

[illegible]

The Boy and Man.—முயற்சியின் பலன்

The Boy and Man.—முறுச்சியின் பவன்.

இற்றைக்குச் சிறிதவருடத்திற்குமுன்னே கோப்
லிலேயுந் பெருஞ்சா ஞாபகத்திற்குக்காரன் அமேரிக்கா
லில் போவதென் என்ற பட்டணத்திலே இருந்தான்.
அவன் தன் வேலவ ஈன்றுச் சித்தியாகாதவருக்கெக்
ண்டு, இங்கிலாந்திற்கேயும் சென்றுவந்துப்பார்த்து
ப் பிழைப்போமென நென்றித் தன்னுடைய சிறு
பைபையும் "கூட்டிக்கொண்டே" அங்குடத்திற்குப்
போனான். அவன்போர் யோன் சிக்கிந்தன் கோ
பலி.

இந்தப் பொடியன் படிப்பில் மெத்த விஞ்ஞான
வையுன் அறிவொழைநெருங்குதற்புரக்கெண்டு அவ
னைச் சாஸ்திரப் பள்ளிக்கூடத்திற்கு அனுப்பியனு
த்தான். அங்கேயும் அவன் தனிநேரத்தென வினை
நிப்போக்காமல் தன் புத்தகத்திலே கருத்துவை
த்துப் படிப்பிலே கூர்மனசெலுத்தி மிகவுங் கவ
னிச்செய்துநடக்க மாறுகூடுகருகுவதென அவுறு
டைய உவாந்ததாயிற் கண்டு, அவனெனப் பெரியவா
னிடைய வகுவானென்று தீர்க்கதரிசனம்போற் சொ
ன்னார்கள்.

அவன் சாஸ்திரப்பள்ளிக்கூடத்தை விட்டதின
பிற்பாடு, நியாயப்பிரமாணம்படித்து அத்தற்குரிய வே
லையை நடத்துத் தொங்கிதுண்டு மிகவுங் கனங்
கொண்ட இரண்டொரு வழக்கை நடத்துப்படிஅ
வனிடத்திலே ஒப்புக்கொடுத்தபோது, இங்கில்க்
காரர் முழுவதும் புகழ்ந்து வியக்கெடுத்தகதனை சாது
ரிய சாமர்த்தியத்துடனே அந்த வழக்கை நடத்தி
னான்.

இங்கிலாந்திரசாலும் அவருடைய மந்திராலோ
சனைக்காரரும் இவன் பெரிய படிப்பாற்றையாய்க்கி
ந்தனையும், அவனுடைய பெயர் எட்டியிருப்பதை
யுங்கண்டு பிரபந்த இவனை அரசாட்சியிலொரு
உத்தியோகத்தைருக்கிக் கொள்ளவும் அவசியமாக்க
ண்டு, உத்தியோகத்துக்குத்தியோகமாக அவனைப்
படிப்படியும் உயர்த்தி யாடுதானார் இங்கிலாந்தரசு
சாட்சியில் அடைக்கக்கூடிய பெரியஉத்தியோகமாக
ய் யோர்க்கைச் சார்ச்செயல் என்னும் உத்தியோக
த்தையடைந்தான். ஏறக்குறைய அறுபது வருடத்தி
ற்குமுன்னே, இவன் மேலறிதன்புடனிறுத்ததில் ஒரு
சிறு பொறுத்திருந்தான். அவனுடைய பிள்ளை
வளங்கூறு, அந்ருடகப் பிழைப்படைந்தானுள் அ
டைக்கக்கூடாது அவனைவு வறுமையின படைச்சி
த்திற்கிறவையுருந்தான். இவன் இப்பொழுது இங்
கிலாந்திலுள்ள உத்தியோகப் புரக்களுக்கள்ளே
தலையவைத்து, கவுச்செலோட்டில் என்னும் அலோச
னைச் சங்கத்திலே துத்தவங்கொள்ளுபடுகலும்,
சீர்திறந்திய உலகக்களில் வாழ்பவண்ணுக்கொசு
லராகவும் கணிக்கப்பட்டத்தக்கவருகலும் இருக்கி
ருள். இதுவே முறுச்சியின் பவன்.

இந்தப் பொடியன் முன்னே பள்ளிக்கூடத்துக்குப்
பேராய் படித்துவந்த காலத்தைச் சோம்பியவையிலே
செலவழித்தானேயுமாலும், அவன் பெரியமனி
தனுய் வாங்கவருத்திலே அவன் துயிற்றும் மேடே
முறையுடத்து நாள்வாட்டக்கூடியதாயிருந்தான். ஆன
லும் மறுபின்னாள் சோம்பியையாயிருந்த இவன்
பள்ளிக்கூடத்துக்குப்போகச் சகுத்தாய் படித்துவா
னான். மற்றும் வாலிபர் தங்கள் நேரத்தை வினையோ
க்கிவா, இவன் சாஸ்திரப் பள்ளிக்கூடத்திற்கு படித்து
வந்தான். சகலவருடும் முந்தியவேளையெனவென இவ்வு
டைய பிரமாணமாயிருந்தது.

வாலிபராகிய என்சினேக்கோடு, உட்கன், பிற்கால
நிலைப்படுத்தவேண்டி இப்பொழுது அத்திரிபாற்போ
கெனினான். நீகன் உயிரோடிருந்தற்கு காலத்திற்
பிரயோசனமுள்ளவர்களுமாய், பிறுபொருற் சங்கி
க்கப்பட்டத்தக்கவர்களுக்காய் வருப்படிக்கோடு, அல்
லது நாட்கள் பின்னாகையாயிருந்த காலத்திற், எங்
கன் நேரத்தை வினையோக்கிவெனவேயன்ற புத்தி
யுடையதென நினைத்தும் புழப்புமியுக்கோ? எப்படி
ப்பட்ட நட நிலையுறத்தில் வருவினெனென்பதைத் தீமர
னிக்கிறதற்கு வாலிப வயதே தகுந்த காலமாயிருக்
கின்றது.

Siam.—சியதேசத்தெனவென அரசாளும் புத்தசமய இ
ராசரவானார் தமது தலைப்பட்டணத்திலே இருக்கி
ன்ற புகுனெட்டிலாண்டெனக் கிறிஸ்தவர்களென ஆட்க
பெயர்ண்ணுமடியாக ஒரு விலங்குமாரான நிலைநை
த்த தம்முடைய செலாவிய வாங்கி அவர்களுக்குக்
கொடுதாரென்று சினதேசத்துப் புகுனெபத்திர
கையினுற் நெரியவந்தது

உதயதாரகை.

தமிழரசு ஸ்டு. மாசி 17, 1886.

Destructive Fire.—அமெரிக்காக்க கண்டத்திலு
நியூயோர்க்க்கென்னும் பட்டினத்திலு போன மார்
சுமிகரமாக, யி. திசுத்தியுந்து காப்போர் எப்பொ
ரும் அவர் கட்டத்தவர்களும் ஸ்தாபித்த மகா பெ
ரிதான அச்சுக் குத்திரகால அக்கினியினால் அழி
க்கப்பட்டபேயாயிற்று. அது மிகவும் பொதுவான
புத்த லீக்கெனவும், அதில் ஐந்து கட்டு வீடுகளை
யும் அடக்கிய பேர்போன இயந்திர காலையாயிரு
ந்தது. இந்த வீடுகள் எல்லாவற்றிலும் விவையு
ந்த குத்திரங்களும் அதற்கேற்ற தரபாடங்களும்,
அனேக விவையுந்த பொத்தகங்களிருந்தன.
அந்த இடத்தில் நெருப்புப் பற்றினது ஒரு அதிசய
ம். இற்றைக்கு ஏறக்குறையப் பத்துவருடத்திற்கு
முன்னும் ஒருதயம் இந்த அச்சுக்குத்திரகால
அக்கினியினால் எரிந்துபோயிற்று. அல்லாமலும்,
அவ்வீடத்தில் நெருப்பு எரிக்கிறதற்கென்றுமாத்
திரம் குத்திர அறைபுண்டே. அந்த இடத்திலுள்ள
மற்றொரு அறைகளிலும் நெருப்பு இருக்கமாட்டா
து. இந்த அச்சுக் குத்திரங்களில் மையுருட்டுங்
குழுவகை (Camphine) கேம்பீன் என்னும் குர்வ
கையான நிரண்டு கழலிச் சுத்திசெய்வது வழக்க
ம். இந்த தரி ஒரு அறையிலே துண்ட இருப்புச்
சட்டிகளில் வைத்திருந்தது. அந்த அறையிற்கு
னே ஒரு கம்பமானது, வேலையெழுத கொண்டிருக்
கையில் வேளேத்தம். கொண்டுதவையெழுதிருந்த
படியால் ஒரு திரியைக்கொளுத்திப் பிறகு அதைத்
தணிக்கும் பொருட்டு அந்தக் கேம்பீன் என்னும்
கிணர் தண்ணீரென்று லிணத்தது அந்தத்திரையே அ
திலேறிந்தவிட்டான். உடனே நெருப்புப்பற்றி வீடு
களிலும், குத்திரங்கள் தளபாடங்கள் யாவற்றிலும்
முளாசிப் பிடித்தது. அவ்வீடத்திலே வேலையெ
ழுதகொண்டிருந்தவர்கள் எப்படித் தாங்கள் தப்பிச்
கொள்ளலாகுமென்று கண்டாங்கடோர் அந்த வழி
யாற்றினே குதித்து ஓடித்தப்பிவிட்டார்கள். ஆகி
லும் சில பெண்பிள்ளைகளுக்குச் சற்றே சேதமு
ண்டு. அச்சமையத்திலும் அவ்விடத்திலிருந்து எல்
லு அச்சுக் குத்திரங்களிலும் வேலையிருந்தது. இ
ப்படி இத்தினால் வந்ததால் மிததி. அந்த நடம்
ஏறக்குறைய, ஈசு இலட்சத்தப் பத்தியிலும் இறை
சாலனவுக்குண்டு; ஆகிலும், யா. லட்சத்தப்பதி
யுமில் இறைதால் விவகொண்ட சாமான்கள்த
ப்பிவிட்டது. இந்த அச்சுக்கடத்திற் பதிப்பிலே வர
ம் பொத்தகங்களின் கணக்கு ரியிசுமொன்றிற்
து, உரு. பொத்தகங்களாக ஒரு நாடில் பத்தமணி
த்தியாலத்தில், யருது. பொத்தகம் நிறைவேறி மு
டிச்சுற்று. இந்த அச்சுக் குத்திரகாலயில் வே
லையெழுத சீவனம் பெற்றுத் கொண்டவர்களின்
தொகை ஏறக்குறைய, சதம். யருதுகண்டு. அ
ச்சுக்கடத்தப் பொத்தகங்களுக்கோ கணக்கில்
லை. இப்பொழுது வந்த நேரிட நடத்தினால் து.
பொருவுக்கு வேலையிலல்லாமல் இனிமேல் மெத்
து மேற்பாடுள்ளவர்களாய் போவார்களென்று
நினைக்க ஏதுவுண்டு.

The Hand that saves us.—எங்களை இரட்சிக்கி
றார்கள். அவர்களுடைய நானு கோவிலின் சிவரீ
ச்சித்திரிக்கும்படிக்கு இன்னொரு வண்ணகாரர் ஏற்ப
ட்டார்கள். அவர்கள் சிலநிதிக்கு நாற்பது உய
ரத்துக்குமேலே ஒரு சாரமும்போட்டு அதிசயமில்
லின்ற சித்திரமேழிதார்கள். அவர்களோடு
தான் நிற்கிற இம் மோசமேற்பதைச் சற்று
முனாமல் தன் சித்திரவேலையிலே மனம் முற்ற
யப் பதிநிருந்ததினால் தானேழினை சித்திரத்தை
யிதழியக் கருப்பாந்தகங்கொண்டு பின்கட்டிப்
பேய்த் தான்கின்ற சாரமத்திற்கு போட்டிருந்த பல
கையின் விளிம்புக்குக் கிட்டவந்தவிட்டான். இத்
து இடையூறு மற்ற வண்ணகாரர்களோடு, எங்
கத்தினாலே விரைந்த உயிருக்குச் சேதமும்வரும் அ
வனுடைய மோசத்தைப் பார்த்துக்கொண்டு நின்
றான். அவன் இன்னொரு அடியெடுத்து வைப்
பானையானால் சாரமத்திலிருந்து தலையிழைக்
கருங்கின்றவரையிசையிலு விழுகது மாவாய் நொ
ருக்கிப் போவானென்பதற்குச் சந்தேகமில்லை. இ
ப்படியே சாரமத்தின் விளிம்புக்குக் கிட்டநிற்கை
யில், மற்றவன் ஏதும் அவனுடைய பேச்சுக்கடிய
தாயிருந்தாலும் அவன் திரைக்கட்டு விழ்ந்திருந்தபா
வானென்றும், பேசாதிருந்தாலும், சந்தேகமில்லா
மல் அவனுக்குப் பரிசீலனைய் வருகின்றைய் யோசி
த்தக்கொண்டிருக்கையில், அவனுடைய மனதில்
சட்டுடைய ஒரு யோசனை வந்தது. எப்படியெனில்
ய், அவனெரு குகைசெய்கின்ற தண்ணீரிலேயோ
ய்த்து அதைச் சுருக்குகின்றேயென்று அறிவிந்த

நிரொலம் அந்த வண்ணத்திலேபட்டு அங்கு
றைப்பவற்று. அப்பொழுது சாரமத்தி
றிலும் ஏதுவாயிருந்த அந்த வண்ணகாரன்
க்குப் பாய்ந்துபோய், தன் வண்ணத்தை
படுத்தின தன் சினைகதரிலே கருங்கு. அகொ
ண்டில் அவனுடைய குகம் வேறுபாட்டிற்குக்கிந்தை
க்கண்டு திரைக்கிட்டான். அப்பொழுது தனக்குநே
ரிடமிருந்த மோசத்தை அவன் சொல்லக்கூடாது
தான் நின்ற உயர்க்குக்கிட்டுப்பார்த்துக் கண்ணி
லிருந்து தன்னை இரட்சித்த கருகையை நன்றியறிது
டனே ஆசிவாதம்பண்ணினான். இவ்விதமாகவே
சிற்றுவேலைய் நாம் இவ்வுலகமாய்கையிலே சிக்கு
ண்டு அதிலே எங்களுடைய மனம் முற்றியப்
பதியும்போலது, சருவவல்லமையுள்ள தேவன்
எங்கள்மேலவாங்கி நாங்கள் பற்றுவதைத் தன்
கள் சினைகதிர், எங்கள் அழிந்திழையிலே உலகய
ங்களை அழித்துப்போடுகிறார். தேவன் எங்களுக்கு
இப்படியெல்லாது செய்தபோட்டாரோயென்று
நாங்கள் அவரை நோக்குப்பொழுதும் அவர் எங்கள்
மேலவாங்கி அன்புடனே தமது கரத்தை விரித்து எ
ங்களைத் தம் மிடத்தில் இழுத்துக்கொள்ளுகிறார்.

Hasty Burials.—பிதேம அடக்கம்பண்ணுதல்.
பேதிலியாதினாலு மரித்தவர்களை அவர்கள் சடு
தியாய் அடக்கம்பண்ணுவது இங்கிலாடு பெரும்
பாலும் நடத்தெற்குவருக்கிறது. இப்படிச் செய்வது
பேரிய புத்தித்தாம்ச்சி. ஏனெனில், நாங்கள் பல
முறையுடனே கேள்விப்பட்டிரு சிலர் மரணத்திலே
டருகொண்டிருப்பினி உடனே அவர்களை எந்
துக் கட்டி அடக்கம்பண்ணுவதற்குக் கொண்டு
போகின்ற தருகையில் அல்லது சுவக்காலயில்
கொண்டுபோய் இறக்கின்ற வேலையில் நெடுகி
லே துருண்டானதாயும், கண்ண விழித்துப்பா
ந்து கட்டுக்கூடாதாகவும், கண்கால் துடித்தாகக்
வஞ்சிலரைக்கண்டு மறுபடியும் உயிர்வந்தவர்களை
க விட்டுக்குக் கொண்டுபோன கதையை அனேக
ர்கேட்டிருந்திருக்கக்கூடும். இதற்கு உதாரணமாக
இன்றைக்குச் சிற்துறவனக்குமே அளவேட்டி
கத்திச்சிலில் ஒருவருக்குப் பேதிலியாதி வந்த உ
டனே அவன் தன் பெண்கதி பின்னகனிடத்தில்
நான் இந்தவியாதினாலு மரணத்தின்கண்டானால் எ
ன்னைச் சீக்கிரமாகக்கொண்டேபோய் புதைத்துப்
போடாதிருக்கின்றது கட்டாயமாம் அவர்களுக்கு
து சொல்லவேண்டுகிறது. இப்படிச்சொல்லி ஏழு
எட்டு மணித்தியாலத்தினி அவன் இறந்துபோ
னானென்று அவனுடைய இதைத்தவர்கள் கண்டு,
அவரை அடக்கம்பண்ண முயன்றதருகத்தில் அவ
ர்கள் மரித்தவன் முன்சொன்னதை நினைத்துப்
பிரகத்ததை அடக்கம்பண்ணும் இரண்டு மூன்று
மணித்தியாலம் வைத்தப்பார்த்தபொழுது மறுபடி
யுரு துருண்டாகக் கைகால் அசைத்து கஞ்சுத
வேண்டுமென்று வாயால் அனுமுகி் கேட்டான்.
அவர்களுக்கு கஞ்சுதற்குக் குடையிப் வக்கம் பிடி
த்துச் சற்று பாரபார்த்துக்கொண்டு வந்ததினால்,
அவன் இன்றுவரைக்கும் உயிரோடுருக்கிறார். இது
காரித்தினால் நாம் கற்றுக்கொள்ள வேண்டியது
ன்னவெனில் பேதிலியினால் மரித்தவர்களை உடனே
எடுத்து அடக்கம்பண்ணும் தையாமல், அது ஏ
ழ்மனத்தியாலமந்தலும் வைத்தப்பார்த்த இரண்
டுவொன்றுகண்டு அடக்கம்பண்ணுவதற் புத்தியே
ன்று யாவரும் ஒப்புக்கொள்வார்கள். இதுபோன்
ற அனேகத்திட்டாந்தங்கள் இன்னுமுண்டு.

New Tamil Publication.—கிறிஸ்துமார்க்கவின
ம். மதுரையிலிருக்கின்ற அமெரிக்கன் மிசியோ
னக்கச்சேரிக்கு குறுமுருடைய முற்றியினால் தயி
க் கிறிஸ்துவர்களுக்கு உபயோகமாகும் பொருட்டுக்
கிறிஸ்துமார்க்க வினக்கென்று பேர்பெற்ற ஒரு ப
த்திரிகையையுண்டு மாதத்திற்கொருமுறை சென்
ண்டிபுனத்து அமெரிக்கன் மிசியோன் அச்சுக்
டத்திற் பதிப்பிக்கும்படியுமுண்டு, அதிற் பதிக்கப்
புதற்பத்திரிகையொன்று நம்மிடமனுப்பப் பட்ட
து. அதை நாங்கள் பரிசீலையிடுமபொழுது அதில் அ
கோம் முக்கியமான காரியங்கள் அடங்கியிருக்கி
றன. அதிலுட்கிய பொறுப்புரையென்னவெனில்
ய், மருவிலிருந்தினால், திருச்சபைப் சபித்திரம்,
தோமர் மதாசாரம், அண்டிப்பைப் பரிசும், பதங்
கள், பிரசங்கம், சிறு பின்னகளுக்குரிய வாசிப்பு
முதலியவைகளே. இப்படியான இந்த நன்றியறி
யானது விருத்தியாதமென்றும் அபுத்திரிகையினால்
பரிசுதானமேத் தரிமச்சுநங்களுக்கு அதிக நன்
மையுண்டானமென்றும் காத்திருக்கிறோம்.

Restored.—சிறிது அகனையினிமித்து வேல
யிலிருந்து சிலமாக்ககாமமாக விலக்கப்பட்டிருந்
து ஆசிவாதமுதலியார் மறுபடியும் கச்சேரிக்கு இர
ண்டாம் முதலியாராக ஏற்படுத்தப்பட்டார்கள்.

Singapore.—வைகுரிலியாதி. கண்டிக்குச் சேர்
ந்த அவ்வெளியெனற இடத்திலிருந்து ஏறக்கு
றைய 25 மைல் கட்டை தாரமாயிருக்கிற ஒரு குறிச்
சியிலே அங்கு மை வியாதிவந்து இரண்டிப்பேரைப் ப
லிகள் பிடித்துக்கொண்டு போய்இடத்தென்று கே
ள்விப்பட்டோம். நாட்டுப் புகழ்மையிலிருந்தும்
அவ்வாறாக அம்மெளியாதிக்குப் பயந்து, அவ்
வியாதிபுண்டானவருடனே துன்பக்காரரையும் விட்
டப்போட்டு மறு துரிச்சிசுக்குச்சோடிப் போகிறு
கள். இது மெத்தப்பயங்கரமான காரியம்.

Fever on the Neighberies.—நிலகிரிமலையிலு
ள்ள ஒரு சாதியாருக்குந்நே அத்திசுருமுண்டானதி
னால் பத்திலொரு பருத்துச் சனமளவுக்கு நோய்
புத்திகள். செத்தவர்களையும் துன்பம்வந்திருக்கிறவ
ர்களையும் தபாரிக்கு அடக்கிவிடலாம் சிராமத்தா
ரெல்லாருக்குத் தாங்கள் குடியிருந்த இடங்களைவிட்டு
அப்புறம்பாவிட்டார்கள்.

Cholera.—அப்புறப்பாணத்தைச் சேர்ந்த மரணிப்
பாம்புதலிய கோவிலுப்பற்றுகின்ற பேதிலியாதி இ
ன்னுருண்கிது முற்றும் மறப்போகவில்லை. மா
னிப்பாய்க் கோவிலுக்குக் கிட்டமானையிருக்கிற
சுவக்காலயில் மாரத்திரம் அடக்கம்பண்ணப்பட்ட
டவர்கள் நூற்றென்பதுபெருக்குத்தறைய இராதேன்
பரிசைக்குமே.

[Dr. Elliott upon the Small Pox.]

வைகுரிகையையும் [அதுவராமம் தடுக்கிறதையு
ம் பற்றி] விளம்பரம்.

வைகுரியென்றும், அம்மெளரியென்றும் பே
யப்படுகிற கோயும், பச்சுவைகுரி மருத்துப்பால்கட்
டு ஒரேறென்மையுமுடையதென்றேமுன்னுபுது பெ
ரிதானவிறை. அதுவுமற்றும் வேற்றுமையானவை
கள். அதற்கு இதற்கும் யாதொரு சம்பந்தமில்
லை. பால்கட்டு வைத்தியமுன்னு கிரி பாய்ப்பை
பட்சிப்பதுபோல அம்மெளரியென்முதலானவை வார
மற் தடுத்தப்போகின்றது. வைகுரி மருத்துப்பால்
பசுவின் முலக்களம்பலிருந்துகிட்டு மறுபடியு மாட்
வைத்துக் கட்டப்படுகிற நியதிதான் என்னவென்
றுவ், அவ்வித பசுக்களின் பால் கறந்தவர்களுக்குத்
தவறுதலாகவும் உண்டாகவில்லையென்பகண்டி
ண்டு அறிந்துகொள்ளப்பட்டது. மற்றையடி மாட்
டலாவது, மனுஷனிலாவது, வைகுரியுண்டா
தல். பால்கட்டுதல் ஒருபோதும் வைகுரி
வருதற்கு ஏதுவாயிருக்கவாய்மாட்டாது. யா
யாகத் திரும்பும்மாட்டாது. அது வை
ல் உண்டாகின்றதற்குத் தடங்கலாகவிருக்கு
வது பால்கட்டுதலுக்கு வந்திருக்கின்றது
யிகவுத் தனிவாசி விடுகின்றது. ப
பால் கட்டுப்பாது கையாக்காரில் நா
து சாகிறார்கள். பால்கட்டுப்பாது
யல் வந்தபொருதற்கு, சாமுயு, பூ
தம்போகிறார்கள். பசுமருத்து
ய், அதின் பலவையறியாத குடிகெரு
ண்டாதும் வேதவானஅழியு நிரியல்வி
யார் சகலரும் பசுமருத்துப்பாதுச் சந்தி
தைத் தங்களுக்கும், தங்களை
னுவிக்கும்படி புத்தியாய்க்

ரித் திறை
கோழும், தமிழரசு ஸ்டு. என்னையு
தலிப்பள்ளிக்

[Probate of Wills for 1886.]

அறிவித்துவைக்ககமென்
யாழ்ப்பாணத்துக் கோரியில் துத்திவருணன் எ
ன்றுமோன என்றி இப்பித்தினம்அவருடை
வைத்த மரணசாதுனைத்து நட கொழும்
க்கேயல் போசேப் மொசைப் தெது.
அம்மரணசாதுநப் பத்திரம் யாபிஜெய்நிதி
றிக்க்கோட்டாவோ பப்புக்கெடுக்கிறாக்க என்
ன்றபடியால் இத்தைக்கோண்டுகிறாக்க என்
லிக்கிறதென்னவெனில், சொல்வேலையிலே
சென்றுபோனவருக்குத் தடன்கொடுக்கப் படியா
யவர்கள் வருகிற வைகாசி மாதம் முதலாம் 2 do.
அல்லது அதற்குமுன் சொல்லப்பட்ட வே
தரையிட்டதில் வந்து தங்கள் கணக்குவா
கித்தித் தீர்த்துக்கொள்ள வேண்டுமெனில், கால
க்குச்சென்றுவைகாசித் தடன்கொடுக்கவேண்டியவர்க
ளுக்கு சொல்லப்பட்ட தவணைக்குள்ளாக வந்து
லொமசன் தாரையுத்துத் துறது அறியு
ளவும். அப்படியே வைகாசியிலுள்ள இடக்கோன்
க்குள்ளாக அறவால் தவறினால் அதின்பின் யாதொ
கு துறதியுக் கவனிச்சுப்பமாட்டாதென்றும், இத்
தைக்கோண்டி அறிவிக்கப்பட்டிருந்த மரணசாது
தை நடத்துகிறவருடைய பிரிக்கவாசியாய்,
பிறற்ற. என். தொசன்.
தமிழரசு ஸ்டு. ஏதெய். 1886.

MORNING STAR.

Jaffna, Thursday, February 23, 1854.

A REVIEW.

The following is a review of strictures published in several numbers of the Morning Star for 1853, on the proceedings at a meeting in Wannarponny, convened for the purpose of petitioning government for a pecuniary grant in aid of a Hindu Seminary under the tuition and supervision of Mr. C. Arumugam. The petition in connection with an account of the proceedings at the meeting, may be found in the Colombo Observer of March 14th, 1853.

Mr. Arumugam is a Hindu of the Siva sect, who was educated in part in the Wesleyan Seminary, and subsequently employed by the Rev. Mr. Percival as one of his native assistants in the translation of the Sacred Scriptures into the Tamil language. After leaving Mr. Percival's service, for reasons we do not fully understand, he entered upon the novel course of preaching Sivaism in Sivan Koil in Wannarponny. The novelty of the practice and manner of performance awakened some interest for a time in the Hindu community. In 1848 or 1849, Mr. Arumugam opened a Tamil school in Wannarponny, in the management of which he manifested a very commendable degree of efficiency and perseverance. The Tamil seminary, as stated in his petition to government, "is supported exclusively by voluntary contributions daily of some rice, which being sold, the value in money is employed to defray the necessary expenses. This seminary," he continues, "is under the voluntary and gratuitous superintendence of the petitioner himself. In it about 183 boys 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 the missionaries or educated by private individuals."

Surely this and similar remarks could not but attract attention, and elicit remarks, if not "strictures" from those in the province who have devoted themselves to their resources to the cause of native improvement. But the question between us and the reviewer is, as to whether we in our strictures are fairly chargeable with doing any injustice to Mr. Arumugam or any other person to the cause of native education. On this question we are desirous that the reviewer should have a fair hearing both for himself and for his subject; consequently, we shall interrupt the thread of his discourse as little as possible by foot notes; being however that if we would make a full defence of ourselves and of our statements, it would be in point to reiterate at the close of every section of the review, the successive portions of the strictures in full, upon which the reviewer had furnished his comments. We should also premise that while the review, as stated in our issue of January 26th, might be profitably considered under a four-fold aspect, we are concerned with it only in its primary but minor point of view, namely, as to whether we are chargeable or not with any injustice, unfairness, or discourtesy toward Mr. Arumugam. The substance of the review which give interest and value to it having become public property by publication, may, at leisure, either by ourselves or by the public, be made such as of the discretion and inclination of any individual may desire.

But now for the review, together with the following preliminary note from "A. A.," introducing the review to our notice.

To the Editor of the Morning Star.

SIR.—As some strictures have been published in five different sections in the Morning Star on the proceedings of a public meeting held last year at Wannarponny as well as on the seminary conducted by Mr. Kander Arumugam, in which I am deeply interested, I request and expect from your candor, and for the credit of that valuable paper, that you will be pleased to give also publicity in your columns to the apology, in five sections which are herewith forwarded for the said purpose. I remain, Sir, respectfully yours,

Wannarponny, Nov. 22, 1853.

A. A.

Remarks elicited by the perusal of the article entitled "Native Education," published in the Morning Star of the 12th May, 1853.

The proceedings of the meeting held at Wannarponny and inserted in the Colombo Observer of the 14th March last, are before the public; so also are the initial comments which have appeared in the Morning

Star. They appear in a censurable character, and therefore they are open to a fair and candid review. It is by discussion that the relation between partial and general or between seeming and real truth can be best discovered.

The movement commenced at Wannarponny is doubtless an auspicious one. The personal character of the natives of India and Ceylon continued for ages in a depressed state; and in that condition the peculiar character, such as it was, maintained its individuality by passive resistance. So long as it avoids active resistance and collision against an assailing influence, free agency is invulnerable. This fact is proved by the manner that Indians have hitherto maintained their ground. During the first half of this century, they have experienced a new and exerting influence. Their intellectual powers have been stimulated by various means. They begin to ascertain that knowledge is power; and this power they are naturally desirous to exert in carrying out purposes of their own. In a more dependent state, self-confidence was a minimum attainment, and therefore they appeared to acquiesce in the recommendations of their European friends, who, from the most laudable motives, and unaware of the tendency of their own efforts, yet not less effectually attempt to denationalize the Tamil and Singhalese inhabitants of Ceylon. This intention, though disclaimed by European philanthropists, is yet believed by reflecting natives to be involved in the very scheme of their philanthropy. These men have as much the incontestable right of thinking for themselves as their well meaning friends. "The dark ages of Hindoism" may be a metaphor or even a hyperbole. Many intelligent and reflecting persons in Europe and America estimate Indian antiquity (a) very differently from the import of that dogmatic sentence inserted in the Morning Star.

The whole import of the 3d paragraph seems vague and indefinite. It is composed of three sentences, and the implied climax in the last is not easily understood. Useful criticism should scorn invidious allusions. What cause has the brahmin to blush for obtaining his livelihood by the service he renders to the community in the temple? (b) Let this invidious allusion be applied to missionaries and all men who live by their profession; and would such a course be disapproved of by men who value the dictates of common sense?

The animus running through the first three sentences in the 4th paragraph, is certainly quite at variance with the rational, candid and dignified language used in the memorial addressed by Mr. Arumugam and the inhabitants of Wannarponny to His Excellency the Governor. (c) The writer of those sentences evidently doubts whether conscience is a provision in the Tamil character. (d) So long as the meaning of that word in the writer's estimation is unknown, arguing upon that point would be a mere waste of words. If the writer concurs in the definition of conscience afforded in Webster's Dictionary, it will require an ingenious turn, given to common sense, to include the writer's doubt within that category.

Whether the secession on the part of Mr. Arumugam from the missionary seminary in Jaffna on the alleged question of caste be or be not correct, by no means affects the legitimacy or propriety of the appeal for government aid in support of Wannarponny institution. Whether the crusade carried on against the distinctions of caste has been conducted by the advocates for the levelling policy, with temper, discretion, consistency or even good faith, is to say the least a debatable point. (e) Abuses call for reform; and when that is practicable revolutionary innovations are always to be deprecated. The modification or correction of habits in individuals or parties, or in communities or nations, is always a work of time. The attempt to effect it quickly, generally defeats its own end. To urge with vehemence meets on the part of Indians, generally, with passive but effectual resistance, especially when social, accompanied with religious predilections are insisted on being relinquished. To assign to such predilections the opprobrious epithets of superstition and prejudice,—only rivets the opposition and frustrates the reformer's design. Religious notions, sentiments, aspirations and apprehensions pervade the whole social economy of the Hindus or Indians. The hereditary classification of society has its origin in what may be called human instincts. Every person is desirous that his offspring shall occupy no position inferior to that of their parents. This inherent propensity in human nature is differently carried out into practice in society variously constituted; still the principle regulating all proceedings remains identically the same, whether the thing signified be castes or castes; crime or crime; and reformation respecting the relative merits of social customs, manners and predilections only tend to foster the objectionable tendencies in human nature, instead of promoting the development of the nobler provisions inherent in it. The conductors of the missionary seminaries in Jaffna are certainly at liberty to tender the conferring of certain advantages upon conditions they consider fair and reasonable; but the party for whom the benefit is designed is as much entitled to the exercise of his own judgment in accepting or declining the offer upon such terms.

No one acquainted with history in the east and west can be surprised, that under the rigid and fixed regime prevalent in the east, the original institution of hereditary classes or castes in society should have had a deteriorating tendency. A similar tendency may be discovered under certain modifications in every European nation, with this remarkable difference, that change and progress is the striking feature in the latter, and fixed stability in that of the Asiatics. It is by intercourse, interchange of thoughts and the effect of reciprocal influence, that human notions, views, tastes, customs and habits are changed. Voluntary amendments based on conviction, produced by conciliating and persuasive means, are the only desiderata. When a repulsive course is adopted, calculated to wound self-love and to depreciate the religious sentiments and views of men, they will not be disposed to bestow even a consideration on the reasons assigned in support of such a course. The religious rites, ceremonies and inward aspirations, as hitherto divided into four classes as the *brahmins*, the *kshetras*, the *vaishyas*, and the *shudras* will gradually blend together as knowledge becomes general, and promote virtue as far as we poor mortals can attain. Meanwhile it is both the duty and the interest of every reflecting person to strive to attain this perfect end of our existence, whether he be a Christian or Hindu. The Veds and the Bible come close together, (f) but men's acts differ much from these rational and holy precepts. The inconsistency between profession and practice is common to all men. The merits of a religious system are not to be estimated by the practice or conduct of men, whether they profess to be led by the Veds or by the Bible.

Review of the 2d No. inserted on page 44 of the Morning Star of the 26th May, 1853.

The two first paragraphs, containing no strictures on Mr. Arumugam's proceedings, call for no remark. The object of the two first sentences in the 3d paragraph claim attention. That object is not definitely stated in the first, but it seems left to be implied, that Mr. Arumugam acting as a pundit in the revision of the Tamil Scriptures had thereby evinced a disposi-

(1) Here we feel constrained to throw in both a veto and a caveat, in the form of a borrowed poetic allusion, q. d.

"Let all the heathen writers join

To form one perfect book,
Great God, if once compared with thine,
How mean their writings look.

Not the most perfect rules, they gave

Could show one sin forgiven.

Nor had a step beyond the grave;

But thine conduct to heaven."

In the last number of the Journal of the American Oriental Society recently come to hand, we have an article of 38 pages, "On the main results of the late Vedic Researches in Germany," by Mr. Wm. D. Whitney an American gentleman, now residing in Germany, having devoted himself to the study of the Sanscrit Veds. At present he is engaged as joint editor with Professor Roth of Prussia, in the publication of the *Alter Veda* or fourth Veda, which, Prof. R. remarks, "he considers as the most important next to the *Rick Veda*." In the same No. of the American Journal, we have an interesting article of 17 pages by Prof. Roth himself translated from the German into English by Mr. Whitney, "On the morality of the Veds." These recent publications, in addition to the materials for the *Alter Veda*, and with a fair prospect of further instalments from year to year, will enable us advantageously, both to compare and to contrast these most ancient writings of the Hindus with "the Oracles of God." As this must be a subject of fundamental importance to Hindus of the present day, it is desirable that a series of articles be put forth both in Tamil and English, giving the results of our progress in our researches by the joint labors of Hindu and European scholars. This may be done in the pages of the Morning Star to as great an extent as the claims of other subjects will allow.

(c) That we may render to all their dues, we should like to be informed to whom we are indebted for these diffused documents. On quoting from one of them in our strictures we had occasion to observe, "This is a remarkable sentence as coming from the pen of a Hindu, educated in one of the mission establishments of the province." And a similar remark might be made respecting many other sentiments and sentences found in the documents under consideration.

(d) How was it that the reviewer did not perceive that the writer pointedly dissented from the opinion of some who doubt whether the Hindus have consciences or not. We well know both from observation and from Scripture (see Romans 2-14, 15) that Hindus also are possessed of this god-like faculty. The remarks therefore of the reviewer on this subject, might well have been spared, and "the animus running through" the whole paragraph, suppressed.

(e) The judicious remarks that follow are worthy of some special attention.

tion to repudiate the religious faith of the Hindus, (g) in which he had been educated, and which he professed. The purport of the second sentence, as connected with the first, seems to convey a species of apostasy, on his part, consequent on his secession from the Wesleyan Seminary, by his entering "upon the novel course of preaching *Straitism* in Sivakail, an idol temple of Wannarponny." Mr. Arumugam has to answer for his own acts. But it appears unfair in his opponent to deal with implied censures on a proceeding far from being derogatory to any honest man. Mr. Arumugam may have afforded his aid in the revision of the Tamil Scriptures, from the most laudable motives, and yet never intending thereby to renounce his own religious creed. The former act does not necessarily imply that preaching in the Wannarponny temple constitutes Mr. Arumugam to be either a hypocrite or an idolater.

The third sentence in the 3d paragraph charges Mr. Arumugam with having "studiously excluded from his seminary those fundamental branches of learning, which are regarded in all enlightened countries as the grand substantials of education." The fourth sentence is again an innuendo,—that upon the assumption of the asserted exclusion, and the branches of learning alluded to, being in reality the only essentials in education, the teachers in the seminary in question are not competent to the task they have undertaken. The merits of the stricture will be further considered in the sequel.

Passing by the fourth paragraph, as irrelevant, the fifth remains to be noticed, especially with reference to the concluding sentence, which is a non sequitur; for on the principle that government assists those who assist themselves, the supporters of Mr. Arumugam's seminary are fully justified in expecting the aid of government, because they manifest a willingness to assist themselves.

The sixth paragraph needs a special scrutiny. In the first place the meaning of the word *exclusion* should be divested of all ambiguity. Its literal import is *forcible opposition to admission*. Whether or not Mr. Arumugam decidedly objects to the Bible being used as a class book in his seminary is not explicitly asserted; but it is left, unfairly indeed, to be implied. The unfairness of such a mode of criticism is the more reprehensible, when from the whole import of the sixth section, it is clear that the improper term *exclusion* has been substituted for the simple word *omission*. (h) To convey an implied censure on an individual, for a supposed hostility to a work generally esteemed by men of common sense,—without adequate ground for such a supposition—is a decided breach of an essential Christian precept. *Charity thinketh no evil*. No censure is past on the tenor and tendency of the class books enumerated in Mr. Arumugam's memorial to government. The three-fold exclusion of the Bible, the English language and the learning of the western world, so far as it conveys the sense of decided opposition to their admission into Mr. Arumugam's seminary, is simply visionary and not true. The reason for their omission Mr. Arumugam has not stated; and so long as these reasons are not advanced, no impartial person is entitled to pass a criticism on their being merely assumed. The strictures volunteered by the editor of the Morning Star on Mr. Arumugam's philanthropic undertaking, so far from proving prejudicial to that gentleman's character, are calculated to raise him in the estimation of reflecting men, who are as desirous of promoting the intellectual and moral improvement of the Tamil people, as is the editor of that paper and his coadjutors. (i)

Review of the 3d part of the *Strictures on Mr. Arumugam's Seminary at Wannarponny, as they appear in the Morning Star of the 23d June, 1855.*

The omission instead of exclusion of "the Bible, the English language, the science, literature and religion of the western world" is again prominently brought forward in the first paragraph. On this omission, as implied, is grounded the tacit opinion that this seminary is not entitled to the countenance and support of government. (j)

(g) We know too well the character and habits of rights and privileges of a Hindu, to entertain the sentiment here erroneously attributed to us; and if any thing further need be said in self-defence against what is alleged in this second portion of the review, we request the reader to peruse, in full, *Strictures No. 2*, and then to pass sentence as to who of us is justly chargeable with "evil surmises," and a breach of the essential Christian precept, "charity thinketh no evil."

(h) The term "omission" under the circumstances of the case, would have answered our purpose equally well; and then this whole paragraph with its censures might have been spared, and our object in calling attention to the omission, fully attained.

(i) It ought to be a redeeming consideration with the reviewer, that we have unwittingly, by our strictures, elevated the character of Mr. Arumugam "in the estimation of reflecting men."

(j) The writer has reason to take blame and shame to himself if he did not make it clearly appear throughout his five Nos. of *Strictures*, that he was his own, by a statement of facts and reasonings to show that the Wannarponny seminary "is not," according to the petitioner's own showing, entitled to the countenance and support of government; and

That non-conformity with the European method of conveying instruction to Tamil youths, renders the attempt to educate natives objectionable, or even worthless, is a mere matter of opinion. Amongst Europeans different methods are adopted, which are all equally countenanced by government. The main object in estimation is, that the rising generation be instructed in useful knowledge, which will qualify them for the respectable performance of their relative duties in the several avocations in life in which they may be placed. The collateral object is, that the youths acquire an adequate acquaintance with moral obligations, and that they be trained to practice them for their own benefit and that of their fellow creatures. So long as these two important considerations be kept in view and adhered to in an establishment, the agents by whom they are fulfilled discharge their duties efficiently. The invidious preference of one system to another may suit partisans, but should not influence the government nor a philanthropist in withholding assistance from all endeavors to educate the rising generation.

It is a monstrous pretension that nothing short of a denationalizing education should be thrust on a population; or what amounts to the same thing, that none other should have the countenance and support of government or of well disposed persons. Hindus are partakers of a civilization peculiar to all Asiatics. It is the most ancient; and in its decline does not, it is true, exhibit prominently all the properties which are entitled to the respect if not the admiration of enlightened, liberal and unprejudiced men. Still these properties are inherent in the polity of eastern nations; and what is more, they are now in progress of being explored and published by European research, candor, and liberality.

The British government is too much imbued with the genius of the British nationality to rescind, in the latter half of the nineteenth century, the principles of justice and equity on which for more than a century has been based the policy of their Indian dominion. Those principles have been proclaimed in the most explicit and clearest terms; and what is more, have been carried into practice as faithfully as can be reasonably expected from men. Those principles have been announced as implying full protection of the laws, customs, institutions and religion, peculiar to the inhabitants of this country. The loyal submission to the British supremacy has been the partial result of this rule, from which have not equal advantage been reaped by the rulers and their subjects? The existence of society depends on the observance of moral obligations. Those are instinctively inherent in all men without one exception, and are essentially observed by them. But this observance varies in details, and is exemplified in different races, nations and communities. Each of these associations, like every individual, claims the legitimate privilege of observing these obligations according to his own discretion, provided the privilege of another community or person is not thereby infringed. In the absence of such infringement, every community or person is fully entitled to regulate its practice by the dictates of the consciences of the parties constituting such community. To deny this, is to invalidate free agency.

Since therefore the observance of moral obligations is indispensable to social existence, so also do they constitute the sun and substance of all religions, consequently also of that professed by Her Majesty's Tamil subjects in Ceylon. Religious considerations have a three-fold influence on men; that allied to the early impressions which are vivid as well as lasting; the second relates to the public opinion entertained in certain communities, and the third refers to every person's anticipation respecting the future after the present earthly existence. No one, whose acquaintance with human nature, is not superficial or lamentably biased, can undervalue the strength of the motives produced by such influences. None but an inflated government can disregard or depreciate the popular attachment to the religion which grows with the growth and strengthens with the strength of men. The British government is too wise, too just and too liberal to draw invidious distinctions between the relative merits of religious creeds so as to overvalue one and to depreciate another. Whatever preference the heads of that government may assign to their own personal opinions, that very attachment should and probably does induce them to respect the conscientious persuasions of their fellow citizens. This dictate of common sense is strengthened when the essentials in all moral obligations are recognized, instilled and enjoined to be observed in all religious creeds.

Mr. Arumugam's humble application supported by that of a respectable body of residents at Wannarponny and Nellore, amounts simply to pecuniary aid, for conducting a seminary, the object of which is the intellectual and moral improvement of the sons, relatives

this we understand to have been the head and front of our offending. Possibly the reviewer may have had other grounds of offence.—In this third part of the review, the author descends upon a variety of collateral subjects, and for the most part, quite in accordance with our own views. So far as they may be regarded as in any degree impugning our statements, we have only to request that *Strictures No. 3* may be allowed to speak for themselves.

and friends of the petitioners. To the complain with this request, the editor of the Morning Star pronounces ex cathedra his veto. On what grounds? (k) that alleged in the concluding paragraph of the editorial headed Native Education No. 3, namely, on "the supposition that 'the origin, character and progress of the Tamil institution at Wannarponny is a rest grade step towards the dark ages of Hinduism.' What is the meaning of this imposing phrase 'dark ages of Hinduism'?" (k) It is too late in the day for men of thought and reflection, who gain information in this inquisitive age, to be led away by a declamatory assertion. Let this assertion be analysed with the scalpel furnished by the critic in the Morning Star. Of the 25 Tamil works enumerated as in use in the Wannarponny Seminary, four are noticed in the 9th and 10th paragraphs as somewhat heterodox for certain reasons assigned, which are too vague to admit of a satisfactory reply. Two others specified in the 7th and 8th paragraphs, however appear to be thought particularly objectionable, as inculcating astrology and false astronomy, and on which are founded "the practice of witchcraft, necromancy and other black arts prevailing in the province of Jafna." Probably they are included in the Index Expurgatorius with the sanction of His Holiness. In reference to the false astronomy entertained by the Hindus who seem to be acquainted with only "five of the eighteen primary planets, and one of the nineteen secondary planets, now known to European astronomers," the editor of the Morning Star would enlighten his readers by publishing a list (l) of these thirty-seven planets alluded to with their relative positions in the Solar System to

(k) We will tell presently.

(l) Though we have for many years past published such a list in our Tamil Almanac, yet as this is a direct and reasonable request from the reviewer,—and, moreover as it is the professed province of the "Morning Star" "to enlighten its readers," we give, nothing doubting, the following table, taken from the American Christian Almanac of 1853 of

The Solar System—As known to Europeans.

Names.	Miles from Earth.	English miles.	Time taken to reach Earth.	Periodical days.	When discovered.	By whom discovered.	Where discovered.	Almanac.
The Sun,	883,346							
Mercury,	3,264	0.337	87					
Venus,	7,687	0.723	224					
The Earth,	7,912	1.000	365					
Mars,	3,624	0.524	687					
Jupiter,	2,381	1.189	Oct. 18, 1847	Indic.			London.	
Saturn,	2,391	1.300	Sept. 13, 1850	Indic.			London.	
Uranus,	2,265	1.265	March 29, 1781	Indic.			Brussels.	
Neptune,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Pallas,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Ceres,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Juno,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Vesta,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Minerva,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Proserpine,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Lucifer,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Phosphorus,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Mercury,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Venus,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
The Earth,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Mars,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Jupiter,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Saturn,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Uranus,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Neptune,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Pallas,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Ceres,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Juno,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Vesta,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Minerva,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Proserpine,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Lucifer,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Phosphorus,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Mercury,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Venus,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
The Earth,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
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Jupiter,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Saturn,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Uranus,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Neptune,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Pallas,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Ceres,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
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Minerva,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Proserpine,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Lucifer,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Phosphorus,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
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Jupiter,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Saturn,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Uranus,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Neptune,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Pallas,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
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Juno,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Vesta,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Minerva,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Proserpine,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
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Phosphorus,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Mercury,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Venus,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
The Earth,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Mars,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Jupiter,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Saturn,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Uranus,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Neptune,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Pallas,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Ceres,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Juno,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Vesta,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Minerva,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Proserpine,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Lucifer,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Phosphorus,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
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Venus,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
The Earth,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Mars,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Jupiter,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
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Pallas,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
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Juno,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Vesta,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Minerva,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
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Mars,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
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Saturn,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Uranus,	2,886	1.518	Sept. 23, 1846	Indic.			London.	
Neptune,								

gether with their names, by whom discovered and the dates of the respective discoveries. This may elucidate forcibly the expediency of discarding the systems of Indian Astronomy and of substituting the enlightened attainments by the superior intellects of Europe.

The Indians generally, the Tamil population of Ceylon especially, are not impervious to the general influence of the Europeans, for they frankly acknowledge

The following extracts are taken from the section of the puranam entitled *Anda Kosam*, or the universe.—Now give me an account, said king Soore to the goddess Vally, of the 1008 aundams or worlds which Paramasivan has granted as the reward of my penance.

To this the goddess replied: as the King of men is the leaf-like spear, listen! I will not touch upon things pre-existent to original matter or things from which it springs. From matter, sprang intelligence; from intelligence came life; from energy the five senses; from the five senses the five elements. The aundams, such as the visible universe, which sprang from the five elements are not in number ten thousand millions. These aundams are not one above another, but all on a level; these aundams are not one thousand millions of aundams, you have got one thousand and eight. The nature of one of these 1008 aundams, I will describe so that you may perceive it as clearly as you can look through the transparent black belly fruit.

2. The depth beneath the surface of the earth is five hundred million yojany, and the height above it is the same; and from Malin Mara to the extremity of any of the eight cardinal points there is a distance of 1000 yojany (A yojany is about 18 miles.) I will now describe the earth and its inhabitants; listen attentively. The earth is divided into seven continents, called Sampo, Sakam, Kossey, Kravijem, Ilavoo, Konathagang, and Putkaram. Of these 7 continents, around the Sampo is a sea of salt water; around the Sakam is a sea of curds; around the Kossey a sea of honey; around the Kravijem a sea of clarified butter; around the Ilavoo a sea of sugar-cane juice; around the Konathagang a sea of honey; and around Putkaram a sea of fresh water—all in the form of concentric circles. Beyond the sea of fresh water is a wide extent of gold land circumjacent, then the mountains ridge, then the extreme sea; and beyond that is an extent of black darkness. O king, these continents are 100,000 yojany, and the sea that surrounds them is 100,000 yojany; the rest of the sea that surrounds the sea that surrounds them are each double in breadth of that of the next within it. In all they are 25,400 yojany.

3. Above the earth is the world of ether, above which is the region of the 10 winds; above this is the region of the 7 clouds; above this is the tower, where there is a temple, Kander, Suter, the Vingeyar, and the Yakker. Above this dwells the celestial Ganges, and next to that is the region of the sun. The distance from the earth thus far is 100,000 yojany. Within this revolve the 330,000 gods with the sun; above this, 100,000 yojany high is the region of the moon; next to this, 100,000 yojany high is the region of the stars. Beyond this, 200,000 yojany high is the region of Mercury; and next to this, 200,000 yojany high is the region of Jupiter; and next to this is the region of Saturn. Above this, 200,000 yojany high is the region of Mars; and next to this, 200,000 yojany high is the region of Venus; and next to this, 200,000 yojany high is the region of the 7 sishes; (the great hear) and beyond that 100,000 yojany high is the world of the sage Taruvam, (polar star).

4. Above this world there are 320,000 yojany, one over another; their height is 291,200 yojany, and above this they extend to the walls of the aundam. Above these bells, 290,000 yojany high is the region of the eastern side, of which is from the middle and western sides are gold. In the western part of this dwells Koormaeswar.

5. Above this world there are 320,000 yojany, one over another; their height is 291,200 yojany, and above this they extend to the walls of the aundam. Above these bells, 290,000 yojany high is the region of the eastern side, of which is from the middle and western sides are gold. In the western part of this dwells Koormaeswar.

6. The following are fair specimens of what is taught throughout the whole treatise, in which the seven circular and concentric continents and the seven oceans of salt water, curds, honey, and clarified butter, juice of the coconut, and the water are minutely treated in a poetic strain of the highest order. This section of the *Anda Kosam* or section on the universe, is a fair specimen of the whole puranam, which contains many series of sections on as many different subjects. This puranam, i.e. the *Scandam*, is considered by the Hindus of this province to be superior to all others of the eighteen puranams, several of which are classics of the highest grade in Mr. Arunnam's school. Such then is the *divine* provided "to promote the intellectual culture of the rising generation."

But the object of this Tamil seminary is also "to promote the religious culture of the rising generation." Fully to illustrate the adaptation or otherwise of the puranas to effect this object, and to show the *animus* running through the whole of them, we should need to extract large portions of them, even more than the pages of the *Star* in its present size for a whole year. But having received such an encouragement from the reviewer to explain what we mean by the expression "dark ages of Hinduism," we have braced up our mind to the resolve that we will introduce our European readers to the idol temple, while the *Scandam* is being read, sing and acted for the space of three months in a year. It will then be seen that the monstrosities of the puranas in miniature are in full accordance with the specimens above given in *scandam*.

The practice of annually singing and acting *Scandam* pervades the country—extending to the smallest temple and to sacred hills, in different neighborhoods. Preparatory to the exhibition, individuals give in their names pledging themselves to attend throughout the course and to bear their proportion of expense attending the numerous ceremonies. They will be found in companies varying from a dozen to one hundred persons—three quarters of whom being married females, placed under the tuition of the several classes of officials connected with the establishment, and to give some insight into the matter, it wholly recoils from the attempt and we must confine ourselves to generalities. "For it is a shame even to speak of those things which are done of them in secret." If the reviewer will place himself under private tuition, we will help him more fully to understand the import of the expression "the dark ages of Hinduism."

the important benefits they have derived from that influence. Whether those benefits have been exclusively on one sided they would leave to the candid determination of their European benefactors. They are quite willing to profit by the study of the Bible, the English language, the science, literature and religion of the

During the three months' exhibition, while reading the *Scandam* there is a more public celebration of three marriages of gods and goddesses. The first is the marriage of Sivan, who is accounted the greatest in the Hindu triad by the Hindus generally of this province. He is married to the goddess Parvathy, and should we give the account it would appear how it happened that his first born son, Pulliar, whose temple how it happened that his first born son, Pulliar, whose temple stands facing half beast. We should see also how it happens that the wedding tale, the Hindu pledge of marriage, which adorns the bride's neck, is of the miniature form of this monster god Pulliar, who is the pet god of the Hindus, more especially of the females.

The second marriage celebration is that of Kandaswamy, to the goddess Tavanay. Kander is the hero of *Scandam* Puranam and the second son of Sivan.

The third is Kander's marriage to Vallyamma, a damsel whom he attempted in vain to seduce. On finding her virtue too stern for him, he summoned to his assistance his elder brother Pulliar, the elephant faced god above mentioned, who in the form of an elephant took his stand in a narrow path in the path in which the damsel was fleeing. On seeing her danger, she turned back and as he had anticipated, details into the arising proceedings would not be tolerated in English, nor could the corrupting and debasing influences of such examples from the gods be told in time. But as though all these were small matters, in the latter part of the puranam, the two principals gods of the triad, Sivan and Vishnu—the latter arrayed, as might be described, and decked with gold and precious stones and scarlet and having a golden cap in his hand, full of abominations—prove themselves to have been the presiding genies of the cities of the plain, but now, being incarnate during the dark ages of Hinduism, they hold the Hindu race in two grand divisions—the *Vishnuvites* and *Sivanvites*—the latter a sorry story had told. The foregoing adventures have manifestly inspired the song, and the unpleasantness below presented on the occasion. The horrid progeny of such a transaction, in a way and manner not to be told, was the production of the god Iyanar, to whose honor and glory temples are erected in different parts of the land; and what, may we suppose, to be the nature of the religious worship in such temples?

By this glance at some of the contents of the *Scandam* Puranam, and at the mode of life by the pupils who aspire to the goal of mastering it, we shall gain credit for our testimony, the result of many years' observation, that the Hindu temples of the province do combine of set purpose the three-fold element of the church, the theater and the brothel. The establishment of Mr. Arunnam's school, in connection with the patronage afforded by the reviewer, has been invited for being laid under the necessity of bearing this testimony for public information.

On our arrival in the country the grand test of scholarship was, an ability to read, sing and interpret the elegant and sacred poetry of the Puranas. But by substituting classics of another order, the Bible, the English language and European science in connection with what was found to be of sterling value in the public mind generally, but more especially in the minds of the educated portion of the community—a change which has wrought a partial deliverance, for them from puranic and brahminical bondage, in which they had hitherto spent their money, time and strength—that which is not bread, and placed them upon a new arena on which they may not only honestly and courageously seek for glory, honor, and intellectual and eternal life. So far reaching is this salutary change, even among large portions of the heathen population, that we are confidently anticipating a movement in the province, and not many days hence, headed by the educated Hindus and Christians in the way of signing off from the support of these temple establishments, and of substituting the institutions of Christianity in their place.

In their true light we must proceed to the Continent and go back to the palmy days of Puranic Hinduism when Thugism and Suteism, Infanticide and Ghaut-murders, human sacrifices and self-tortures were in their glory. The teaching of *Astronomy* is another distinguishing feature in Mr. Arunnam's school, in which his sister or elder daughter of idolatry, both being mutually subservient to each other—is too great and grave a subject in Hinduism to be spoken of in this connection; we therefore close this topic with the following short extract from a lengthened and learned article found in the *History of Astronomy* among the Hindus. After tracing the history of the science from its earliest sources, through the enlightened, down to the dark ages of Hinduism, the writer observes:

"The puranic system is such a mass of absurdity and monstrous folly, that we should be willing to drive it very favorably to any proposal that should promise to deliver it out of the hands of the people. Of the religious, the theatre, from minds of the people. Of those who find it needful to cleanse the minds of those whom he would lead to the worship of truth, none assuredly was ever more monstrous than this. Like some of the material idols before which the Hindus bow down, it seems formed with the special view of defying all verisimilitude and showing the extent to which a corrupt imagination can be carried in the conceptions of monstrosity. And then it is closed by a bound up with the religious and social systems of the Hindu, that its dispersion could scarcely fail, to a good extent, to shake their confidence in these systems and emancipate their minds from a tyranny under which their fathers have groined for ages, and by the influence of which all that is manly and pure and lovely is banished from the mind."

While we should deem it a great misfortune to have this "idol" smothered under the fragments ground to powder, we can scarcely agree with Mr. Wilkinson as to the instruction by which the iconoclastic process is to be accomplished,

western world. (n) They repudiate all description of evilness;—still they insist on their privilege of thinking, judging and acting for themselves. But concurrence and assimilation have their legitimate limits. Individuality is indestructible, whether applied to persons or communities or nations or races. Whether it be just, fair and reasonable for one party to assume the right to insist that another party shall conform implicitly to the views, opinions and precepts of the claimants with the total abrogation of self and all social bonds, held conscientiously sacred by the persons from whom such concession is expected, may safely be left to the verdict of the enlightened and impartial public, either British or Hindu.

In the time the dark ages of Hinduism he included the whole of the science, arts, philosophy, poetry, laws, theology and morality available in the records extant in India, the editor of the *Morning Star* will encounter many dissentients amongst the enlightened, erudite and conscientious literati and scientific men in Great Britain, France, Germany, and Italy. These men are exploring with avidity and admiration these catcombs of superstition, obscurity and abominable idolatry, and they publish the results of their researches freely to the world. By advertising to those works, should their study even be deemed below his notice, possibly the editor of the *Morning Star* may be disposed to become more temperate in his criticism. To this attainment might be added this one dictate of common sense, that errors apparent or real are seldom, if ever, corrected by invective assaults on self-love. Hindus are endowed with sensitiveness as well as Europeans and they value the golden rule "whatsoever ye would that men should do to you,—do ye even so to them." (n)

A further and candid review of the strictures published in the *Morning Star* under the head "Native Education on the Tamil Seminary at Wannarponny; this portion having special reference to the section No. 4, which appeared in the number dated 28th July, 1858.

The sum and substance of this article is to refute the correctness of an assertion, attributed to the chairman, in his opening address to the meeting held at Wannarponny, and which assertion is quoted, between inverted commas. The concluding words "irrespective of religious truths" the chairman declares to be a misstatement,—instead of—irrespective of any invidious distinction as to religious opinions or predilections which he entertains, were the expressions he used. The arguments in the *Morning Star* are therefore inapplicable to the sentiments entertained by the chairman, and announced at the meeting.

The implied tendency in the whole scope of arguments adverted to, is to attribute to the instruction afforded at the Wannarponny Seminary the objectionable character as being opposed to religious truths. Public opinion may be led to an erroneous conclusion by either attending to or rejecting such an insinuation without a full investigation into its merit or demerit.

It is to be borne in mind that in the third number of the strictures published in the *Morning Star* of the 23d June last, the Tamil works in use at that seminary are specifically enumerated, without the remotest allusion in any of them to irreligion or immorality being alluded to. It is very improbable that the omission is through inadvertency. If, as it is more likely, it is intentional, no considerate and reflecting reader can attach any importance to the attempt made to cast an unfavorable imputation on that institution and its management.

To insinuate that the Indians are destitute of religion, is to say the least, ungenerous; inasmuch as such a positive assertion would amount to an absurdity. The correctness of this assertion will become obvious, when the import of the term *religion* is considered; for it signifies the aspiration of an intelligent being after his Creator. Is this sentiment not an instinct in all men, who manifest any degree of intelligence beyond that portion common to animals? The difference in intellectual conceptions, does not affect the essential impression which is the same in all men. The conceptions indeed vary in proportion as the intellectual faculties are more or less cultivated. All men therefore possess religious truths; which, however differing in details, are unanimous in essence. In fact, then,—it is ridiculous to insinuate that the Indians are irreligious, and as such that the Tamil Peter's, which is incompetent to afford religious instruction, is unworthy to be in the hands of children.

Or, let it be said. But the insinuation may be said to would receive Tamil population are not irreligious, but to give a legion is erroneous and false, and for addressed "to no seminary in which the true religion, Christianity, has obtained life."

If any wish fully to understand the righteousness of our God, let them read the lives of these apostles and their conversion in the second part Roman Catholics in modern times. The Modern Apostles those ancient writings with which the year, A.D. 333, "Lurch of Rome, and also

(m) Why then re-illuminated by vents in Italy, Tuscany, nay exclusion, all the substa countries where they have been designed "to promote the rising generational faith" of the Apostles with lightning the benighted, y. Romantics, would lead to a moon and the stars be excels, that the fundamental principle in their stead? with the fundamental principle

(n) See strictures No. 3 and Peter in their respective

cated is entitled to be counteracted or supported by the British government. This inference naturally follows from the assertion—that the British government both in theory and practice, do regard the Christian element as contained in the Revelation of God, as of primary and indispensable importance in every system of education whether for natives or for Europeans.

Without attempting to call in question, the fact asserted, let us consider a few intricate points, involved in this assertion, which affects the interests and rights of a numerous class of Her Majesty's subjects, most dear and sacred in their estimation. These points refer to the definite meaning of the terms—the *Revelation of God and the Christian elements*.

It is assumed, as we have already seen, that the Tamil people are not supposed to be irreligious, but that they are meant to be falsely religious. We have to deal then with this admission. And here the question arises,—since all men are induced with a religious sentiment, that is, a sense of their dependence on the Deity, whatever conception may be entertained respecting the Divine Being, whence has that notion or conception originated? It is notoriously traditional, or derived by one human being from another. This fact leads evidently to the first created beings, who are generally, if not universally believed to have derived it from the Creator, or by revelation. Few men are disposed to controvert this point, nor that this revelation has been transmitted by one generation to another by oral or written communications. Whatever difference there may be in the means of transmission, as well as in details, there is a perfect agreement in all essential points. This agreement may be easily ascertained, by a candid comparison of the points which in different nations and communities are considered fundamental elements of religion.

Our next consideration is the term *Christian elements*. These are admitted to be contained in the *Revelation of God*. The inference naturally is that there are essential elements. If so, these Christian elements or essential elements, as contained in the Revelation of God, are common to all men because all men possess in one way or another God's Revelation. This legitimate inference, by no means implies that all non-essential details are equally known to all men. Elements are few in number and they are moreover self-evident; for this simple reason are they recognized by the common sense of mankind. Not so their combinations, because they vary in consequence of their proceeding in a great measure from finite intellects. Hence the numerous diversities in human conceptions, in all of which a discriminating person has no difficulty in discovering the essential and immutable elements.

Before therefore the validity of the arguments and of the conclusions drawn from them, as set forth in the *Strictures* published in the *Morning Star* can be expected to be admitted, it is incumbent on the critic to prove his premises, and to refute the premises on which the arguments in this review are founded and the inferences deduced from them. (c)

Now what is the ostensible and real object which the exemplary conductor and supporters of the *Seminary* at Wannarponny aim at, and for the attainment of which they have applied for the pecuniary aid of government? Simply this: to impart to the rising generation in the vernacular language, such useful knowledge, as will fit them for the due discharge of their moral obligations, and for securing to themselves corresponding advantages in the social position assigned to them by Providence. (p) As all such knowledge is founded on the immutable principles of justice, benevolence and virtue, the Tamil youths in that seminary are impressed with the indispensable obligation to apply these principles to their daily practice by which alone individual and social prosperity and happiness can be insured. They are moreover led to the reverence, love and obedience of the bountiful and merciful Author of their existence, who has ordained a state of happiness to be the sure and certain reward of a virtuous life. (q)

Mr. Arumugam appreciates too highly the advantage which his countrymen may derive and have derived from European attainments to neglect availing himself of such aid for his educational purposes. To this admission, he has as candidly to add, that in accordance with the sense entertained by the parents

(g) Yes of the scholars, under his charge, he is here exercising his own judgment and discretion in second portend for the said purpose. The exercise in a privilege is so obviously reasonable, misings," and preceding paragraphs, the reviewer has that "charity thickens for elements." The subject did not

(h) The term "omissions of Christianity," but to the case, would have answered instantly itself. But while the then this whole paragraph is public as an ultra latitudinarily attained.

(i) It ought to be a caution for Christian disciples who the character of Mr. Arumugam the land," "He that believeth men."

(j) The writer has read, and he that believeth not himself if he did not make peculiar to Mr. Arumugam's five Nos. of *Strictures*, thence No. 2. facts and reasonings to affect life? ry "is not," according to filled to the "countenance"

that he cannot anticipate any valid objection to be raised against such a proceeding. (r)

It will be evident from the foregoing remarks that the parties interested in the Wannarponny school are anxious to consolidate the social union, in so training their children as not to involve social anarchy. Such a result is unavoidable, if the youthful sympathies are alienated from the views, notions, predilections, manners and customs which constitute the bond and union in social existence. A theoretical or speculative morality, aloof from such sympathies, is merely a contradiction in terms. Morality and social agreement are synonymous expressions. (s) Both are founded on immutable principles. The difference in their application, implies no departure from the essentials which, as has been shown, are instinctive in human nature and therefore common to all men. While therefore Mr. Arumugam does not presume to impugn the motives and reasons which may actuate others to pursue a line of conduct different from his own, he hopes to continue his own course through good and evil report. Contumely and invectives are too feeble weapons to produce any but ephemeral effects.

The quotation from Lord Abinger spoken of in the concluding paragraph but one in the article No. 4, stands rather in a remarkable juxtaposition with the first sentence under the ominous heading, "Why are so many educated natives infidels?" on the 3d column of page 50. Although the term "seminaries" in the second line, in the latter article, has no specific meaning, it evidently seems to imply that missionary seminaries are intended. The writer of that article tacitly admits the fact, which besides is too well known, that religious instruction is amply afforded in the missionary seminaries, and yet follows the candid acknowledgment that many of such educated natives "live out of the pale of all religions." The definite import of the last sentence is wanting to render it satisfactorily intelligible. The word "pale" signifies a limited sphere or space, and can therefore have no relation to religion which implies a sentiment. There is an evident fallacy in the assertion that many live without any religious sentiment, or in this position, previously alluded to, that religion or religious aspirations are common to all men. It is unnecessary to deal with vague intricacies as it is a waste of time.

Although the words, *infidels, deists* are equally vague expressions, obstructing rather than facilitating the process of reasoning, a lamentable insinuation seems to pervade the whole scope of that article imputing under the specious plea of "out of the pale of all religions," discredited views, notions, motives and actions to men generally, without alleging any specific charge, which common sense would pronounce to be criminal, immoral or discreditable. How such a gratuitous aspersion is to be reconciled with a religious sense or motive must be left to the understanding, judgment or conscience of the writer.

If by the words "out of the pale of all religions" is to be understood that many educated natives in the missionary seminaries, discard all religious restraints,—the assertion, if correct, is highly important to all persons who are desirous to advance the best interests of their fellow creatures. But the exact and precise meaning of the writer of this article is sufficiently evident from the concluding words in the third line, which conveys the humiliating fact, namely, that *these natives educated in the missionary seminaries are transformed into double hypocrites, or in other words, that they are out of the pale of both the European and native societies, and share in the sympathies of neither.* (t) The religious sentiment in the individual is indestructible, because it is an instinct. But how does that sentiment chime in with man's social nature? Alas it is painfully mutilated. For the sake therefore of some intellectual advantages, more imaginary than real, these native students have sacrificed their sympathies and are branded with the infamous stamp of having been converted into double hypocrites. Truly an unenviable benefit which has been conferred on them, at the extravagant sacrifice of their integrity. (u)

Well may the wise and judicious inhabitants of Wannarponny and Nellore congratulate themselves in having found some enlightened men of their own country who have generously come forward to train their offspring for a more creditable career in life, saving them from the infamy of becoming double hypocrites. And for such an attempt the characters of all concerned

(v) Certainly not. We only reported what he had done, and what he had not done, as we might aid the public in forming their own conclusions as to the merits of the establishment.

(s) The *Thugs*, we are given to understand, have no lack of "social agreement." "Honor among thieves," is proverbial. One who knows hath said, "Think not that I have come to send peace on earth, but a sword; and there shall be two." &c. On these and similar oracles of truth, we leave the reviewer to frame his own commentary, as we would not interfere with his free agency.

(t) "But though he had done so many miracles before them, yet they believed not." "If the light that is in thee be darkness, how great is that darkness?" See a reply to a correspondent on this subject signed, "A Simple Christian" in the *Morning Star* of Dec. 6, 1853.

(u) We trust the writer of the article above reviewed, will duly notice the critique and be profited by it.

ed are held up to public opprobrium. Crimination does not justify retaliation. The moments of calm reflection must follow a temporary hallucination. An impartial public is well able to discriminate between specious and solid reasoning, and to that public opinion this present appeal is humbly made.

I stand therefore endeavoring to deprecate the laudable exertions of a well disposed and intelligent gentleman like Mr. Arumugam, to benefit his countrymen, how much more noble, generous, and enlightened a course might not be adopted by European and Christian philanthropists to meet Mr. Arumugam half way. The ancient civilization is not destitute of merit,—intellectual, moral and religious.

There is a morbid aversion to what is called, idolatry, when it appears in a grotesque form and is thus offensive to the refined conceptions and tastes of others. It is however an error to which all men are liable; consequently also the very persons who are eager in condemning their fellow creatures. (v) The former ought to know, that in the *Queen's* and *Gunga* stages the Indian philosophical theology repudiates all similitude of the incomprehensible Deity. Less cultivated and fanciful intellects, both European and Indian, are too apt to occupy themselves with monstrous speculations which are deemed more or less reasonable.

If instead of condemning by wholesale all Indian attainments, as degrading human nature, the defamer of Mr. Arumugam and his friends, would condescend to study some of the sublime writings which Indians can boast of, he may acquire at least some proficiency in the virtue of modesty. (w) It is highly desirable, that the boasters of superior attainments, whether moral or religious, would condescend to meet their brethren, supposed in error, half way, and try to win them by conciliation and by example rather than by repulsive, if not an insulting attitude. No people are more tractable and reasonable than Indians; but they are not destitute of a keen sensibility and self-love. No friendly impression can ever be made by continual self-applause. The persons who maintain the Wannarponny Seminary, and no one more than Mr. Arumugam, would feel grateful for the interest which any philanthropist might be disposed to evince in his seminary. He needs and desires aid and encouragement in the good work he has commenced. He would gladly attend to any suggestion for improving the course he is now pursuing. It is to be hoped that the annihilating spirit will be superseded by nobler aspirations worthy of men who profess to be actuated by far loftier, purer and holier motives than the poor Hindus.

Concluding apology to the 5th section of the *Strictures* on the *Seminary* at Wannarponny published under the head "Native Education" in the *Morning Star* of the 11th August, 1853.

The condensed substance of the second paragraph is simply this,—that it is highly presumptuous in a belighted Hindu to provide for the intellectual and religious wants of his countrymen, and to promote the intellectual and moral culture of the rising generation inasmuch, as this important task, appertains exclusively, by divine appointment, to none, but persons professing themselves to be Christian missionaries and to those whom they condescend to substitute, as their delegates. It implies, moreover, that the expectation of such an individual, of the public patronage (that is, support from government) is derogatory to the common sense and an insult to the enlightened portions of mankind.

How so summary, sweeping an aspersion of the pretension is to be reconciled with the belief of the nineteenth century and with loud claims the decision of men of private judgment, is left for consideration. It is at thought, reflection and sober, that this pretension is the same time most remarkable in mankind, which has set up by a religious section, in repudiating with ever been vigorously conspicuous whatsoever, with the out compromise, any tampering with anti-christian freedom of conscience, and denouncing interference in the human aspirations towards the sacrilegious act. (x)

Not an objection has been raised against the personal character of Mr. Arumugam; no specific denunciation whatsoever is advanced against the instruction afforded in his seminary; neither are the scholars, with notorious and flagrant immorality. Not ven an

(v) To understand in what light God himself regards idolatry and idolaters, read and ponder the 1st and 2d commandments.

To understand how this 2d commandment was reduced to practice and enforced see Deuteronomy 13: 3—11. To know what place idolatry held in the catalogue of abominations which even the Lord of Canaan vomit out its starting from Deuteronomy, read the Pentateuch and origin, promulgated 17: 7. Paul's account of the nature of idolatry, 1 Cor. 8: 4—6 and fruits of idolatry, as given in would thoroughly.

Should be carefully analysed by all who the reviewer's interest in the idolaters of the country, and to talities for cooperation in the use of the appointed instrument and saved their being "washed," "sanctified," "justified," oracles. A we would invite his special attention to the lively (w) contained in 1 Cor. 6: 9—12.

estly as the writer of the *strictures* has indeed cause for modesty and humility that he is so old and yet knows so little. He even aspires to be a man of the beatitudes, as in Matt. 5.

(x) See *Strictures* No. 5.

allusion of the kind is to be met with in the whole of the strictures levelled at Mr. Arumugam, but which no more apply to him than they do to the Emperor of China. (y)

There is no doubt a multiplicity of words strung together some way or other, but to what purpose are they advanced? To mystify or simplify? Let the candid reader determine this point. These words and their tendencies refer all to generalities and abstractions, which defeat rather than promote logical reasoning and therefore lead to fallacious consequences. A diversity of valuable maxims and admirable sentiments may be lamentably misapplied, and such has been the case with polemical discussions, generally resorted to in a spirit of self-deception rather than with an honest desire to arrive at truth. The Hindus need not contend in this respect for the palm of victory, but gladly and thoughtfully renounce it to their superiors. For this reason ought they also studiously to abstain from all invidious recriminations to which they are in a measure provoked by these strictures and which at the same time offer them ample matter for retaliation.

The following generous admission is however deserving of Mr. Arumugam's grateful acknowledgment. "We readily admit that in the Hindu writings as well as in the writings of other pagan nations, there are many admirable maxims and moral precepts, which if only observed, would present the whole Hindu population under a new and very desirable aspect. The existence of such precepts, is ample proof that the gentiles who have not the revealed law do show the work of the law written in their hearts, their conscience also bearing witness." &c. How lamentable, that such a noble and cheering avowal, should be followed by a paragraph, which for the credit of humanity and for the respect due to sincere motives, though most injudiciously operative on the writer of those strictures, will not stain this apology.

Suffice it to add that the admirable maxims and moral precepts so ingeniously admitted to be available in the Hindu writings, Mr. Arumugam is studiously endeavoring to impress on the rising generation committed to his charge. The results are contingent on free agency, but are at the same time included in the incomprehensible scope of the divine economy. The testimony of his own conscience ought to be his sufficient reward, instead of his humble efforts being "directed seemingly antagonistic to the real object aimed at both by the several missionary establishments of the province, and by the Government School Commission for this island." Mr. Arumugam's firm and decided conviction is that his endeavors are auxiliary in furthering that object. Time is the best comment on men's actions, and he is quite resigned to its faithful verdict.

Let not this weak and trembling hand
Presume thy bolts to throw,
And dead damnation round the land
On each I judge thy foe.
If I am right thy grace impart
Still in the right to stay;
If I am wrong, Oh! teach my heart
To find that better way.
Save me alike from foolish pride
Or impious discontent,
At ought thy wisdom has devised,
Or ought thy goodness lent.
Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.
To thee, whose temple is all space,
Whose altar, earth, sea, skies!
One chorus let all beings raise,
All nations' incense rise. (z) - Pope.

(y) It was far from our thoughts to do any injury to Mr. Arumugam. We wished only to prevent him from doing injury to others. The following is a collateral testimony to the point under consideration which has just now reached us from Scotland. Mr. S. R. Muttukrishna, who we presume, was in Jaffa at the time Mr. Arumugam was in England, writes the following remarks in his notices of Ceylon: "Another more formidable enemy the missionaries have to combat against, is the method the heathen priests and teachers have lately planned to establish their own schools, preach sermons and deliver lectures in their temples; the chief object of which is to create a deep prejudice in the minds of the people, and declaim against Christianity." From certain publications that have recently appeared, it is generally understood, that Mr. Arumugam has spoken for himself. And if so, it may be clearly understood by every old man and young man whether he be in all respects a qualified person to have charge of the tuition and supervision of the rising generation or not. (z) So in the end it turns out, that after exchanging the alphabet in the way of opposition, we may cordially unite with the reviewer in aspirations for wisdom and mercy from God our Savior.

RESTORED. - We are very glad to understand that S. Modir, Acmavathan Esq., is reinstated in his post as a second M. O. of the Jaffia Kutchery after having been suspended for sometime upon suspicion. It is a source of consolation to us to know that there are virtuous men in the Colonial Government who will defend us against the aggressions of injustice league with power. In his long career, Modir was pleased with the cause of the leading colonial periodicals have advocated the cause of the Modir, and we take this occasion to congratulate them and others on the success which has crowned their labors.

OVERLAND INTELLIGENCE.

Our foreign news dates down to Jan. 9th, and is of much interest. We regret that we have room for only a few items, as follows:

ENGLAND. - Lord Palmerston has resumed his office. Explanations have taken place, satisfactory to both parties but it is observed that Prince Albert does not attend the Cabinet Councils, nor is he allowed to see Lord Palmerston without the sanction of the Government. The Government organs give up all hopes of peace. Decisive orders have been issued for the fleets to enter the Black Sea.

FRANCE. - Great joy was felt at Lord Palmerston's return to the ministry. The Committee of the Exhibition of 1855 is named. From a report just made 1,250,000 men could be put on war footing in a short time.

AMERICA. - The administration and Senate, it is said, do not get on well together. There has been a great fire in New York city, by which the immense printing establishment of Harper & Brothers was entirely consumed. The loss to the firm is about one million Spanish dollars.

RUSSIA AND TURKEY. - The Emperor Nicholas has declared he will not accept the Vienna Note of Dec. 5, and will only treat with Turkey herself. Rumor particulars of the Sinope affair show that of 1400 Turks only 1630 were saved; also that a 90 gun ship belonging to Russia was destroyed. Russia has opened negotiations with Sweden to induce her to close her ports against England and France, and has placed all the soldiers in her empire upon a war footing. This seems like any thing but a desire for peace.

NEW PUBLICATIONS. - We have received the first No. of the *தமிழ் காலத்திற் பதிப்பு* (Tamil Quarterly Repository) is the English heading) published by the "American Missionaries at Madras," and printed at the American Mission Press, Madras. This No. has 40 pages, all in Tamil except the prospect which is in both Tamil and English, and is of large royal octavo size; too large, we think, for convenience, especially if it is designed for binding, as we have no doubt it is, from the permanent value which its contents seem to possess. We have read several of the articles and are pleased with them. The Tamil is intelligible and plain, easy to read and then a word, and these we presume are common on the continent. We hail this new publication with much pleasure, and hope it may continue long and do much good. What its terms are we know not, as they are not given, unless they may be inferred from the remark that "another number, containing about 45 pages, price 6 annas, will (D. V.) be issued in April." The contents of this number are: Prospects of English India; in Tamil; Writings on the Mind; Ecclesiastical History; Roman Catholicism; Physical Science, the Planets; Poetry; Sermon; and Children's Department.

We have also received from Simon Casie Chitty, Esq., a large pamphlet, *Notes on Genesis*, for which we tender our thanks. We expect to notice it more particularly in our next issue.

CHOLERA - HASTY BURIALS. - We have much reason to believe that some, and we fear, many, of those who are supposed to die of cholera, are buried before it is really over, and that they would, if kept a reasonable length of time and were properly cared for, recover, even after the collapsed state. During the prevalence of cholera, this season at Maasey, we have heard of two or three cases of persons recovering who were supposed to be dead, and in several instances, we have had very painful suspicions regarding those who have been hurried beneath the ground within an hour after death. We are induced to make these remarks, and to endeavor to warn people, by a case which has just now occurred at Allervetty, where the cholera is prevailing fearfully. A person in that village who was taken sick some ten days since requested his friends not to bury him as soon as his life was gone, but to wait for some time. He died within eight or nine hours, as was supposed. His friends, without regarding his request, prepared for his interment, but one of them, having recalled the dying man's request, stopped the burial for three or four hours. Meanwhile, the body moved, and the man asked for coney; the heat of the body returned, and he is to this time alive!

TO CORRESPONDENTS. - "A Native Christian" probably in our next. - We are sorry to inform "R. E." and others that our stock of "Pictorial Primers" is quite exhausted. We intend to order more, but a year may pass before they reach us. - The author of "A Cry from the Town of Jaffa" has sent us his name, but with remarks so gentlemanly that we choose not to give place to his communication. The subject treated is an important one, and there may be just cause for complaint, but our correspondent should know and observe what is courteous, and what is due in the intercourse between man and man. - We have several communications in hand, which either came too late for insertion or are crowded out by want of room.

CHURCH MISSION. - We are happy to announce the arrival in Jaffa, on the 15th inst., of Mr. JOSEPH SORRELL, who we trust is to be an assistant missionary in connection with the Church Mission Society. Mr. Sorrell is a native of England, and has been for some weeks past in Jaffa. We trust much good may result from his visit.

CORRECTION. - We are requested to correct a sentence in the Star of Jan. 26, concerning the presentation of an address to Mr. Cleveland of Maasey. It should have read "A Tamil ode, by one of the poets of our barren isle, was sung by himself." We unfortunately put it "A Tamil ode, prepared for the occasion, was sung by himself," &c.

CHOLERA. - We are sorry to be obliged still to report the presence of the cholera in this province. It is very prevalent in many of the villages of Maasey and adjoining parts. The number of the burials is increasing, and the number of new graves is not, we think, less than 150. "The place looks," as one well said, "like a battle-field."

THE HARVEST. - We learn that low lands the rice crop proves to be about two-thirds of a good yield. On the high ground in many cases, from one fifth to one tenth, and in others, it has wholly failed.

Correspondence of the Morning Star.

DEAR MR. EDITOR. - I beg leave to forward to you the following extract which I copied from "The Tablet" of October 1st, 1853, and to request you will be good enough to give publicity to it in a prominent part of your valuable paper. I sincerely hope, that it may teach a salutary lesson to Protestant clergy men of all denominations not to slum - not to fall - not to fear, to respond to the call of the sick or dying by *day or night*, but to proceed *forthwith*, and without the least delay, to the patient; and to impart both aid and spiritual consolation and comfort as the emergency of the case may require. My object in sending this to the press, is, to show to Protestant clergy men, the promptness, vigilance, and alacrity with which the Roman Catholic priests attend and perform their duty - but as to confession and extreme unction, I for one set no value upon them.

Let the shepherds (I mean the ministers of Christ) by their acts, encourage the sheep, and not discourage them, for, if they show a want of courage to attend the sick or dying, it shows but too plainly, that they have no faith in Christ.

I remain yours obediently, A PROTESTANT. PROTESTANTISM AND CATHOLICISM - THE CHOLERA.

[From a letter in the Glasgow Free Press.] "The dreadful scourge which has visited this town and neighborhood (Newcastle-on-Tyne) has exhibited in a remarkable manner, the contrast between the modern and the ancient faith. The Catholic clergy men are worn down with fatigue, want of rest, and the exhalation of the noxious vapors of the sick rooms of the wretched poor; for it was this day noticed from one of their pulpits, that not a single death had occurred amongst their flocks wherein the priest had not attended and administered the sacraments of the church; in doing the first step taken by the poor, and the priest, is to assist the priest, who never fails to respond to the call, be it day or night.

How widely different is the case of the Protestant sufferers. It is a rare thing, indeed, for any one to suggest the attendance of a clergy man, and rarer still to hear of one ever approaching the habitation of an unfortunate being, who, once seized with the malady, has but a few hours to live.

Not only do they neglect the sick, but from this enormous duty, but they have almost ceased to be visible in the town, as if afraid that they should be pressed into the service, and in this respect we see little difference between the churchman and the dissenter - *adfly* the bed of death and the scene of contagion.

Here, then, is a case for the contemplation of rational man. The Catholic clergy man is bound by his solemn vows to fly at the earliest opportunity to the consolation of his dying penitent, and administer to him the rites and comforts of his religion. No fear of contagion must interfere; he would hold himself guilty of a grievous crime if he risked the departure of a soul without his attendance, if possible; and, as to contagion, he has already devoted himself to these duties under every emergency, and he allows no earthly considerations to interfere with his duty. How different is the married Protestant minister! His church sets no value upon confession and the last rites. He has a wife and family who dread his return with the seeds of disease, and furthermore, "he knows not his sheep, nor his sheep know not him." Beyond attending to hear him preach, they are, as it were, unknown to each other, and, therefore, no call is made on him, he is *unattended to*.

These facts are becoming the daily and hourly talk of the town; and not a few are drawing the comparison, to the great shame and detriment of Protestantism, that species of quickery which can make fuss and noise about Irish and foreign missions, about the corruptions of Popery, and such like buffoonery, whilst they are heedless of the instruction of their flock in the living, and equally unmoved for them, when upon the bed of death.

We think "A Protestant" needs to be further instructed in his creed, so far as it is a protest against the peculiarities of Roman Catholicism. When he read in the first sentence of the article, he has sent us for insertion in the Star, of "the contrast between the modern and the ancient faith," thus designating the Protestant and the Catholic faith, did it not occur to him as "A Protestant" that the very perversion of terms is using "modern" for "ancient" and "ancient" for "modern" is quite sufficient to destroy all confidence in the authenticity and credibility of the whole statement? Has "A Protestant" yet to learn that the principal ground of protest against the Roman Church in the days of Martin Luther, was that she had departed from the "ancient faith" as taught in the apostles of truth, he could not but recognize the Protestant system of error comparatively of modern origin. And that the system substituted is so diverse from the instructions of the inspired Apostles, that either the Bible which contains those instructions must be set aside as the rule of faith and practice, or the system substituted in its place, must stand forth in the light thereof, as being "another gospel." In proof of the latter, he could not but recognize the Apostle himself would meet with, should he now appear as St. Peter's, as the reader and expounder of the ancient epistle which eighteen hundred years ago he addressed "to all that be in Rome - beloved of God - called to be saints." Or, let it be considered what reception St. Peter himself would receive should he now appear at the *palace*, proposing to give a course of lectures on the "ancient faith" to the Protestant strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, and to them that have obtained like precious faith with us through the *righteousness* of our God and Savior Jesus Christ?

To understand what reception these apostles and their writings would meet with from our Roman Catholics in modern times, we should carefully peruse the writings of the fathers, the creeds, and formularies of the Church of Rome, and also acquaint ourselves with passing events in Italy, Tuscany, Spain and other Roman Catholic countries where they have power to exemplify their principles.

A comparison of the "ancient faith" of the Apostles with the modern religious fabric which Rome would tend to a clear understanding of the fact, that the fundamental principle of Lutheranism is identical with the fundamental principle set forth by the Apostles Paul and Peter, in their respective

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