

MORNING STAR.

Jaffna, March 23d, 1848.

HINDU NOTIONS OF BRAHMINS AND COWS.

It is very common for us to tell the people that the Ganges cannot make them holy, and to point to the Gungaputrs, who are known to be very bad men, for proof. The argument, as we usually state it, is—“There are the Gungaputrs; they worship the Ganges, bathe in it every day, stand in it to say their prayers, drink it and eat it, and yet you see they are full of pride, covetousness, abuse, licentiousness, lying, and all wickedness. Now if the Ganges purified men, why are not these pure?” The Hindus have no answer to give, except that this is the evilage, in which no good is to be looked for. And yet they heap presents on these men, and believe them holy.

You know the brahmins will not eat beef. They say the cow is their second mother, and that they would as lief eat their own mother as her. They believe the cow to be a divine animal. You will hardly know how to understand the term, “divine animal;” and surely I cannot help you to understand it. I do not know what it means myself. They do not seem merely to have made the cows sacred to one of their gods, as the old Greeks and Romans did particular animals to particular gods, but they think the cow herself a goddess. They know her to be an animal, and usually speak of and treat her as such. In cases where the English people call a stupid fellow *an ass*, they call him an *ox*; which shows how much intellect or intelligence they think it necessary a god should have. They treat cows and oxen no better than horses and other animals; and yet they worship them. They think the cow is very holy, and that her products cause holiness and take away sin. If a brahmin commit sin, that is, if he performs some of his ceremonies wrong, or omits any one of them, he can be made holy again by eating pills made of butter, curds, and other things of the cow, tulsi wood, copper, and Ganges water. So sometimes they think to wash out sin with water, and sometimes they think to physic it out. So it seems they feel so much reverence for the cow, that her worst things are venerated; and yet they beat and half starve their cattle, overload and overdrive them, and then turn round and worship them.

Sometimes they do a thing somewhat like consecrating one of these animals to a god; they turn out a male calf with Shivas mark on him, and leave him to get his living as he can. He finds no difficulty in doing this, as many people, out of veneration, give him each a little; and he soon learns to steal mouthfuls here and there out of baskets in which vegetables and grain are set out for sale. He soon becomes very fat and saucy, and will not be driven away; goes into grain fields in the night, and helps himself, and often makes a dash at any one who interrupts him. Many of these bulls are always walking about, and cause a good deal of fear and annoyance.

I was once preaching in a village, when a brahmin interrupting me, said, “Ah, you seem to be a good man; but you are in an awful condition—you cannot be saved!” I asked him “why?” He said “When we are born God gives us a mother with two breasts; and we lie in her lap, and drink her milk with great pleasure; so we come at last to love her very much. But at last we are taken away from these breasts; and then God gives us others. We drink from the cow, and grow; she is our second mother. You had a second mother, but you do not treat her as a mother,—you kill and eat her and her children. What will she say to you in the other world? How will you be able to look her in the face? O, I pity you! This is such a sin—so much worse than a common murder—that it cannot be forgiven!” He said this with a most mournful voice and a very grievous snuffle; and all the people round took up the lament, with ah! ah! sorrow! sorrow! This will give you an idea of how the brahmins feel about cows. —Rev. J. Warren.

HOW WILL THE TEMPERANCE REFORM REACH THE HIGHER CLASSES.

The question often arises, “How is the temperance cause ever to reach the higher classes? They will not attend temperance meetings; they read nothing on the subject; they feel it beneath their dignity to sign the pledge. Fashion controls all their movements, and while it is the fashion to drink wine, we labour in vain as to any good influence over them.” Traveling the other day in a steamboat, we were instructed in this matter. A gentleman of the highest standing and whose family move in the first circles of fashion, said to us as we were incidentally talking on the temperance movement, “your cause has saved my son.” “Saved your son, sir!” we replied; “have you been so unfortunate as to have a son bitten by this serpent?” “O yes,” said he, “poor John learned to drink, I believe in college. He went out to the West where his prospects were good as a lawyer, but he fell into bad habits; and when he came home, after a while, he was such a grief to his poor mother and sisters, and such a shiftless miserable fellow, that I gave him some money and

told him to be off, and not let us see him again till he could stop drinking. Last year, the Washingtonians came into the town in which he lives, got him to sign the pledge, made him president of a Temperance Society and now he has become a temperance lecturer, and he writes home to his mother and sisters the happiest letters. We all now want to see him very much.” And as he said this, he took his handkerchief from his pocket, and wiped a falling tear from his eye. And this is the way we thought by which our cause will reach the higher classes. It will restore them their sons, their husbands, and brothers. Though they may treat it with abuse, it will repay them with kindness. And though they may heed none of its warnings, it will become the repairer of breaches and make them say, how blessed are its movements.—*American Paper.*

TOTAL ABSTINENCE.—Below we insert a card from one of the oldest Missionaries in Ceylon, who after 32 years labour in the cause of Christ feels it his imperative duty to stand forth as the Apostle of Total Abstinence from intoxicating liquors; impelled by the conviction that if he succeeds in this object, one of the greatest impediments to the progress of the Gospel, both amongst nominal Christians and Heathens will be removed. We share in his conviction and trust Mr. Poor will receive sympathy and support in his good work.

All who have witnessed, and who has not? the ravages of intemperance amongst Europeans—the wreck of health, character and position, ending in a surrender to that most awful of Death’s messengers, Delirium Tremens—will need no arguments to prove that their own countrymen have claims on their sympathy and their benevolent efforts; while as regards the natives of this country and the sad influence of European example and European practices on them we need only refer to Mr. Poor’s Pamphlet from which we quote an extract below. The fearful prospect arises before us that the people whom we found the slaves of idolatry, we shall leave the more hopeless slaves of the Demon intemperance. Every man not utterly lost to his responsibilities must feel that this state of things calls for effort. Experience has proved that all the preaching in the world will be of little value, if personal example is opposed to it—and that neither the European nor the Native drunkard will benefit by the counsels of one who habitually indulges, however moderately, in stimulants. On the ground of high expediency therefore and for the sake of themselves and their fellow beings, Mr. Poor and others have come to the resolution to abstain from Alcoholic Drinks save for medicinal purposes; and we would urge all who mourn over the evils around them and wish to remove them, at least to meet Mr. Poor and hear what he has to say.—*Col. Obs.*

WONDERFUL INVENTIVE GENIUS.

Thomas Blanchard was born in Sutton, Massachusetts, in 1788. His inventive genius was early developed. At the age of thirteen he invented a machine for paring apples, which operated well, and was much used in the village where he then lived.

His next invention was that of a machine for making tacks. After persevering five or six years, about 1812 he produced a machine that would make 500 tacks in a minute. He had only to place the iron in a hopper, and tacks of more perfect finish of head and point were produced than had ever before been made by manual labor. Securing a patent he sold the right for \$5000.

Soon afterwards he turned his attention to making gun-barrels. It was at that time an irksome process of mental labor to produce a common gun-barrel. The art of turning such an instrument was unknown. Mr. Blanchard set his wits to work to make a power machine to turn out a whole barrel, from muzzle to breech. It was an easy process to turn the muzzle end, but at the lower part, the machinery, by a self-acting change, was made to accommodate itself adroitly, to the oval and octagonal parts of the breech. All this was accomplished with great facility by steam power. Gun-barrels were thus made, not only with rapidity, but of superior finish, uniformity and value to those made by manual labor, and he secured a patent for the invention. This remarkable improvement attracting the attention of the government he was engaged to put up one of his machines at the United States arsenal at Springfield, Massachusetts, and afterwards at Harper’s Ferry, Maryland.

When his apparatus was first started at Springfield, the workmen came around to see the experiment. On its successful operation, one of the workmen remarked to another—“this man has upset our art.” One of the gunstock makers said that “he could not upset him, for the stranger could not turn a gun-stock.” Blanchard replied that he would try.

He set his wits at work to invent a machine for turning so irregular a form as a gun-stock! After trying various experiments, he finally succeeded in making a lathe to turn out gun-stocks with accuracy and facility, by steam power! He secured a patent for the invention, and it is now in successful operation at Springfield and Harper’s Ferry, and has literally “upset the art” of making gun-stocks by the slow process of manual labor.

This curious machine was at once applied to making shoe lasts, hat blocks, tackle blocks, and all similar utensils; and while it put an end to the tedious process of making such articles by hard labour, it produced far more perfect specimens.

In 1825, Mr. Blanchard applied his mind to locomotive power, and constructed a steam carriage for common roads. He exhibited the model in Washington, in shape of a horse and carriage which elicited high commendations from Mr. Calhoun, then Vice President of the U. States and other distinguished men. It was applicable to railroads would go forward and backward, and turn corners. He applied it to the turn out, or “switches,” now in common use. He secured a patent as usual, and as early as 1826 submitted his plans for a railroad to the Legislature of Massachusetts and obtained the favorable report of a committee of the House. His ideas, however, being then generally deemed visionary, his schemes proved abortive.

About the same time he invented an improvement in steamboat machinery to enable boats of small draft to ascend the rapids of rivers, and his plan is now in general use, for ascending rivers of narrow, shallow, and rapid channels. His boat was the first to ascend the Connecticut, from Hartford to Bellows Falls, to the surprise of those on that river who had never seen a steamboat.

Such are the valuable inventions of Thomas Blanchard, a farmer’s son, whose only means of education were the common country schools, in a secluded part of the country, at the close of the last century.

And last, not least in importance, Mr. Blanchard has invented a machine for turning busts of the human head; and one is now in full and successful operation in Boston.

The idea of turning out busts from beautiful marble by machinery, and steam power, in any quantities and of various sizes, and with the most perfect accuracy, after a single model, is truly astonishing, and would never have been dreamed of but by a creative genius like that of Thomas Blanchard. Imagine gentle reader, a steam engine, in rapid motion, whirling around, and turning out the human head and face divine, with nose, chin, lips, forehead, eyes, ears, neck, breast and shoulders, of perfect proportion and accuracy to nature.

When one of these heads was presented to Mr. Webster, and he was informed by what process it was produced, he exclaimed, in astonishment, that it was the “most wonderful invention of the age.”

Busts of Judge Woodbury, of the Supreme Court of the U. States, and of Mr. Webster have been turned from the lathe.

What is equally curious, busts and cameos may be turned after one and the same model, of any sizes, from a colossal bust, to a miniature face suitable for a lady’s brooch.—*Boston Courier.*

A GOON HIT.—Several members of the House of Representatives (of Massachusetts) were seated at the dinner table, (feeling rather dignified we suppose) when one of them said: “Will the gentleman from Andover please pass the *butter* this way?” Pretty soon, another spoke: “Will the gentleman from Worcester please pass the *salt* this way?” A wag, present, turning round to one of the *negro waiters*, said with marked emphasis: “Will the gentleman from Africa please pass the *bread* this way.”

LECTURES ON SIVAISM.

Lectures on Sivaism are now being delivered at Wannarponne, Chuannagam, and at Maneply. This is a great effort and its friends calculate on great results. What a pity that these Lectures could not be reported in full and published for the benefit of our readers. We have indeed received some brief notices of the Lectures by persons who were present; enough perhaps to indicate their general character, but why does not our friend Arumugervar give us for publication a true and complete version of his Lectures. If he is truly desirous of promoting the spiritual welfare of his countrymen, if he believes his to be the true doctrine of religion, calculated to make *all men* wiser and better in this life and happy and holy in the world to come, how can he withhold his testimony from them; for it must be confessed that the Tamils, both priests and people, are in perishing need of a *reforming* and *saving* principle. The land is full of mourning for the lying, oppression, injustice and adultery that abound. The prevalence of these evils we have been accustomed to attribute to Hinduism, believing it to be a system that offers encouragement rather than restraint to the indulgence of the corrupt passions of men. If the contrary can be shown, we should be glad to know it, for we are interested *above all things* to find the truth and would embrace it wherever found.

But seriously, we prophesy that these earnest efforts to sustain Hinduism will result in the clearer exposure of its weakness and wickedness. Many will, for the time be

moved by the *eclat* of the effort, and we may hear for a season more vigorous outcries of—"Great is Siva, of the Hindus!" but the effort will soon be over—the noise will soon be gone—and sober minded people will look back and wonder that such a giant superstition should be upheld by such pigmy supports.

SIR J. EMERSON TENNENT.—SIR J. E. TENNENT, with MAJOR SKINNER and DR. GARDNER, arrived in Jaffna on the 16th instant having come up overland from Trincomalie and Batticaloa. The two former gentlemen have been closely engaged for several days as Commissioners in investigating certain allegations of misconduct preferred to the Government against the Police Magistrate of Jaffna, by a number of natives.—Whatever may have been the objects and motives of the complainants, or whatever may be the results of the investigation, the appointment of Commissioners to make a formal investigation of the case cannot fail, we think, to impress on the natives a sense of the equitable disposition of the Government and to inspire them with a generous confidence that their rights and privileges, as members of the body politic, will be jealously protected.

We are happy to learn that the Colonial Secretary is making a wise improvement of his tour by the careful collection of facts in all departments that have relation to the well being of the Colony. His departure from Jaffna, is, we understand, fixed on the 24th inst.

INSURRECTION OF CONVICTS.—The *Colombo Observer* of March 16, communicates the intelligence that a party of Chinese convicts, shipped on the "General Wood" at Hong kong, when off the coast of Malacca broke their chains, rose on the Captain and Officers, and murdered all on board except two passengers—a European gentleman and lady.

FATAL ACCIDENTS.—MR. ARTHUR LAMBE of Colombo died of lockjaw on the 12th inst. brought on by a wound received in his left arm one week before by the accidental discharge of a gun.

Governor FITZ ROY of Sidney, his lady, and an aide-camp were violently thrown out of His Excellency's carriage by the horses dashing against a tree. The two latter died soon after of injuries received by their fall.

DEGRADED FROM RANK.—The late Cashier of the Government Treasury, who is under arrest as a defaulter, is by order of Government divested of the rank he held of Modliar of the Governor's gate and of Modliar—and the late assistant Cashier, who we suppose participates in the guilt of the Moodr, is made to share in his degradation by being divested of the title of Mohandiram.

EARTHQUAKE AT COLOMBO.—A very perceptible shock of an earthquake, was experienced at Colombo on the 10th inst., which it is said created much confusion, "persons were running hither and thither to discover the cause of the unusual noise and motion."

EVILS OF THE CONFESSIONAL.

One great source of Roman Catholic power and influence is the *Confessional*. It is without any Scriptural authority, but is tenaciously maintained by the Roman priesthood, for they know that their *craft* would be in danger if this should be abolished. On the other hand the more enlightened Roman Catholics, in countries where they enjoy freedom of religious conduct, treat it with neglect, and in the Catholic European States, there are many crying out for its abolition as an unchristian institution dangerous to the purity and peace of families and to the interests of truth and justice.—By the Scriptural injunction: "Confess your sins one to another," the confessor is just as much bound to confess his sins to the penitent, as the penitent to the confessor, for it is to *one another*, not to the *father confessors only*, that confession is to be made—showing that this should be mutually done, if done at all, and not in the Confessional, but in the assembly or congregation of believers.

The evils of the *Confessional* have been exposed by many even of Roman Catholic writers. A late French writer, (Michelet we believe) has unmasked the hidden scenes of the confessional as they relate to female purity and domestic happiness and, by

the graphic delineation of facts within his acquaintance, has shewn it to be an evil of enormous magnitude.

Its relations to the civil community and to the interests of truth and justice may be inferred from the facts so strikingly set forth in the following extract, from a pamphlet written by Rev. L. J. NOLAN, once a Romish priest, but now a clergyman of the Church of England.

"During the last three years that I discharged the duty of a Romish clergyman my heart often shuddered at the idea of entering the confessional; the thought of the many crimes I had to hear, the growing doubt upon my mind that confession was an erroneous doctrine, that it tended more to harden than reclaim the heart, and that through it I should be rendered instrumental in ministering destruction to souls, were awful considerations to me in the hours of my reflection. The recitals of the murderous acts I had often heard through this iniquitous tribunal had caused me many a restless night, and are still fixed with horror upon my memory. But the most awful of all considerations is this—that, through the confessional I had been frequently apprised of intended assassinations and most diabolical conspiracies, and still from the ungodly injunctions of secrecy in the Romish Creed, lest, as Peter Dens says, 'the confessional should become odious?' I dared not give the slightest intimation to the marked-out victims of slaughter. But though my heart now trembles at my recollection of the murderous acts, still duty obliges me to proceed and enumerate one or two instances of the cases alluded to.

"The first is the case of a person who was murdered, and with whose intended assassination I became acquainted at confession. One of the five conspirators (all of whom were sworn to commit the horrid deed) broached to me the bloody conspiracy in the confessional, I implored him to desist from his intention of becoming an accomplice to so diabolical a design; but, alas! all advice was useless, no dissuasion could prevail, his determination was fixed; and his only reason for having disclosed the awful machination to his confessor seemed to originate from a hope that his wicked design would be hallowed by his previous acknowledgment of it to his priest.

"Finding all my remonstrances unavailing, I then resorted to a stratagem. I earnestly besought him to mention the circumstance to me out of the confessional, in order that I might apprise the intended victim of his danger, or caution the conspirators against the committal of so inhuman a deed. But here ingenuity itself failed in arresting the career of his satanic obstinacy. The conspirator's illegal oath, and his apprehensions of himself becoming the victim of brutal assassination, should he be known as the revealer of the conspiracy, rendered him inflexible to my entreaties; and awful to relate—yes, awful, and the hand that now pens it shudders at the record it makes—an inoffensive man, the victim of slaughter, died a most cruel death by the hands of ruthless assassins.

"The second case is that of a female administering poison to her parent. Her first attempt at parricide proved ineffectual, owing to an immediate retching that seized the parent after taking the draught. The perpetrator of this foul deed afterwards came to confession and acknowledged her guilt; but circumstances proved that she only sought for priestly absolution to ease her mind and prepare her for a speedy repetition of the heinous crime. Again she attempted the act, and it proved successful. I was called on to attend the dying parent. The unnatural throes and convulsive agonies of the unfortunate man convinced me that the disease was of no ordinary nature. The previous confession of his daughter, who at this time made her appearance, rushed upon my mind, and suggested that the parent was a second time poisoned. From what I had known through the confessional, I could not well hint at the propriety of sending for medical attendance, for the Romish doctrine impressed an inviolable secrecy upon my lips, and prevented my giving the slightest intimation of the malady; whilst the poor parent, unconscious of the cause of his death, died in the most excruciating agonies of which humanity can form a conception. Oh! monstrous system of confession! will you dare any longer to ascribe your origin to the great ETERNAL, and thus affix to nature's God the blasphemy of your tenets? Oh! then iniquitous tribunal—thou cloak of crimes—thou abettor of wickedness—thou brutal murderer! A child attempts the most diabolical act against a parent, but thou, by presuming to erase the past transgression, only encouragest to a repetition of the crime. A parent suffers the most agonising tortures, and dies in the most excruciating pains, from poison administered by an unnatural daughter, but thou, polluted tribunal, wilt not allow the priest acquainted with the circumstances to disclose the cause of this heart-rending death.

"Should any unacquainted with Romanism question the veracity of these statements, let them consult history, and he will find many similar facts. Did not the Romish priest, the Rev. Mr. Garnet, the provincial of the Jesuits, justify his concealment of the gunpowder plot, on the pretext of its being revealed to him at confession? Did not Father D'Abigny, the French Jesuit, put forward a similar plea of justification for concealment, when the assassin Ravilliac (that stabbed Henry the Fourth of France in 1610) acknowledged to him in the confessional his plan of regicidal murder. But why need I refer to such circumstances; as every priest who has acted in the capacity of a confessor, must admit the fact of similar cases frequently coming before him at the confessional?"—*London Morning Herald*.

In confirmation of the abuse of the Confessional, and of its utterly immoral tendency, we add the following, being

A SCRAP OF POKERY, AS IT IS.

"He, as God, sitteth in the temple of God, showing himself that he is God." 2 Thessalonians ii. 4.

Questions and Answers on the Seal of Confession, from Dens' *Theology*. Copied from Dr. Elliott's *Decline and Fall of Romanism*. English Ed. p. 209.

Q. "What is the Seal of Sacramental Confession?"
A. It is the obligation or debt of concealing those things which are known from Sacramental Confession.

Q. Can a case be stated in which it is lawful to break the Sacramental Seal?
A. It cannot be stated, although the life or safety of man or even the ruin of the state should depend upon it; nor can the Supreme Pontiff dispense with it; so that, on that account,

this secret of the Seal is more binding than the obligation of an oath, a vow, or natural secret, &c. and that by the positive will of God.

Q. What therefore ought a Confessor to answer, being interrogated concerning truth, which he has known through Sacramental confession alone?
A. He ought to answer that HE DOES NOT KNOW IT, AND IF NECESSARY, CONFIRM THE SAME BY AN OATH.

Q. It is objected, 'It is in no case lawful to tell a falsehood; but the Confessor would tell a falsehood, because he knows the truth; therefore, &c.'
A. I deny the minor, (that is, that the Confessor would lie) because such Confessor is interrogated as a man, and replies as a man; but now he does not know that truth as a man though he knows it as God, (says St. Thomas, ques. xi. art. 1.) and that sense is naturally inherent in the reply; for when he is interrogated, or replies out of confession, (*extra confessionem*) he is considered as a man.

Q. What if he be directly inquired of the Confessor, whether he knows a particular thing by Sacramental confession?
A. It is replied, in this case he ought to answer nothing; So think Steyaert, and Sylvius. But the interrogation is to be rejected as impious; or he can say absolutely, not in relation to the question, 'I know nothing;' because the word 'I' restricts to knowledge acquired by him as man, (*ad Scientiam humanam*.) In like manner, if a Confessor be cited in judgment that he may give reason for having refused absolution, he ought to make a protestation, that in this matter he does not acknowledge any Superior, but God."

[For the Morning Star.]

MEETING IN FAVOR OF SIVAISM.

On the night of the 13th inst. there was a meeting at the temple of Scanda Coomara Aroomooga Supramanier, situated between the villages of Manepy and Naval; at which about one hundred people were present. The services of the evening were commenced by singing some verses of Tiruvagasam, by Tambier one of the officiating Brahmins of the temple.

He then shewed us the way to appear before the holy places of Siva. First we must wash ourselves; secondly, we must rub ashes in the form of Tripun'arum; Thirdly, we must wear on the head garlands of Ruth-racksham, Fourthly, the head must be bare—nor covered by a turban or handkerchief. Fifthly, when we approach the temple we must prostrate ourselves, so that the eight and five parts of the body may touch the ground.

All who will not perform these ceremonies in the prescribed form, must suffer the pains of hell, where they will be obliged to sit and walk and sleep on pointed needles.

After this, another preacher, not a Brahmin, approaching the bench, proposed, as the subject of his discourse to prove that there is but one God. The substance of his preaching was as follows. Some say that the four elements, earth, air, fire and water are God. Some say that the knowledge of abstruse science is God. (He read several quotations from authors to illustrate these points.) These however are not God. Again if we inquire if Arga is God? In my estimation he is not, but the meanest of all the Gods. Neither is Budha God because he was procreated. But the Christian religion is the meanest of all. The God whom the Christians worship cannot therefore be the true God.

Justice and mercy are prominent attributes of the true God. The God whom the Sivas worship possesses these attributes. He permits the transmigration of souls through several births. Thus men atone for their sins by the sufferings which they undergo. After these successive births he receives them to heaven. In this he shows both his justice and mercy.

But the God of the Christians is not so for according to the Christian scheme, though a man be ever so moral and conduct himself with the greatest propriety, yet if he does not *outwardly repent* and be baptised he cannot get to heaven. Therefore the God whom the Christians worship is not just and merciful. The god of the Sivas is therefore the true God. Thus saying, he finished by singing a Tiruvagasam.

He also gave notice to his audience, that on several succeeding weeks, he would preach upon the attributes of Siva and show that the God of the Christians does not possess such attributes.

[On the foregoing, and other communications relating to the same subject, we shall offer some remarks in future number.]

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