have lost their lives by the dreadful overthrow.

