

இக்காலச்சுருக்கமும்
காலநிபுணவிளக்கமும்.

HISTORY AND CHRONOLOGY.*

(Continued from page 2.)

This era is marked by that stupendous operation, by which the earth was brought from a previous state of chaos into the order in which we now behold it. "In the beginning," it is written, "God created the heavens and the earth." "And the earth was without form and void, (or empty) and darkness was upon the face of the deep." From this state, it was brought, by the work of six days, commencing with the commanding the light to shine upon it, and concluding with the creation of man. On the seventh day, God rested from his work and thus laid the foundation of the institution of the Sabbath.

When man was created he was placed in the garden of Eden, some delightful spot in the neighborhood of the rivers Tigris and Euphrates; and a command was given to him, enforced by the penalty of death, by which command he was given to know his subjection and responsibility to the Almighty Creator. Eve was then made and brought to him to be his wife. The fall of Adam and Eve into sin, soon follows, and their expulsion from the garden of Eden, to earn their bread by the sweat of their face, and then in pursuance of the penalty of death, which they had incurred, to return to the dust, whence they were taken.

This era also is distinguished by the annunciation of the great redemption from sin and its ruinous consequences, which God purposed to accomplish for man by the mission of his own Son, in our nature into the world. "The seed of the woman" said he, "shall bruise the head of the serpent." The ordinance of sacrifice is also introduced, typical of the sacrifice which the promised Redeemer was to offer up of himself in the fulness of time. For Abel presented before God of the firstlings of his flock with the fat of them. This era is also marked by the sudden and awful development of that corruption with which human nature had been tainted. Cain, the first-born son of Adam, became the first murderer, imbruing his hands in the blood of his own brother, Abel.

Cain was then separated from his father's home, and in process of time, built a city. His descendants, apparently living without God, betook themselves to various worldly avocations and amusements to fill up that sad vacuity in their bosoms, which the want of love to God had created there. In the meanwhile, another son was born to Adam, whom he called Seth, and who occupied the station of Abel, whom Cain slew.

This mankind were early separated into two classes, the descendants of Cain, who betook themselves to enjoyment and gratification of their tastes and passions, and among whom murder soon again made its appearance, with polygamy;—and the descendants of Seth, who maintained among them the worship and service of God.

SECOND ERA.—Jared A. M. 500—B. C. 3,500.

At this era the families of Cain and Seth were still living separate from each other. During the period that followed there were born Enoch, Methuselah, and Lamech the father of Noah. Adam died at the age of 930 years. During the antediluvian periods, human life bore nearly the same proportion to a thousand, which it now does to a hundred years. It is now only about the one-tenth of what it then was.

THIRD ERA.—Enoch A. M. 1,000—B. C. 3,000.

This era is marked by that extraordinary testimony which God bore to the holiness of Enoch's character when he removed him to heaven, without subjecting him to the universal sentence of death. This distinction conferred on Enoch indicates that corruption was making rapid strides among men.

Towards the conclusion of the period of 500 years which followed this era, the progress of corruption was accelerated by inter-marriages formed between the descendants of Cain and the descendants of Seth.

* Read the sentence in the fourth paragraph of the last portion with the addition of அவதிபூய் after நதி, i.e. மகாநதியவதிபூய்மத்திய சமுத்திரம், &c.

தியாரைத் தீண்டிய சீர்கேடு சடிநியிற் பயங்கரமாக வெளிப்பட்டது. ஆதாயின் முதற் குமாரனாகிய காய்நென்பவன் தன் சகோதரனாகிய ஆபேலைக்கொன்று அவனிரத்தத்திலே தன் கை முழிக்கி முதற் கொலைபாதகனானான்.

அப்பொழுது காய்நென்பவன் பிதாவின் ஸ்தலத்தை நீங்கிப்போய் ஓர் பட்டினத்தைக் கட்டினான். அவனுடைய சந்ததியார் தேவாராதனையொழிந்து தேவ நேசம் தங்களை விட்டு நீங்கினதினால் உண்டாகிய நெஞ்சின் சிறுமையைத் திரிப்பிப்படுத்தும் பொருட்டுப் பலவதமான லௌகீக கர்மங்களையும் வினோதங்களையும் கைக்கொண்டார்கள். அக்காலத்தில் காயின் கொன்ற ஆபேலுக்குப் பதிவாக ஆதாமுக்குச் சேத்தென்னும் பெயர்கொண்ட வேரூர் புத்திரன் பிறந்தான்.

இப்படி மனிதருக்குள் ஆதிகாலத்தில் சுயேச்சையின் பற்பல அனுபோகங்களை யும் அனுபவித்துத் திரும்பவும் கொலைபாதகர்களாகிய பல மனைவியரை வைத்திருந்த காயின் சந்ததியும் தேவாராதனையுந் தொண்டையும் அனுசரித்துவந்த சேத் சந்ததியுமென்றிரண்டு பகுப்புண்டாயின.

இரண்டாங்காலவகுப்பு.

யரேத். உ. பி. ஹஸ். டி. மூ. வருஷம் நூதூ.

இக்காலத்திலும் காயின் சேத்தென்பவர்களுடைய சந்ததியார் வெவ்வேறுகச் சஞ்சரித்திருந்தார்கள். பின்பு ஏனோக்கும் மெத்தூசலாகும் நோவாவின் பிதாவாகிய இலாமேகும் பிறந்தார்கள். ஆதாம், கானாய். வயதுக்கிருந்து மரித்தவிட்டான். இக்காலத்தமனிதருக்கு நூறு வயசெல்லை குறித்திருப்பது போலச் சலப்பிரளயத்துக்கு முன்னிருந்த மனிதருக்கு ஆயிரம்வயசெல்லை குறித்திருந்தது. இவர்களுடைய வயசு அவர்களுடைய வய சிறிப்பத்திலொரு பங்கு.

மூன்றாம் காலவகுப்பு.

ஏனோக்கு உ. பி. வருஷம். த.—கி. மூ. வருஷம் நூதூ.

இக்காலத்தில் ஏனோக்கென்பவன் பூரண சற்குணரூய் இருந்தானென்பதற்குத் திஷ்டாந்தமாகப் பராபரன் அவனை மற்றவர்களைப் போல மரணக்கிணக்குட்படுத்தாமல் மோட்சத்திற் சேர்த்துக் கொண்டார். இவன் பெற்ற வரப்பிரசாதவிசேஷமற்றவர்களுக்குள்ளே தூர்க்குணம் மிகவும் பெருகிற்றென்பதைத் தெரிவிக்கின்றது.

இந்தக் காலத்துக்குப் பின் நிகழ்ந்த, ஞா. வருஷ முடிவில் காயின் சந்ததியாருக்கும் சேத்தந்தியாருக்கும் விவாகம் பந்தம் கலந்ததினால் தீமை மேன்மேலும் கதித்தது.

முதற் காலவகுப்பு உலககிருட்டி உ. பி. ஹஸ். கி. மு. வருஷம். சதூச.

இக்காலத்திலே பூமியானது முன்னிருந்த ஒழுங்கில்லாத மாயாருபத்தை நீங்கிச் சிருட்டி கிர்த்தியத்தால் இப்பொழுது எங்களுக்குத் தோற்றும் வடிவை அடைந்தது. "ஆதியிலே தேவன் வானத்தையும் பூமியையும் சிருட்டித்தார். பூமியானது ஒழுங்கின்மையும் வெறுமையுமாயிருந்தது. ஆழியின் மேல் இருளி ருந்தது" என்று வேதத்தில் எழுதியிருக்கின்றது. அதின் மேல் ஓளி பிரகாசிக்கக்கற்பித்தது முதல் மனிதரைச் சிருட்டித்ததிருதியாயுள்ள கிர்த்தியங்களினாலே பூமியானது ஆறு நான்குள் ஒழுங்குப்படுத்தப்பட்டது. ஏழா நாளில்தேவனுடைய சிருட்டி கிர்த்தியத்தையொழிந்தோடந்திருந்ததினால் அது ஓய்வுராளென விதிக்கப்பட்டது.

சர்வ வல்லமையுள்ள சிருட்டிகர் தம் மாற் சிருட்டிக்கப்பட்ட மனிதனைத் தை கிறிஸ்துவேறத்தின் என்னும் நதிகளுக்குச் சமீபமாயுள்ள இன்பம்பொருந்திய ஏதேன் என்னும் நந்தாவனத்தில் வாசம்பண்ணும்படி வைத்துத் தமக்கு அவன் அமைந்து நடக்கவேண்டுமென விதித்து அவ்விதியை மீறில் அவனுக்கு மாண ஆக்கினை உண்டாகுமென்றவ்விதியைத் திடப்படுத்தினார். அப்பொழுது ஏவாளைச் சேர்ந்தி சிருட்டிக்கப்பட்டு அவனுக்கு மனைவியானார். அதன் பின் ஆதாம் ஏவாளைப்பவர்கள் அவ்விதியை மீறிப்பாவிகளானதினால் நங்கள் முகத்தினாலே வேர்வை வழியப் பிரயாசப்பட்டுத் தங்களுக்காகாரத்தைத் தேடிக்கொள்ளும்படிக்கு ஏதேனென்னும் நந்தாவனத்தில் நின்று தூரத்தப்படவும் தங்கள் வருவித்துக்கொண்ட மரணத்தைத் தொட்டு முன்போலத் தங்கள் தோன்றிய பிருது வியின்வடிவை அடைவதும் ஏதுவாயிற்று.

மேலும் அக்காலத்திலே பராபரனானவர் இவ்வுலகத்தில் மனிதரைப் பாவத்திலுங் கேட்டிலும் நின்றிரட்சிக்கும் பொருட்டுத் தமது மானிட வடிவாக அனுப்புவோமென்றருளிச் செய்தார். "நெதிரியின் சந்ததி சரீப்பத்தின் தலையை நசுக்கும்" என்றார். அத்திருவாக்கு நிறைவேறுங் காலத்தில் மீட்பரானவர் தம்மைத் தாமே பாவப் பலியாக ஒப்புவிப்பார் என்பதற்கடையாளமாகப் பலிதான நியமம் ஏற்படுத்தப்பட்டது. அப்பொழுதே ஆபேலென்பவன் அதற்கேற்பத் தண்டிக்கப்பட்டதின் ஸ்லயிற்றுக்களிலும் அவைகளின் நிணத்திலும் சிலவற்றைத் தேவ சந்நிதானத்தில் நைவேத்தியஞ் செய்தான். தற்காலத்தில் மனித சர

நான்காங் காலவகுப்பு.

பேரூபதிர்மானம். உ. பி. னு. து. ரோ.—கி. மு. வ ருஷம் உ. து. ரோ.

இக்காலத்திலே உலக முழுதும் கொடுமையினாலுங்கேட்டினாலும் நிறைந்திருந்தது. நேராவென்பவன் மாத்திரந்தேவனுக்கு முன் நீதிமாய்நடந்தான். பராபரன் தாம் துஷ்டர் யாவரையும் நிர்ப்பூலமாக்கநிரிணயித்ததினால் நேராவானவன் தன்னைபுந் தன் குடும்பத்தைபுங்கரத்துக்கொள்வதற்கு ஓர் பேழையை நிரிமானிக்கும்படி அவனுக்குக் கற்பித்தார். நேராவானவன் பராபரன் தாம்சொல்லியபடி செய்வாரென்று நம்பிப் பயந்து தனக்குக் கற்பித்த அளவுபிரகாரம் பேழையைநிரிமானிக்கத்தொடங்கிநடப்பிக்கும்பொழுது ஒரு பயங்கமான சலப்பிரளயம்வருமென்று சொல்லி மனிதநீர் தங்கள் பாவங்களைவிட்டு மனந்திரும்பும்படி எச்சரித்தான். பேழை முடிந்த பின்பு தெய்வ கட்டளைப்படி அதிலே தற்காக்கப்பட்டவேண்டிய சகல செந்துக்களிலும் ஒவ்வொரு சோடு சேகரித்துக் கொண்டு தன் குடும்பத்தாரோடும் அதிநீ பிரவேசித்தான். அவனுட அவன் குடும்பத்தாரும் எட்டிப்பேர். உடனே ஆழியின் சலாகரமெல்லாம் பிளந்தன. மேகத் துவாரங்கள் திறக்கப்பட்டன. அப்பொழுது சலம் அத்தியந்த உன்னத பருவதங்களுக்கு மேலாகப் பெருகிச் சலசரமல்லாத மற்ற முயிர்வர்க்கங்கள் யாவையும் அழித்தப்போட்டது. பின்பு கிரமமாகச்சலம்வற்றிப்போயிற்று ஒரு வருஷமளவுக்கு நின்ற இப்பிரளய அற்புதம் கிறிஸ்து அவதரிக்க, உ. து. ரோ. ச. வ வருஷத்துக்கு முன்னிசுழந்தது.

சலப்பிரளயமொழிந்தவுடனே இனி ஒருபொழுதும் சலப்பிரளயம் உண்டாகாதென்னும் திருவாக்கும் இரத்தம் சிந்தப்பாத்தென்று நேராவாவுக்கு ஓர் விதியும் அருளப்பட்டன. மேலும் இக்காலத்திலு மனிதர் மாய்சபோசனஞ் செய்யவாமென்றும் உத்தரவுண்டாயிற்று அப்பொழுது பூலோகஇராச்சியம்நேராவின் குமாரர்கள் மூவருக்கும் பகுக்கப்பட்டது. சேத் சந்தியார் பேழை தங்கி நின்ற ஆரத்தென்னும் பருவதர் தொடுத்துத் தென்கிழத் திசையை நாடியும் காமின் சந்தியார் தென்மேற்கைநாடிவிசேஷமாய் ஆபிரிக்காவிலும் யாப்பேத்தின் சந்தியார் வடமேற்கை நாடியும் பரம்பியிருந்தார்கள்.

இக்காலத்திலு கிறிஸ்து அவதரிக்க ஏறக்குறைய, உ. து. ரோ. வ. வருஷத்துக்குமுன் வரவர மேன்மை சிறந்த சில பட்டினங்களைக் கட்டத் தொடங்கினார்கள். சேயின் வம்மிசத்தானகிய அஷேரென்பவன் தைகிறிசென்னும் நதியோரத்தில் நினைவா நகரத்தைக் கட்டினான் வேட்டையிலே பேர்பெற்ற நிமிரோத்தென்பவன் ஐவிறேத்திசென்னும்நதியைச் சார்ந்த ஹைனர் தேசத்தில் ஒரு இராச்சியத்தை ஏற்படுத்தினான். அந்த ஹை

FOURTH ERA.

Building of the ark A. M. 1,500—B. C. 2,500.

This era finds the whole world one scene of violence and corruption. Only Noah was found upright before God. And God, proposing to sweep away the whole race of the wicked, commanded Noah to build an ark for the preservation of himself and his family. Noah believed that God would do as he had declared, and "moved with fear" began to build the ark according to the directions that were given to him, proclaiming in the mean time the catastrophe that was approaching, and warning men to repent of their sins. The ark being finished, Noah was directed to collect in it, pairs of all those animals that were to be preserved, and then to enter it himself and his family,—in all eight persons. The windows of heaven were then opened, and the fountains of the great deep broken up, and the water rose till it reached the tops of the loftiest mountains, destroying every living thing that could not subsist in the water. It then again gradually retired. This whole operation occupied only about a year;—namely the year B. C. 2,347.

The first remarkable event after the deluge, was the promise of preservation from any future deluge, and the law given to Noah in which was pointedly prohibited the shedding of blood. At this time also, liberty was given to men to eat animal food. Then followed the division of the earth among the three sons of Noah. The descendants of Shem spread themselves from mount Ararat where the ark rested, towards the south and east; the descendants of Ham went towards the south and west, particularly occupying Africa, and to Japheth and his posterity were assigned the north and west. Towards the latter part of this period or about 2,250 years B. C. cities began to be built, which afterwards rose to great eminence. Asher, one of the descendants of Shem, built Nineveh on the Tigris, and Nimrod who had addicted himself to hunting, erected a kingdom in the land of Shinar, on the banks of the Euphrates; on the plain of Shinar the tower of Babel was erected. The completion of this tower was prevented by the interposition of God who confounded the language of those who were employed in building it.

(To be continued.)

THE LETTER WRITER.

LETTER II.

The Doctor's Answer.

OXFORD, January 6, 1825.

SIR,

I received yours by this day's post; and am extremely pleased with your resolution of giving your son a liberal education. My long residence in this seat of learning, has furnished me with many opportunities of studying the different passions and capacities of youth. Our term begins next week, and if you please to send the young gentleman, you may rest assured of his being constantly under my own direction, and the greatest care taken both of his studies and morals.

I am, Sir, &c.

LETTER III.

From the young Gentleman to his Father.

OXFORD, Jan. 16, 1825.

HONOURED SIR,

After entreating you to make acceptable my duty to my mother, and love to my sisters, I embrace this opportunity of letting you know how happily I am settled in the family of the worthy doctor. The good gentleman, and his amiable lady, do every thing in their power to make my life agreeable, during the intervals of my attendance on the public lectures. The doctor has begun to teach me Geometry, and I hope soon to be able to make some progress in that useful science.

I have endeavoured to be as good an economist as possible, but at present am obliged to purchase several books: I know your tenderness and generosity, and doubt not of hearing from you soon.

I am, Sir,
Your affectionate and dutiful Son.

னர் தேசத்துச் சமூகியில் பாபேலென் னுங் கோபுங் கட்டத்தொடங்கப்பட்டது. பராபரன் அந்தக் கோபுரத்தைக் கட்ட முயன்றவர்களுடைய பாஷையை வெவ்வேறுக்கி அதைக் கட்டிமுடியாதபடி தடைப்படுத்தினார்.

உம். காக்கீதம்.

ஆசிரியனுத்தரம்.

ஐயா,

உமதுகாகிதமென்கிண்கிணைக்குத்தபால்மலமாக வந்துசேர்ந்தது. நீருமதுகுமாரனுக்குப் (பலசால திரங்கனோடுகூடிய) பூரணவித்தை சொல்லுவது பிபண்ணிய தீர்மானம் எனக்கு வெகு சந்தோஷமாய் இருக்கின்றது. வித்தைசொல்லுமிந்தத்தொழிலில் நான் நெடுநாளாகவிருப்பதால் பிள்ளைகளுடைய பல குணங்களைபுத் திறமைகளைபுமுய்த்திய (அனேக விதத்திலென்கிண்கிணைடாயிருக்கின்றது.) (சங்கத்தில்) என்முறை வருகிற வாழ்த்திவாரம்பிக்கின்றபடியால் பிள்ளையாண்டானே அனுப்ப உமக்கிஷ்டமிருந்தால் அவனை எந்நேரமுமென் (விசாரணைக்குள்ளாகவே வைத்துக்கொண்டு) அவன் வித்தையையும் நடத்தையையும்மகா சாக்கிரதையாகப் பார்த்துக்கொள்வேனென்பதை நீர் நம்பியிருக்கவேண்டியது. இப்படிக்கு,

உம். காக்கீதம்.

அத்தப்பிள்ளையாண்டான் தன் தகப்பனுக்குமே குதியது.

கனம்பொருத்திய பிதாவே,

எனதுதாயாருக்கென் வணக்கத்தைபுஞ் சுகோதரிக்குக்கென் பக்ஷித்தையுஞ் சொல்லி அங்கீகாரப்படுத்தத் தங்களை வேண்டுக்கொண்டபின்பு நான் தங்களுக்குத் தெரிவிப்பதென்னெனில்—யோக்கியரான இவ்வாசிரியர் வீட்டிலென்குமிகவுஞ்சென்க்கியமாயிருக்கின்றது. குணசாலியானவிரும் அன்புக்குரிய இவ்வாசிரியரும் நான் பாடம் வாசிக்குஞ் சூழவேனையொழிந்த இடைவேளைகளிலென்கு விசனந்தோன்றுகிருக்கத்தங்களைவியன்றதெல்லாஞ்செய்கிறார்கள். இவ்வாசிரியர்எனக்குப் பூமிபளவைச்சாஸ்திரங்கற்பிக்கவாரம்பித்திருக்கிறார். உபயோகமுள்ள அந்தச் சாஸ்திரத்திலே சீக்கிரத்திற்கொஞ்சம் விற்பத்தியடையமாட்டுவேனென்று நம்பியிருக்கிறேன்.

கூடியமட்டும் நல்லகிண்கிணைவனையுருக்கவே நான் பிரயாசப்பட்டவருகிறேன். ஆகிலுமிந்நேரம் நான் பல புலதகங்கள் வாங்கவேண்டியதாயிருக்கின்றது. தங்களைப்புமுதாரகுணமும் எனக்குத் தெரிந்திருப்பதாய் சீக்கிரத்திலேதாங்குகுத்தாவெழுதுவீர்கென்பதற்குநான் சந்தகப்பட்டவிலை. இப்படிக்குப் பிதாவே அன்பும் வணக்கமுமுள்ள தங்கள் குமாரனாகிய இன்னான்.

BRIEF HISTORICAL VIEW OF CEYLON.

இலங்கை இராசாக்களின் வரலாறு.

(Continued from page 4.)

வங்க தேசத்திலுள்ள வங்க புரத்திலே வாசம்பண்ணி இராச்சியம்பண்ணின ஒரு இராசனுக்கு அழகுசெளந்தரமான ஒரு புத்திரி செனனமாக, சாத்திரகாரர் அவனைக்குறித்துப்பின்னாற் சம்பவிக்கப்போகிற துற்சம்பவங்களை முன்னறிவிக்க, இராசனுஞ்செதியாய் ஒரு கோட்டையைக் கட்டி அதற்குள் அவனைச் சிறைப்படுத்தியிருக்கும் நாட்களில் அவரும்பதினாறுவயதாச்சற்ற முன்னமேகாவற்காரரை அறியாமல்ஒளித்து மகத்தேசத்துக்குப்போகிறவொரு கோமட்டிச் செட்டியுடனே போகிறஇலாடதேச வழியிலே ஒருசிலகம் கெற்சிதமாய் வந்து அவனைப் பிடரின் மேலேற்றிக்கொண்டு போய்ச் சிலகாலமான பின்பு அவர் சிங்கவாகு சிங்கவாலியென்னும் இரண்டு பிள்ளைகளுடனே திரும்பிவந்தான். அவர்களுடைய கைகால்கள் சிங்கக் கைகால்கள் போலிருந்தன. அவ்விரண்டுபெயருங் கூடியவாழ்ந்து, ஐசு. இரட்டைப் பிள்ளைகளைப் பெற்றார்கள்.

இதற்கு முன்னமே சிங்கவாகுவென்பவன் அந்தச் சிங்கத்தையுங் கொண்டு இராச உபசாரத்தையும் பெற்றான். அந்தப் பதினாறு பெயர்களுக்கும் விசைய குமாரன் சிமித்திர குமாரன் என்பவர்கள் முதற் பிள்ளைகள். விசைய நென்பவன் துஷ்ட்டனாபடியால் அவன் தன் இராச்சியத்திலிருக்கிற தகாதென்று சிங்கவாகு சொல்ல, அவன் வேறு மீ, என். சனங்களைச் சேர்த்துக்கொண்டு ஓடமேறி தம்பனை நாட்டில் வந்திறங்கி ஒரு மரத்தடியிலே தவத்தி வேடமாயிருந்த விட்டுணுவினிடத்துப் பல வரப்பிரசாதங்களையும் பெற்று அவனை எதிர்த்தவொரு காளியையும் வெற்றிகொண்டு அங்கேகலகம்பண்ணின இராட்சதனான காலசேன நென்பவனையும் கிளையெய்மெல்லாஞ் சங்காரம்பண்ணி ஒரு இராச்சியத்தை யுண்டிடுபண்ணினான். அவனுடைய வமிசத்தார், உகூ. ச் சொச்ச வருடக் காலமாக அரசு செய்து வந்தார்கள். இலங்கையின் பலபிரிவுகளின் பெயர்களும் விசையனுட பரிவார சனங்களாற் கொடுபட்டதென்று அறிந்துகொள்ளவேண்டியது. இவர்கள் கலங்க இராசாக்களென்றும், வங்கரென்றும், சிங்களரென்றும், சாகியரென்றும், சூரியவசுக்களென்றும் சரித்திரங்களிற் சொல்லப்படுகிறார்கள். இவர்களுடைய பூருவ வரலாறு நம்பொருதை கட்டுப்போல இருக்கின்றது.

சிங்கள இராச்சியம் உலகம் உண்டாய், தூகாசூசு. வருஷங்களின்பின் உண்டானதென்றும், சிலர் கிறிஸ்து பிறந்து, ஈசு. வருஷங்களின்பின் உண்டானதென்றும், சிலர் கிறிஸ்துவுக்கு, ஈசு. வருஷங்களின்பின் உண்டானதென்றும், சிலர் கிறிஸ்துவுக்கு, ஈசு. வருஷங்களுக்கு முன்னே உண்டானதென்றும் வாதித்துப் பேசுகிறார்கள். ஆனால் கிறிஸ்து பிறக்க, ஈசு. வருஷங்களுக்கு முன்னே உண்டானதென்பது அத்தாட்சிப்பட்டதாயிருக்கின்றது.

கிறிஸ்து பிறக்க, ஈசு. வருஷங்களுக்கு முன்னே சிங்கள இராச்சியம் இலங்கையிலே தலைப்பட்டது. புத்த வருடத் தொகையேற்றப்படுகிற புத்தனிற் தநினத்திலே விசைய குமாரன் இலங்கைக்கரைசேர்ந்து தம்மொருவரை என்னுந் தம்பனை நகரியைக்கோலி அதை இராசதானியாக்கி விசையனிராச்சியத்தை ஆரம்பித்து முன் சொன்ன காளியாயிருந்த குவேனியென்பவனை விவாகம்பண்ண, அவள் அவனுக்கிரண்டு பிள்ளைகளைப் பெற்றாள். பின்பு அவளைத் தள்ளிவிட்டுப் பாண்டிய குமாரத்தியொருத்தியை இரண்டாந்தரம் விவாகம்பண்ணினான். அவளுக்குத் துணைகளாக வந்த பெண்களைத் தனது தோழருக்கு மனைவிக்களாகக் கொடுத்தான். தன் மாமனாகிய பாண்டியனுக்கு வருஷிற் தோறும் முத்துகளை யுஞ் சங்குகளையும் அனுப்புவான். அவனும், ஈசு. வருடமாய் அரசாண்ட பின்பு இரண்டாந் தாரத்திலே பிள்ளையில்லா

மல் இறந்துவிட்டான்.

ஈசு. லே விசையனுடைய மந்திரியாகும் உபத்திசன் இராச்சியத்தைத் தனதாக்கி எல்லாசத்திரவிலே ஒரு நகரத்தைக் கட்டி அதற்கு உபத்திசநுவரையென்ற நாமஞ் சூட்டி ஏறக்குறைய ஒருவருடக்காலம் அரசுசெய்து பின்பு கலங்க தேசத்திலுள்ள சிங்கபுரமென்னும் சரகால் நகரிக்குப் போய் இலங்கை இராசாவில்லாமல் இருக்கிறதென்று சொல்லி விசையனின் சகோதரன் பிள்ளையாகும் பாண்டிவசு என்பவனை அழைத்து வந்து,

ஈசு. லே, முற் குறித்த உபத்திச நகரிலே அவனைப்பட்டத்துக்கிருத்திச்சம்புத்திவிற் கிம்புவளத்த நகரியிலிருந்த புத்தனுடைய சிறிய தகப்பனான அமித்தோதன்னுடைய மகனாகிய பாண்டிவின் மகன் பத்தக்கசானு என்பவனை அவனுக்கு மனைவியாக்கினான். அவள் அவனுக்குப் பத்துக் குமாரரையும் உம்மாது சித்திரையென்னும் ஒரு குமாரத்தியையும் பெற்றாள். அவள் மனுஷியாய் ஒரு குமாரனைப் பெறுவாளென்றும், அவன் தாய் மாமன்மாரை அழித்துப்போடுவாளென்றுஞ் சாஸ்திரகாரர் சொன்னார்கள். ஆகையால் அவளுடைய சகோதரர் அவளைக் கொல்ல வகைதேடியுங்கொல்லாமல் ஒற்றைக்கால்மண்டபமொன்று சமைத்து அதற்குள் அவளைச் சிறைப்படுத்திவைத்தார்கள். அப்பொழுது திகாயுப்பிரபுவானதிக்காமியென்பவன் இராசாவின் வீட்டுக்குவருகையில் அவளைக்காண அவளும் அவன்மேல்மோகித்துத் தனது வேலைக்காரியைத் தூதுவைத்து அவனுடனே பழக்கமாகி அவனை விவாகம்பண்ணி ஒரு குமாரனைப் பெற்றுத் தனது சகோதரர் அறியாதபடி ஒளித்துவைத்தாள். அந்தப் பிள்ளையின் பெயர்த்திமார் அதுக்குப் பாண்டிக்காயன் என்ற பெயரைச் சூட்டினார்கள். இந்தப் பிள்ளையை ஒளித்தவிதமெப்படியெனில், தாயானவள் தன் பிரசூதிகாலத்திற் றன்னைப்போலிருக்கத்தக்க ஒரு பெண்ணைத் தேடி அவள் ஒரு புத்திரியைச் செனிப்பித்தாள். இவளோ புத்திரனைச் செனிப்பித்தாள். அதன் மேல் அவள் தன் பிள்ளையை மாறிக்கொண்டாள். அந்தப் பிள்ளை வளர்ந்து எழு வயதாகிப்பொழுது அதின் மாமமார் அறிந்து அதைக் கொண்டுபோட வகை தேடியுங்கூடாமற் போயிற்று. அப்படியே பன்னிரண்டு வயதிலும் பதினாறு வயதிலும் நடந்தது. பதினாறு வயதாகிப்பொழுது அவன் ஒரு பிராமணனிடத்திற் படித்தான். படித்து வருகிற காலத்தில், நீ ஒரு இராசாவாய் வருவாயென்றும் ஒரு இலையைத் தொட்டவுடனே பொன்னிலையாகத்தக்க கற்புவலிமைபுள்ள ஒரு பெண்ணை விவாகம்பண்ணுவாயென்றும் வாய் மொழியாகச் சொன்னான். அப்படியே அவன் விவாகம்பண்ணிப்பராக்கிரமசாலியாய் வெற்றிசிறந்திருந்தான். அவன் மாமமார் அவனுடனே யு

த்தம்பண்ணித் தோற்றோடினார்கள். பின்னொரு சமயத்தில் அவர்களில் எட்டுப்பெயரை யுத்தத்திற் கொண்டுபோட்டான். பாண்டிவசுவும், ஈசு. வருடம் இராச்சியம்பண்ணி இறந்துவிட்டான். அவனுடை இராச்சிய காலத்திலே அவன் பெண்சாதியின் சகோதரர் ஆறு பெயர் இலங்கைக்கு வந்து இராமன் என்பவன் இராம குணத்திலும், உறுகுணனென்பவன் உறுகுணியிலும், திக்கியினன் என்பவன் திக்கமதுனியிலும், உளர்வெல்லியென்பவன் மாவெலிகமத்திலும், அனுராசனென்பவன் அனுராத புரத்திலும், விசிதனென்பவன் விசித புரத்திலுமாகக் குடியேறியிருந்தார்கள். பாண்டிவசுவின் காலத்திலே கடல் பொங்கி இலங்கைக்கும் சம்புதிவுக்கும் மத்தியமாயிருந்த இராமநாகமென்னுந் தேசப் பகுதியை அள்ளிப்போட்டது.

ஈசு. லே, பாண்டிவசுவின் மகன் அபயனென்பவன் இராச்சியத்துக்கு வந்து, உய. வருடக் காலமாகச் சமாதான அரசுபண்ணி வருகையில் அவனுடைய சகோதரி உம்மாதுசித்திரையின் மகன்பாண்டிக்காயன் இராச்சியபாரந்தனக்குச் சேரவேண்டியதென்று அவனுடனேவழக்காடினான். இராச்சியபாரமும் அவனுக்குக்கிடைத்தது. இதற்கிடையிலே, உய. வருஷிக்காலம் அரசில்லாமலிருந்தது.

ஈசு. லே, பாண்டிக்காயன் இராசாவாகித் தன் தாய் மாமன்மாரில் மிஞ்சியிருந்தவர்களில் ஒருவனையுங் கொண்டு, அவர்களிலொருவனுடைய குமாரத்தி சுவர்னபாலியென்பவனை விவாகம்பண்ணி தனது தாயின் மாமனான அனுராதனென்பவனைத்தப்பவைத்துப் பொன்மலாமமுதித்திய இராசமாளிகையொன்றையுங்கட்டி ஒரு நியாயத்தலத்தையுஞ் செப்பனிட்டு அனுராதபுரத்திலேவாசம்பண்ணி அதை அதிகஞ் சிறப்பித்து செய்யேயை அபயேயை என்னும் இரண்டு பெரிய குளங்களையும் வெட்டுவித்து இராக்காவற்காரராக, உய. சண்டாளரை நியமித்து, பிரேதங் கொண்டுபோகிறவர்களாக, ஈசு. லே. சண்டாளரை நியமித்து, மயானவாசிகளாக, ஈசு. லே. ஈசு சண்டாளரையும் நியமித்து, தேச அழுக்ககற்றுக்கிறவர்களாக, ஈசு. லே. அதிஈசு சண்டாளரையும் நியமித்து ஒரு சிவன் கோயிலையும் ஒரு பிரம கோயிலையுங் கட்டிவித்து, எய. வருடங்களாக அரசுசெய்தான். அவன் மகன் கணத்திசனும் அவனோடே இராச்சியத்திற் பங்காக உடந்தைப்பட்டிருந்து இறந்துபோக அவனுடைய குமாரன் முத்துச்சிவன்,

ஈசு. லே, பட்டத்துக்குவந்து அனுராத புரத்தின் சுற்றுப்புறங்களை விசாலமாய்க் கட்டுவித்து அதைச் சூழ்வாமகாமை வனமென்னும் உத்தியானத்தை யும் உண்டாக்கி அறுபது வருடம் அரசுசெய்தான். அவனுக்குப் பத்துக்குமாரரும் இரண்டு குமாரத்திகளும் இருந்தார்கள்.

ஆத்தாம நண்ணயம்.

[Child's Book on the Soul.]

முதலாம் சல்லாபம்.

உரோபோற்றி இஸ்தானோபுஜந்தவ யசுள்ளகுழந்தையாயிருந்தபொழுது அவ னுடையதகப்பன் இறந்துபோனான் மூ ன்று வயசுள்ள எலிசாளென்கிற வேறொ ரு பெண்பிள்ளையும் அவன்தாயாருக்கிரு ந்தாள். சிறப்புள்ள ஒரு பட்டினத்திலே கோவிலுக்கும் பள்ளிக்கூடத்துக்கும் அ ருகாய் வெள்ளையடித்திருந்த ஒரு சிறு மணியிலே அவர்கள் வாசம் பண்ணினார் கள்.

உரோபோற்றும் எலிசாளும் பள்ளிக் கூடத்துக்குப் போகவில்லை. அவர்கள் இன்னங் கொஞ்சம் பருவம்வந்த பொ ழுது போவார்களென்று அவர்கள் தா ய் சொல்லித் தானே வீட்டில் அவர்களைப் படிப்பித்துக்கொண்டுவந்தாள். அவ ள் அதிக பட்சமுள்ள தாயானபடியினாலே அந்தப் பிள்ளைகள் இருவரும் அவளை மிகவும் நேசித்தார்கள்.

இஸ்தானோபுத் துரைச்சாணியினுடைய வீட்டுக்குப் பின் புறத்திலே சிங்கார மான ஒரு தோட்டம் இருந்தது. ஒரு நா ள் அவள் உரோபோற்றோடே அதுலே உ லாவிக்கொண்டிருந்த பொழுது அவன் பூத்து விளங்கிய அலங்காரமான சில பு ட்பங்களைப் பறித்துத் தன் பையலிரு ந்த ஒரு நூலினால் அவைகளைத் தொடுத் து வீட்டிலிருந்த தன் இளைய சகோதரிக் குக் கொடுக்க ஒரு பூச்செண்டு பண்ணி னான்.

கொஞ்சநேரமாக உலாவியபின் குளி ர்ந்த நிழலைச் செய்யும் ஒரு பெரிய மர த்தின் அடியிலே அவர்கள் உளுக்கார்ந் தார்கள். சூரியனும் அஸ்தமிக்கக்கூட்டி னதினால் மாலைக்காலமாயிற்று. தெளிந் துவீசிய குளிர்ந்த தென்றலின் காற்றுத் தலறி மோதச் சூழ மலர்ந்த புட்பங் களின் வாசனை சுகித்து மேலே தழைத் த கொம்புகளில் நிறைந்த அழகிய பற வைகள் பாடிய இனியவோசையை உந் துக் கேட்டார்கள். எல்லாம் அமைதலு ள் சிறப்புமாயிருந்தன.

உரோபோற்று நல்லவகையும மனோ ரம்மிபமுள்ளவகையும் இருந்தான். இஸ்தானோபுத் துரைச்சாணி அவனிமித்தஞ் சந்தோஷமடைந்ததுமன்றி அவன் சன் மார்க்க நடக்கையைக் கண்ட நேரமெ ல்லாம் இருதயம் பூரித்தவளாய் இருந் தாள். அவன் கையை எடுத்து முத்தமி ட்டிச் சில நன்மையான காரியங்களை அ னுக்குப் படிப்பிக்க மனதுள்ளவளாய் அவனுடனே சில நேரம் பேசத் தொட ங்கி இருவருக்குட் சல்லாபமுண்டாயிற் று.

தாய். உரோபோற்றே, வெண்மையான பிரகாசமும் உருண்டையுமுள்ள அந் த வெள்ளைக் கல்லிப்பார். அதையென க்கு எடுத்துக்கொடு.

மகன். அம்மா இங்கே இருக்கிறது. வெள்ளைச்சருக்கரையின் பெருமணிபோ

CHILD'S BOOK ON THE SOUL.

DIALOGUE I.

ROBERT STANHOPE was five years old. His father died when Robert was a little boy. His mother had one other child, Eliza, who was three years old.

They lived in a pleasant town, in a small white house, near to the church, and to the school-house.

Robert and Eliza did not go to school. Their mother said, they should go when they were a little older. She used to teach them at home. She was a very kind mother, and they both loved her very much.

Behind Mrs. Stanhope's house there was a beautiful garden. One day she was walking in it with Robert. He picked some pretty flowers, to give to his little sister who was in the house, and tied them together with a string which he had in his pocket.

After they had walked some time, they sat down on a seat, under a large, shady tree. It was in the afternoon, just before sunset. They breathed the pure, refreshing air. They smelled the sweet flowers which grew around them. They listened to the songs of the birds in the branches over their heads. All was calm and pleasant.

Robert had been a good boy, and he felt very happy. Mrs. Stanhope felt happy too. It always made her happy to see Robert a good boy. She took hold of his hand and kissed him. She thought, she would talk a little with him, and teach him some good things. So she began.

Mrs. Stanhope. Look, Robert. See that pretty, round, white stone. Pick it up, and hand it to me.

Robert. Here it is, mother. It looks like sugar. I should almost think, it was good to eat.

Mrs. S. No, my son, it is too hard to eat. It would break your teeth if you should try to eat it.

R. What is it called, mother?

Mrs. S. It is called a pebble, and I wish to talk to you about it.—If you should ask it any thing, would it answer you?

R. No, mother; a stone cannot speak.

Mrs. S. If you should try to teach it, could it learn any thing?

R. No, no, mother; you know it could not.

Mrs. S. Look at that beautiful rose in the nosegay which you have picked for Eliza. It is very different from the pebble. It has a stem and green leaves. It has soft, red and white leaves; and all put together, so as to make a very pretty flower. When it was on the rose-bush, it lived and it grew. And it will live a day or two longer, if Eliza puts it into a tumbler, and fills it with water. The rose is much more curious than the pebble. It lives, but the pebble does not. Talk to the rose, and see, if it will answer you.

R. Mother, it will do no good for me to talk to the rose. Roses cannot hear or speak.

Mrs. S. Can a rose be taught any thing?

R. No, mother, no more than a pebble can.

Mrs. S. Do you know who gave me this watch?

R. You told me that father did. What a pretty watch it is. Do open it, and let me see what is inside of it.

(Mrs Stanhope opens the watch.)

Mrs. S. Look, Robert, and see how many curious, little wheels there are, that keep going round and round.

(To be continued.)

லக் காணப்படுகிறது, இது சாப்பிடுவதற்கு நல்லதென்று தோன்றுகிறது.

தா. மைந்தா அப்படியல்ல, இது சாப்பிடக் கூடாதபடிக்கு வைரமணிபோலிருக்கிற இதைச் சாப்பிடப் பிரயாசப்பட்டால் உன் பல்லுகள் உடைந்து போகும்.

மக. அம்மா இதன் பெயரை எனக்குச் சொல்லும்.

தா. இது பருக்கைக்கல்லென்று சொல்லுவார்கள். இதைக் குறித்து உன் னோடே பேச விரும்புகிறேன். நீ ஏதையாகிலும் இதினிடத்திற் கேட்டால் இது மறுமொழி சொல்லுமோ?

மக. அம்மா ஒரு கல் பேசுமோ? அதில்லையே.

தா. இதற்கு நீ ஏதாகிலும் படிப்பிக்கப்பிரயாசப்பட்டாலும் படிக்குமோ?

மக. அம்மா இது படிக்கக்கூடாதென்று உமக்குத் தெரியும்.

தா. எலிசாளுக்காக நீ பூக்களை எடுத்துக் கட்டிய செண்டிருக்கிற அலங்காரமான அந்தமுட் செவ்வந்தி மலரைப் பார். இந்தப் பருக்கைக் கல்லுக்கும் அதற்கும் வித்தியாசமுண்டு. காம்பும் பசிய தழைகளும் செம்மையும் வெண்மையுமுள்ள மெல்லியவாச இதழ்களும் அதற்குண்டு. இவையும் பலவுங் கூடி மிகவும் அழகுள்ள பூவாகச் சேர்க்கப்பட்டிருக்கின்றன. பூங்கிளையிலிருந்தபொழுது அரும்பு கட்டி மலர்ந்ததுமன்றித் தண்ணீர் நிறைந்த ஒரு பாத்திரத்திலே எலிசாள் அதைப் போட்டிருந்தால் இன்னம் இரண்டொரு நாள் வாடாதிருக்கும். இந்தப் பருக்கைக் கல்லிப்பார்ச்சிலும் அந்த மலர் அதிக றுட்பமாயிருக்கிறது இ

ந்தப் பருக்கைக்கல் உயிருள்ளதல்ல. அந்தப் பூவுக்கோ உயிருண்டு. அந்த மலர் உனக்கு மாறுத்தரங்கொடுக்குமோ வென்றறியும்படிக்கு அதினிடத்திற் பேசிப்பார்.

மக. அம்மா நான் அதினிடத்திற் பேசினாலும் பிரயோசனமில்லை. அம்மலர்சுள் கேட்கவும் பேசவும் கூடுமோ?

தா. ஒரு பூ ஏதையாகிலும் படிப்பிக்கக்கூடுமோ?

மக. ஒரு பருக்கைக் கல்படித்தறியக் கூடாதிருப்பதுபோல அம்மலரும் படித்தறியக்கூடாது.

தா. இந்த நாழிகைக் கடிகாரத்தை என்க்குக் கொடுத்தவரினாலுரென்றுனக்குத் தெரியுமோ?

மக. என் தகப்பன் கொடுத்தாரென்றெனக்குச் சொன்னீரே, எவ்வளவு நேர்த்தியாயிருக்கிறது! அதைத் திறந்துநாம் அதற்குள்ளிருக்கிறதைப் பார்த்துமேன் அம்மா?

இஸ்தானோபுத் துரைச்சாணி அதைத் திறந்து சுழன்று சுழன்று போகிற இத்தனை றுட்பமான சக்கரங்களைப்பாரென்று உரோபோற்றுக்குச் சொன்னார்.

(இன்னும் வரும்.)

MORNING STAR.

Jaffna, January 30th, 1845.

"BE SURE YOUR SIN WILL FIND YOU OUT."

Commonly men are led to do evil, especially when they violate human laws, on the presumption that their sin will forever be concealed. They forget, for the time being, that God, who hateth oppression, deceit, and violence, ruleth on the earth as well as in heaven; that their sin cannot be concealed from His knowledge, and that by His providence he can, at any moment, expose their guilt and bring them to punishment. They take no thought of that retributive justice by which the affairs of the world are governed, and because judgment is not executed speedily upon the wicked, therefore their hearts are fully set within them to do evil.

But the history of mankind is full of instructive examples, showing that, even in this world, the sinner has but little chance of concealing his crimes,—the providence of God often interposing to bring him to punishment, after a long period of silent security.

The case of Joseph and his brethren is one in point. They hated Joseph, and to get rid of him, sold him to a company of Ishmaelites, who carried him to Egypt. They deceived their aged father, by showing him Joseph's coat covered with blood, and declaring that they had found it thus. Having rid themselves of Joseph's presence, and led their father to believe he had been slain by a wild beast, they thought themselves secure. They never expected to hear of him again. And as year after year rolled away, they perhaps had almost forgotten that they had ever had such a brother, and especially that the guilt of seeking his death, rested on their souls. They go in and out before their unsuspecting father, tending their flocks and their families, in the assurance that as no eye had seen their villainy—no tongue would ever disclose their shame and guilt. After twenty years, however, of such fancied security, God orders events to bring Joseph again before them. And they are made the bearers of this message to that father whom they had so shamefully deceived: "Joseph is yet alive!"—Joseph is yet alive; and we—we are deceivers and fratricides.

A case as remarkable as this in illustration of the same principle occurred a few years ago.

A vessel from America bound to the East Indies, was attacked, when off the coast of Africa, by Spanish pirates, who came on board, killed a great part of the crew and officers, robbed the vessel of all that was valuable, even to the sails and rigging, stove in the boats, locked the remnant of the men and officers in the cabin, set the vessel on fire, and left her and them to be consumed together in the mighty deep, leaving no trace, as they supposed, by which their guilt could ever be detected.

But mark the providence of God. Soon after the pirates had left, they set sail in pursuit of another vessel just then bearing in sight,—the persons they had locked in the cabin of the burning ship found egress from their confinement by a small scuttle that had escaped the notice of the pirates; by great exertions they succeeded in subduing the flames, and on the following day fell in with a vessel bound to America, which took them on board. On their arrival in America, a particular description of the piratical vessel and the pirates who had committed these atrocities, was published; it was transmitted to England, and to the ports of Africa, and while the intelligence was yet fresh, there comes into one of these ports, the same piratical vessel. The commander and crew are arrested, confined, and sent on to America for trial. They are brought face to face before the court, with the very men they had consigned to an awful death thousands of miles away; the evidence of their guilt is clear; they are convicted and executed. Hundreds of instances of a similar character exist to prove that there is no security for the man of guilt and violence.

It is but a short time since a man was executed at Gallé for participating in a murder committed nine years ago. Thus may we see that "though hand join in hand the wicked shall not go unpunished."

We have another instance, familiar to many of our readers, and too important in its personal connections to be passed without notice.

On the 11th instant, Joseph C. Stiles, a native young man, who was for two years in Batticotta Seminary and subsequently for many years employed in this Printing Office and in other services by the Mission, was convicted before the Police Court of Jaffna of having stolen property in his possession knowing it to be stolen, and sentenced to receive 20 lashes and to be imprisoned at hard labour for two months.

Ten years ago, when we first became acquainted with him he was suspected of habits of pilfering. Regarding the useful traits in his character, and the necessities of his widowed mother and family, who from comparative wealth and respectability had become greatly reduced, he was employed, but during the time (7 or 8 years) he was connected with the Printing Office, he was ever and anon brought under suspicion of stealing cloths from other boys, and books from the Depository, &c. So skillful however had he become in conducting his operations that no evidence was ever arrived at by which he could be clearly convicted of crime. He in common with others received frequent warnings that such a course as he was pursuing would one day prove his ruin. Two years ago he was dismissed from the office as having a dangerous influence on the other workmen, and now he is in prison and at hard labor as a criminal.

Since his conviction evidence has been obtained of his taking part in other acts of a similar character. He is thus disgraced even in the eyes of the native community, and his mother and friends for whom we feel a sincere sympathy, are covered with shame and sorrow on his account.

Now we wish to apply this case and all the cases we have mentioned by way of warning to native young men. You are all subject to temptation and liable to fall. Remember your weakness. Let the fear of God keep you from evil. Sin is delusive; it has deluded thousands, it may delude you. Joseph C. Stiles never thought, when engaged in his thefts, that he would be brought to the lash and to prison. It is believed that he has had accomplices among the young men connected with different mission stations. If any of you have ever participated with him in his acts of theft, be warned by the evil that has overtaken him and forsake such practices. "He that walketh uprightly walketh surely," but "the wicked shall fall by his own wickedness." And "if ye will not do so" "be sure your sin will find you out."

THE COMET.

Since the light of the Moon is withdrawn, the comet is again to be seen; though scarcely so excepting to the practised eye. Through the telescope it is clearly seen. It has passed its perihelion, and is fast receding from our view, having traversed several degrees of our firmament. It is now near the tip of the western wing of the *Crane*, and at about 325 degrees right ascension, and 55 degrees S. declination.

It was stated in the Madras Record, of the 7th inst. that this visitor would be seen but a day or two longer. Upon what was this prediction founded? It was also stated, that this body was seen at Bombay two months prior to that date. Now, only two weeks previous to that, it was first seen here, when it was about 13 deg. above our southern horizon; and it was then moving northerly, or rising in our firmament. How, then, could it be seen so much sooner at Bombay, which is several degrees north of us?

Batticotta, Jan. 29th, 1845.

H.

THE FIRST NEWSPAPERS.

The first *News Paper* known in modern Europe, was published in Venice in 1563, during the war between the Republic of Venice and the Turks of Dalmatia. This was the manner of the publication. At first military and commercial news was written out on a sheet and read at irregular periods in a particular place to those who were desirous to hear, who paid for the privilege in a small coin, no longer in use, called *gazetta*, a name, which by degrees, was transferred to the *News Paper* itself. Hence the origin of *Gazette* as a name now used for *News Papers*. The Venetian Government, after a time took the direction of this publication, and issued a small number of copies in Manuscript, regularly, once a month, which were read in different places to those who would pay for hearing them. They were not allowed to be printed.

Many volumes of these Manuscript Newspapers now exist in the Magliabecchian Library at Florence.

The first *News Paper* in England, it is supposed, was published about 1583, when the Spaniards under Philip II. were making preparations for the invasion of England. It was called the "English Mercurie," and was published by authority of Queen Elizabeth 'for the contradiction of false reports' by which the fears of the people of England had been greatly excited. It is supposed the 'English Mercurie' was discontinued when the alarm about the invasion of the Spaniards had subsided.

The first *weekly Newspaper* in England was published in 1622, entitled, "The News of the present Week, edited by Nathaniel Butler."

The first *Daily paper* known to have been published was issued in London under the reign of Queen Ann, in 1709, and called the "Daily Courant."

The first *Newspaper* in France is said to have been published by one Renaudot, a physician, who finding his patients interested in his visits on account of the news he communicated to them, was led to think there might be some advantage in printing his intelligence periodically, and he accordingly obtained a privilege for publishing News in 1632.

The first *German Newspaper* in numbered sheets was printed in 1612; but before this, Newspapers were circulated in Germany in the form of letters, without date, place, or number.

The first *News paper* published in America, was issued at Boston in 1704, and called the "Boston News Letter."

When the first *Newspaper in India* was issued, we have not the means of knowing. It may be remarked, however, that wherever an English Colony is established, the publication of a Newspaper for the benefit of the colonists is sure, soon to follow.

The first *Newspaper* in Ceylon was published in 1802, entitled the "Government Gazette."

When the first *News paper in Tamil* was issued, we do not know; perhaps some of our Readers can inform us; the chronicle of it may interest some future antiquarian.

The *Morning Star*, commenced in January 1841, is the first *News paper in Tamil* published in Ceylon.

From such small beginnings Newspapers have gradually increased, especially in England, France, and America, in number, size and influence, till they form one of the chief staples of manufacture, and one of the chief sources of influence on society.

In a future number we will give some particulars respecting the number of Newspapers now published in various countries and of the amount of labor required in conducting the most important of them.

DISCOVERY OF HISTORICAL ANTIQUITIES.

By the kindness of a friend, we are permitted to publish the following extracts of a letter from a gentleman now in Beyroot, who has lately returned from Mosul, near the site of ancient Nineveh, describing the wonderful ancient Historic records that have lately been revealed there, by the excavations made under the direction of the French Consul of Mosul, M. Botta, by order of the French Government. We are not aware that so full and particular a description of these discoveries as he has given, has yet appeared before the public.

It is indeed wonderful that so complete a gallery of the most ancient sculpture records, in such a complete state of preservation, should have been preserved undisturbed for ages and be disclosed in the 19th century. In the providence of God, some useful purpose is thereby to be subserved, by which the friends of truth shall be encouraged and established, and its enemies made ashamed.

"You are aware that the supposed site of ancient Nineveh is on the east bank of the Tigris directly opposite Mosul. There stand its walls, several miles in length, and making an area of about two miles broad. These cannot be mistaken. Though built of unburnt bricks, they were so high and broad that their internal texture has not been wholly destroyed by the winds and weather, and the horizontal layers and perpendicular divisions are perfectly distinct. Within this area are two large mounds, perhaps 8 feet high and 6 or 8 acres in area; but besides them nothing betokens the existence there of a once populous city. To the north and east of these walls, some 12 miles distant, another area, a mile square, is enclosed by similar but inferior ridges of decayed and decaying mud-dried bricks. Just with-

out this latter area is a mound some 30 feet high and say 400 by 600 feet in area, and upon it is mounted the modern village of Khorsabad.

"While digging among the ruins of Nineveh where he found nothing, M. Botta was informed by a native of this village that curious stones were sometimes found in the earth beneath it. He of course set about investigating the matter and the result has been the discovery of a ruin more remarkable than any other in the world."

The erection of this ancient structure is thus described:

"Upon the mound, at the elevation of 20 feet, a level plain was at first made of the soil of the country. Upon this was strewed a few inches of sand brought from the bottom of the Tigris, and without farther preparation by way of foundation, the walls of the building were erected. These were of sun-dried brick, varying from 4 to 12 or even more feet in thickness and divided the area into rooms of 30 feet broad, and 130 feet in length. Smaller apartments of course existed, but most of them were larger, none however being too broad for timber roofs.—This very primitive character of the ruins at Khorsabad constitutes their value."

"Lining all the rooms are slabs of gypsum, 10 feet high, 4 feet broad and a foot thick. Upon the inner face of these are figures in *bas relief*, some gigantic, 9 feet high, and others pigmies, of half an inch, according to the nearness or remoteness of the objects in perspective—men, camels, horses, chariots, castles, ships, all in perfection. Here they are at war in single or united combat—there an army besiege a castle, its gates are set on fire, the besieged with arrows and shields are bravely resisting the attack, while the dead and dying lie strewn around. In some places the besieged, less fortunate, have evidently been famished; their courage has failed them, and thro' the flames they cast themselves upon the mercy of the besiegers. Some dozen of these cities and castles, all with their names inscribed upon their walls, are perfectly preserved. In one group, figures as large as life, are sitting at tables—two and two on *chairs*, (this sounds occidental,) their attendants are bringing them wine (?) in nicely carved goblets, from immense vases of richly ornamented work, and the countenances, muscles, and forms of the men are accurate as are ever seen in marble. In another group, a king is receiving homage from newly vanquished enemies. Other kings are tendering presents, and camels are loaded down with the burden—all in full size. In one room, a royal hunt is going on; a complete forest is represented on the wall, and the king and his nobles are having success equal to any that poets ever fancied. Birds on the wing, hares, gazelles, &c. &c. are transfixed, and servants are carrying home the game. But as there are ten thousands of figures, you cannot expect more of detail as to their form, occupations, &c. Suffice it to say, every wall is a history in sculpture. But this, without inscriptions, would be but half-work. Throughout, writing, in the *arrow head* or *coniforme* character, abounds, and some half mile or more has been already copied. As yet this character has not been deciphered; but as there are many things to afford a key to the inscriptions, such as names on cities, inscriptions on altars, similar commencement to different narratives, &c. there can be no doubt but that one day it will be; and O! what a rich treat it will be! Often has it been suggested that these ruins may yet prove a historical record to confound infidels, and we look with interest to the time when the observations of Mons. Botta will be published. The French Government are to do the work. All the figures and all the inscriptions will be given to the public just as they were found."

"But let me not forget the largest specimens of sculpture that these ruins afford. By the sides of the outer passage ways, and serving as it were for guards, are immense bulls or rather figures of the boval form, with wings and human heads. These are cut from single blocks, 18 by 16 and 4 feet of solid gypsum. How such colossal figures were ever moved is a perfect riddle; and the French Government do not propose to solve it; but yet they have a plan to take two of the most perfectly preserved of them (there have been some twenty discovered) to France. They will be sawn in pieces and then restored to form the doorway of the royal museum in Paris."

"I will only add a word or two to give you an idea of the extent of Mons. Botta's labours. He has had engaged nearly a year from 50 to 100 men in the mechanical work of excavation, and as the earth was not hard and needed only to be delivered over the edge of the mound, there has been no want of facilities to do the work rapidly."

"I need not say that the design of the building is yet to be found out and that the date is equally unknown; but the excavation is not yet complete. We left Mons. Botta at his excavations; and he did not hope to finish before the 1st of February next. What new curiosities will turn up, time alone can show. There is yet 20ft. of artificial mound under the whole of the above described structure that remains untouched; and you can surmise as well as I, whether there are treasures, tombs or temples or nothing at all, beneath the level sand floor which I have described as the foundation of the edifice."

Jaffna, 28th January, 1845.

DEAR SIR,

Some sarcastic, untrue and malicious remarks having been admitted into your columns of the No. 1, of this year, against his Lordship the Roman Catholic Bishop of Ceylon and the Priests of Jaffna, misrepresenting their liberal and charitable views and the self denial always simultaneous with their holy vows. We, the undersigned Christians of the Catholic church feel called upon to vindicate the rectitude, piety and exemplary life of the Catholic priests in general, and of the moral propriety with which they have conducted themselves, on the occasion referred to in your article, for the purpose of eradicating the baneful impression which the remarks appeared in your columns as false and malignant as they are if allowed to stand uncontradicted, would produce in the minds of the public.

That to charge for a moment the Catholic Clergy with love of filthy lucre is the basest and vilest of acts which any rational man can be guilty of, for the priests on taking the holy vows of their profession not only bid farewell to the world and all its enticements but entirely devote their body and soul to the service of their God and the nature of the sacrifice they make of themselves to God is such as to admit of no future revival of connection be-

tween them and the world or its perishing riches. It can never be reasonably presumed that the Catholic priests are covetous because they have evidently no object in view which they would be tempted to benefit by their covetousness.

Your columns against the Catholic Clergy are a tissue of misrepresentations having malice and falsehood for its origin. His Lordship the Bishop did not read Mass in St. James Church, as alleged by you, on the New years day, but he read the mass in St. Mary's Church and only visited St. James Church on that day and on the occasion of His Lordship's visit another priest, as duty observable on such occasions according to ecclesiastical precepts; read a mass. That according to the precepts of the Catholic Church the Bishop has absolute authority over all the churches in his see and has power to propose and effect any change with respect to the external affairs of the Church must be fully admitted on all hands and in the exercise of this discretionary power he is at full liberty to order any mass to be read in any of the Churches under his command.

That your saying in another part of your columns that the Priests removed the cups and crosses from St. Mary's Church without the sanction of Trustees is ridiculous and absurd for there is at present no acknowledged trustee to manage the affairs of St. Mary's Church.

We the undersigned Christians do hereby declare that for the mass read on the new year's day in St. James Church no pecuniary inducement of any description was afforded to the Priests but the offer to read a mass on that day in that Church was voluntary and gratuitous on the part of the priests to meet certain arrangements made amongst them to facilitate His Lordship's visitation of the different churches within his short stay on this part of the Island.

That in the latter paragraph of your article your remark on the doctrinal points of our Church calls for a remonstrance against it but we would for several reasons refrain from entering into any dispute touching it now and shall only refer you to the 23 verse of the 20 Chapter of St. John's Gospel and 16 verse of the 15 Chapter of St. James Epistle wherein you will find without the assistance of heretical comments that the Catholic rites have the scripture for their foundations.

We have the honor to be Sir,

Your Obedient Servants,

- | | |
|------------------|----------------------|
| S. MOD. NICHOLAS | S. SAVERIMOOTOO MOD. |
| E. S. FETHMAN | F. BASTIAMPULLY |
| A. SOOSAPULLY | W. PAUL |
| S. PHILIP | திக்கிலாவுவெருதுவேன் |
| R. INNASEMOOTOO | S. SAVERIMOOTOO |
| S. MOD. KERBYN | |

To the Editor of the Morning Star,

We the undersigned Trustees and members of the congregation attached to St. James Church at Careor in Jaffna having read in your columns of the No 1. of this year, some false and ungrounded invectives against our worthy Bishop and the Priests, we do solemnly and sincerely declare, that His Lordship the Bishop did not read mass in St. James Church on the new year's day, but only visited that Church. On the occasion of His Lordship's visit a mass was read by one of the Priests assisted by few others for which no reward was offered to them as calumniously represented in your columns; but the Priests of their own accord and gratuitously visited the Church on the day mentioned for the purpose of enabling His Lordship the Bishop to complete his visitation of that Church.—Jaffna 28th January, 1845.

திக்கிலான் அந்தோனி Moopo or chief Manager of 1st James' Church

சிறில்தோ அந்தோ, Clerk " " " " அந்திமேசு அந்தோனி, one of the principal of the Church of St. James.

Editorial Remarks.

The above communication from some of the most respectable of the Roman Catholic community in Jaffna, is admitted, as an act of justice to parties who feel themselves injured by the statements respecting the Roman Catholic fracas, that appeared in our paper of the 16th inst. We cannot forbear remarking to these gentlemen however, that the charge of "maliciousness" which they bring against us, is one that might justly have excluded their communication from our columns. But as they appear not to know the proprieties of editorial intercourse, we let it pass. As we must be much better able to judge of the motives of our conduct than other men are, we trust our readers will credit us when we say—that there was never an article penned by us for this paper on any subject, under the influence of malicious feelings. On the contrary, our Protestantism, or rather our Bible, where we go for instruction, teaches us to have good will to all—to Catholics, Pagans and Mohammedans as well as Protestants,—and to do them good as we have opportunity; and this we shall ever strive to do. When we are shown to have been in error, we shall ever be ready to acknowledge it, and to make every reasonable reparation.

We now beg of our readers to follow us as we compare the statements made in our article of last week, with those put forth by the above named gentlemen.

First as to matters of fact:—

1. We stated that a fracas occurred on new years day among the Roman Catholics of Jaffna.
2. That it was in consequence of his lordship the Bishop's performing mass in the Church of St. James, instead of St. Mary's Church, where it had always before been celebrated.

3. That the attendants at St. Mary's were indignant at these proceedings.

4. That a large mob collected—with the intention of interrupting the proceedings.

This is all we stated as to matters of fact. The contradiction given to our facts in the above statement is—

1. That Mass was celebrated in both churches; and
2. That in St. James' Church the ceremony was performed by the priest and not by the bishop.

There is no denial that a fracas occurred; there is no denial that the attendants at St. Mary's were indignant; there is no denial that a mob collected with the intention of interrupting the proceedings at St. James.—The truth of these statements must therefore be considered as admitted. The communication would have afforded more satisfaction to the public, if the real cause of the excitement on New years day had been fully stated.

Second, as to matters of common report.

We stated on the ground of report—

That a prosecution was intended against the priests and the Bishop for the above breach of privilege and for taking the cups and crosses from St. Mary's Church without leave of the trustees for use in the other church on this occasion.

The declaration given above says nothing of the prosecution, (which it is likely was merely a threat) and of the use of the cups and crosses, it is merely declared that there is no acknowledged trustee to manage the affairs of St. Mary's Church, implying that there is no person entrusted with the care of these articles whose consent is properly required before they can be removed.

We further stated; that it was alleged by the aggrieved party that the Bishop and priests were influenced to the course they had taken by a considerable reward of money.

This allegation, we are happy to find, is met by a peremptory denial.

We beg to assure the above named gentlemen and our readers also, that we have no object whatever but to publish the facts of the case, and these only so far as the public may be interested and instructed by them. We are happy to correct the statements of our former article so far as they are at variance with the truth, and hope no other impression but what is warranted by truth will be left on the minds of any of our readers.

The argument in defence of the Catholic Priesthood in par. 2d. is worthy of the dark ages, when the word of a priest was received as the word of God. It will not answer however for these days. Catholic priests are but men; and they are men subject to like passions with others, and though among them some may be holy and devout, there are now, and always have been, those who are crafty, covetous, and selfish, their vows of self-denial to the contrary, notwithstanding. We recommend to the above named gentlemen to study the History of Popes and priests from the beginning, as given by their own historians, before they set up such a flimsy plea as this: that because the priests have vowed to renounce all worldliness, therefore "it is the basest and vilest of acts which any rational man can be guilty of?" to charge them "with love of filthy lucre." There are thousands among their own community, who, if free utterance was allowed to a man's sentiments by K. Catholics, would repudiate such an argument.

On the matter of scriptural doctrine, referred to in the last paragraph—if auricular confession to the priesthood, and the other catholic doctrines that are abjured by Protestants are well supported by Scripture, pray why is it that the Catholic clergy with a very few exceptions, even from the Pope to the humble priest, are united in forbidding the free circulation of the Scriptures, as a practice most dangerous to the church? Why is it that the priesthood, endowed with no better understandings than other men, claim the exclusive right of interpreting Scripture truth and of dealing it out to men, women and children, as they are able to bear it? If the doctrines are plainly scriptural, as they claim, what better method to establish the faith of Catholics, than to give free circulation to the book where they are so plainly taught? By referring their people to the Bible for the truth of what they teach, they would place themselves above all suspicion. This they do not do. Why not?

We sincerely believe, that those who trust their immortal souls in the keeping of a sinful fellow man, instead of going directly to the Lord Jesus Christ, and who receive the truth of Scripture as interpreted by their priests instead of reading for themselves the words of life and salvation, are in danger of being eternally lost; and our good will towards them cannot be restrained from the utterance of expostulations and warnings. If we are mistaken, as good Christians they should forgive our zeal for their good, and they will not rejoice more than we, if we find them at last safe in the kingdom of heaven.

[The crowded state of our columns allows no room in this number for a translation as requested.]

Arrivals.—R. LANGSLOW, Esq. and family arrived at Jaffna from Colombo a few days since. The Rev. W. ADLEY, returned to Nellore from Newera Ellia on the 22d inst. Mrs. Adley remains for a time longer at the Hills. We are gratified to hear that her health has been very much improved by her residence there.

Death by drowning.—A gentleman named Brinkley, who had recently arrived at Galle in the Precursor steamer, was drowned at Baddegamma on the 10th inst. while attempting to swim across the river.

Revolution at Lahore.—In our last paper it was stated that the affairs of the Punjab appeared to be settled in quiet,—we have now to record another bloody revolution as having taken place there. It appears to have arisen from the discontent of the mother of the maharajah and others with Rajah Heera Sing's possessing the ministerial power. The revolution broke out on the 21st Dec. a fight ensued in which several chiefs were killed, among them Heera Sing. The whole number of slain is said to be about 800. Jurwahir Singh is now chief minister.

Deaths from Plague.—The number of deaths from the plague in and about Cabul in a single month is estimated at 20,000.

Baptism of a Mohammedan Moonshiee.—On the 19th of Nov. a Moonshiee named Nujoo Khan, was baptised at Ahmednugger by the American missionaries. He said he had been convinced of the truth of Christianity for 6 or 8 years, but his heart till now had remained unchanged. He now declared that the hope of salvation through Jesus Christ filled him with joy and took away the fear of death. He was sick when baptised and died a few days afterwards. His dying words were, "I have no desire to live but to tell Mussulmans to believe on the crucified

Jesus." He was a learned man and well acquainted with Arabic, Dnyanodya for December.

Baptism at Nasik.—An old Maratha named Baloo, was lately baptised at Nasik by the Rev. J. P. Farrar. He was formerly a religious mendicant, and used to carry about with him the image of Ram and other idols. After becoming a candidate for baptism he took his idols and threw them into the river.

Division among the Parsees.—The Parsees of Bombay are in serious disputes with each other; and the Panchayat, or tribunal of learned men by whom religious questions are decided, has fallen into great disrepute.

OVERLAND INTELLIGENCE.

Since the publication of our last Number, intelligence has been received by the Overland Mail from England, Europe, and America. We select such items as are most likely to interest our readers.

Her Majesty and Prince Albert had paid a visit to Lord Exeter at Bureleigh House.—Parliament is fixed to meet for the despatch of business on the 4th of Feb. Mr. O'Connell has withdrawn from the Federal principles he had entertained with the hope of uniting the friends of Irish emancipation, and declares himself again for simple Repeal.—A Forgery had been committed on the Bank of England of £3,000, but the forgers were followed to America, and arrested, when one of them hung himself; the other had been committed for trial.—The Banking house of Messrs. Rogers, Olding, and Co, had been plundered of £40,000 in cash and notes besides securities. The robbers had not been detected.—The Puseyite heresy appears to be spreading rapidly—and frequent complaints are made to the Ecclesiastical authorities by the laity, of obnoxious innovations tending to Romish superstitions being made by the clergy, but there appears too little disposition on the part of the bishops to put a check to the evils complained of.—Miss Martineau, the celebrated authoress, has published in the Athenaeum, a minute description of the effects of Mesmerism, or Animal Magnetism, in restoring her from a state of extreme debility under which she has suffered for years past. Her descriptions of her sensations while under this influence are very wonderful, and must excite great interest.

Indian Postage.—A Treasury warrant has been issued fixing the rate of postage on all East India and colonial Letters of not more than half an ounce weight at 4d.

Renunciation of Popery.—In France, it is announced that ten Communes (small territorial districts) in the department of the Vau, amongst which are Cannes, Caynes, La Gaude, and St. Laurent, have separated from the church of Rome, and addressed a petition to the chamber of deputies in favour of religious liberty.—The whole population of the Commune of Villefard, in the department of La Haute Vienne, containing 600 souls, with the priest of the parish and the Mayor at its head, have just joined the Protestant church. These changes have occurred through the perusal of the sacred scriptures, which had been circulated among them.

Spain, continues as it has been, in a state of great disquietude.—Distinguished men obnoxious to the present ministers, are arrested and shot with scarcely the form of trial.—The cruelties practised there are said to have excited the abhorrence of the other European powers, and it was thought a remonstrance would be made against such proceedings.

A letter from Promeberg in Prussia, states that a congregation of Catholics in that place has separated from the mother church. It refuses to acknowledge the authority of the Pope as head of the church or to continue auricular confession, but it preserves the celebration of the Mass.—A letter from Vienna states that Prince Altien, the Pope's Nuncio, had protested against the imperial resolution, relieving the non-catholic husband or wife from the obligation to educate their children in the Catholic religion, but the Emperor had rejected the protest, and claimed his right of unlimited jurisdiction in religious matters.

In Italy, the Arno had inundated its banks, and much destruction of life and property had ensued.

Conversion of a Jew.—The Jewish writer, Lombroso, who resides at Turin, has just embraced the Christian religion. This is described as one of the most important conversions that has occurred for many years.

United States.—The results of the election for President had so far been received, as to make it certain that Mr. Polk, the democratic candidate would be elected. This announcement was quite unexpected. Pennsylvania returned 26 electors all in favour of Mr. Polk, and in New York, though the elections in the city were in favour of Mr. Clay, the state as a whole went for Mr. Polk.—A new electro-magnetic light has been invented at Cincinnati, of such power, that one of them at a height of 200 feet is expected to illumine the whole city.—The general convention of the Protestant Episcopal church at Philadelphia had been busily occupied with discussions on the subject of the Puseyite heresy, but could not agree in passing resolutions on the subject.

உதயதாரகை.

சுபாசுரு (ரூப). தை மூ. கய. தேதி.

தூமகேது.

இத் தூமகேது சென்று மார்ச்சு மீ மாசம், உ. எ. தேதி இவ்விடத்திலே செதியாய்த் தோன்றிற்று. அன்று சாயங்காலம், எ. மணியளவில் அதன் அடியிலே இலங்கும்புள்ளிவடிவம் திகாந்தத்திலே மரங்களினுலே மறையுண்டு கின்றது. தை மாசம், உ. ந் தேதி, எ. மணியளவில் அதன் புள்ளி வடிவம் அல்லது அதன் சுற்று வடிவம் திகாந்தத்தின் மேலே தென் மேற்றிசையாக, யி. பாகையளவு ஏறி நின்றது. அன்று தொட்டு நாளொன்றுக்கு இரண்டு பாகையிற் கதித்த லீதமாக வடமேற்றி சைமடைய ஏறிற்று. எங்கள் பக்கத்து ஆகாயத்திலே, இத் தூமகேது செல்லும் நடைபயிப்பற்றி அதிக திடமமாகச் சில கருத்துகளைப் பின்னொரு முறை சொல்லுவேன் போலே.

தூமகேதுக்கள் வான சாத்திரத்தின் கமள வ

POETS' CORNER.

THE WORLD WE HAVE NOT SEEN.

THERE is a world we have not seen,
That time shall never dare destroy;
Where mortal footstep hath not been,
Nor ear has caught its sounds of joy.

There is a region, lovelier far
Than sages tell, or poet's sing,
Brighter than summer's beauties are,
And softer than the tints of spring.

There is a world, and oh! how blest!
Fairer than prophets ever told;
And never did an angel-guest
One half its blessedness unfold.

It is all holy and serene,
The land of glory and repose;
And there, to dim the radiant scene,
The tear of sorrow never flows.

It is not fanned by summer gale,
'T is not refreshed by vernal showers,
It never needs the moon-bean pale
For there are known no evening hours.

No; for this world is ever bright,
With a pure radiance all its own;
The streams of uncreated light,
Flow round it from the eternal throne.

There, forms that mortals may not see,
Too glorious for the eye to trace,
And clad in peerless majesty,
Move with unutterable grace.

In vain the philosophic eye
May seek to view the fair abode,
Or find it in the curtained sky:
It is the dwelling-place of God!

ANON.

SCRIPTURAL ILLUSTRATIONS.



The Death of Abel.

[See Genesis iv. 8., 1. John iii. 12. and Heb. vi. 4.]

Cain and Abel were the first two born of Adam and Eve. Abel was a keeper of sheep, and Cain was a tiller of the ground. They brought as offerings to the Lord, Cain of the fruit of the ground, and Abel of the firstlings of his flock. Abel's offering was presented with faith in Christ as the promised saviour, and was graciously accepted; Cain's offering was presented without faith and met with no mark of the divine favour. Because Abel's offering was accepted, and his was not, Cain was angry with his brother, and watching a favorable opportunity when they were in the field together, he slew him. Unbelief, envy, hatred, and murder, the wretched fruits of Adam's apostacy, are thus exhibited in his first born son. But in Abel we see the first exhibitions of that righteousness which is by faith in Christ, and which alone can justify the sinner before God, and make his works acceptable. "Whatsoever is not of faith is sin." Rom. xiv. 23.

காயின் ஆபேலைக் கொன்றது.

உற்பத்தியாகாண்டம் ச. அ. யோவான் ந. ௪. ௨.

ஆதியத மேவைதம் முதல்மெந்தீர்காயினொடாபேலுமாகுமி ருவர் ஆமுன்வைவெசெய்கை வேளாண்மை தம்பிதொழிலாட்டு நி ரைகாவல்புரிதல்

மேதீனியிலன்வன் கட்டொழில்களிற் பெறுவருத்தியிற் சில நல்கியேவிலவணையருச்சித்தவேனயினில் யேசுவே மீட்டென்ப தனை நம்பி

கொன்றுகளிட்டுடனருள் பவிபரனுவத்தலிற் கொன்றனன்ம யவனைக் கொடுமவலிகுவாசமொடுவன்மமேவுபகை கொலையெ ன்வாதாஞ்செய்து

திதினுறுகனிகள் முந்சுதனிற் கிறிஸ்துவிற் செறித்தலிகுவாச மினையசேயினுமுதித்த இவையென் செய்கைதபுமவைக்கேவற்க டாபாவமே.

IMMORTALITY.—Man at the age of twenty retains not a particle of the matter in which his mind was invested when he was born. Nevertheless, at the age of eighty years, he is conscious of being the same individual he was as far back as his memory can go; that is to say, to the period when he was four or five years old. Whatever it be, therefore, in which this consciousness of identity resides, it cannot consist of a material substance, since it had been destroyed. It is consequently, an ethereal spirit: as it remains the same throughout all the alterations that take place in the body, it is not dependent on the body for its existence, and is calculated to survive the ever-changing frame which it inhabits.

HONOUR AMONGST MUSQUITOES.

Two musquitoes, one morning, met on a leaf in a garden. Both were filled with the blood drawn from their last nocturnal depredations. They were silent, and "dumpy," cross and savage. One of them ran out his sting, and wiped it on his fore-leg. The other thrust out his sting, and pointed it towards the first musquitoe. This was considered an insult. And so the offended musquitoe steps up to the other, and says:

"Sir, Did you turn up your sting at me?"

Answer—"I ran out my sting; you can apply it as you choose."

"Sir," says the first, "you are very impertinent."

Answer—"Sir, your remark savors of rascality!"

"Hah!" exclaimed the other; "a downright insult! No gentleman musquitoe will submit to such treatment without demanding satisfaction! Draw, villain, and defend yourself!" They rushed together, and running one another through the body, died "honorable" deaths.

ANECDOTE OF FREDERICK THE GREAT. The "Amsterdam Gazette" mentions the following fact:—A soldier of Silesia, convicted of stealing certain offerings to the Virgin Mary, was doomed to death as a sacrilegious robber. He denied the theft, saying that the Virgin, from pity, presented him with the offerings. The affair was brought before the king, who asked the Popish divines whether, according to their religion, the miracle was impossible? They replied that the case was extraordinary, but not impossible. "Then" said the king, "the culprit cannot be put to death, because he denies the theft, and because the divines of his religion allow the present not to be impossible: but we strictly forbid him, under pain of death, to receive any present henceforward from the Virgin Mary, or any saint whatever."

MUSIC.—God has made the whole earth vocal with sweet sounds. The untraveled forest echoes the notes of the wild bird, the habitations of men are made glad by the song of the feathered minstrel. But above all, the human voice, that combines the highest charm of sweet sound with the inspiration of thought, is given for no ordinary purpose of earthly pleasure. In its whispers of affection, how grateful! In its expressions of religious devotion, how exalted! For its solace in trouble, how dear! For its participation in joy, how unspeakable!

SELF KNOWLEDGE.—If a man would know himself, he must study his natural temper; his constitutional inclination and favorite passions; for by these a man's judgment is easily perverted, and a wrong bias hung upon his mind. These are the inlets of prejudice; the unguarded avenues of the mind, by which a thousand errors and secret faults find admission, without being observed or taken notice of.—Spec.

LOST OR STOLEN.

The following Books are missing from a Missionary's Library, some of which are supposed to have been stolen. Any information that will lead to the recovery of the Books, or to the conviction of the persons concerned in abstracting them, will be thankfully received and suitably rewarded. Application may be made at this Office.

- Anacharsis' Travels, Vols 1, 3, & 4.
- Rollin's Ancient History, Vol. 9.
- Creech's Lucretius, Vol. 2.
- Zenophon's Cyrus, Vol. 1.
- Shenstone's Poems, Vol. 2
- Father's Book,
- Wayland on Human Responsibility.
- Brook's Gazetteer,
- Blair's Lectures, Vol 1.
- Handel and Hayden, a collection of sacred Music.
- Spiritual Songs, with Music.

1845. Meteorological Register, kept at the Am. Mission Seminary at Batticotta.

JAN. 14. to 27.	Barometer, corrected for Capillarity & Temperature		Thermometer. 1st and 3d columns give the mean of the day and the night.						Depression of the wet-bulb Thermometer.			Course of the wind.	REMARKS.
	Max. observed at	Min. observed at	A. M.		P. M.		P. M.		A. M. P. M. P. M.			Observed chiefly at the times of the other observations.	Force of wind.—Has been very moderate. More wind by day than night, and commonly freshened as the day advanced.
	h m	h m	h m	h m	h m	h m	h m	h m	h m	h m			
14	30.189	30.066	80.1	82.0	78.5	6.9	10.0	8.3	N. E.	Dew—flying clouds.			
15	30.058	29.956	80.4	81.0	78.8	6.2	7.0	5.0	N.	Dew—flying clouds; little rain.			
16	30.067	29.974	79.9	81.3	78.5	5.4	6.3	4.5	N. N. W., N. N. E.	Shower in night; flying clouds.			
17	30.069	29.979	79.8	81.3	78.2	5.4	7.7	5.6	N., N. W. E.	Dew; flying clouds.			
18	30.064	29.966	80.6	81.0	78.0	5.8	7.2	4.6	N., N. N. E.	Dew; flying clouds; little rain.			
19	30.065	29.936	79.1	82.1	78.9	5.9	10.6	4.5	N. W., N.	Dew—flying clouds.			
20	30.044	29.936	80.6	82.4	79.1	6.7	8.6	6.2	N. N. W., N.	Dew—flying clouds.			
21	30.039	29.931	80.9	82.6	79.5	4.6	6.1	3.5	N. N. W., N. N. E.	Dew—flying clouds; cloudy.			
22	30.019	29.923	80.8	82.6	79.2	4.8	5.1	3.2	E. by S., N. E.	Dew—flying clouds; rain.			
23										No observations.			
24	29.997	29.884	79.9	80.8	79.1	3.0	3.0	2.9	N. N. E., N.	Dew—flying clouds; rain.			
25	30.002	29.896	79.4	82.5	80.4	1.4	2.5	1.2	N.	Cloudy; rain; flying clouds.			
26	29.977	29.853	81.3	83.5	79.8	3.3	5.2	2.6	E., N.	Cloudy; flying clouds; showers.			
27	29.972	29.880	82.0	84.2	79.4	4.4	6.4	3.4	E., N. E.	Dew—flying clouds.			
	30.043	29.937	80.3	82.1	79.0	4.9	6.5	4.3	MEAN.				

நடுவுநிலைமை.—On Equity.

நா. அத்தியாயம்.

நாடு. கேடும் பெருக்கமுமில்லல்ல நெஞ்சுத்தும் கொடாமை சான்றோர்க்கணி.

பு. தீவினையாற் கெடுதலும் நல்வினையாற் பெரு குதலும் முன்னேதானே யாவர்க்கும் அமைந்திருந் தனவாம். ஆதலால் அதுதெரிந்து அந்த இரண் டெக் காரணமாக மனதில் கோணுதிருப்பதே அந் திலவே பூரணமானவர்க்கு அழகு. எ—அ.

Loss and gain come not without cause; it is the ornament of the wise to preserve evenness of mind (under both.) Drew.

CONTENTS.

History and Chronology	9
The Letter writer	10
Brief historical view of Ceylon	11
Child's Book on the Soul	12
Be sure your sin will find you out	13
The Comet—The first Newspapers	13, 14
Discovery of historical antiquities	14
Strictures on the account of the Roman Catholic fracas	13, 14
Summary of English and Tamil Intelligence	14
Do Brahmans observe the rules in shasters—Naladyar	15
Poet's Corner—The world we have not seen	16
Immortality—Honor amongst musquitoes	16
Anecdote of Fredrick the Great—Music	16
Self Knowledge	16
The death of Abel	16
Meteorological Register, &c.—Cural	16