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MEETING OF GRADUATES.

ACCORDING to Public notice, the meeting of Graduates from Batticotta Seminary, was held at Batticotta on the 24th May.—It being Her Majesty's birth day, and therefore a Government holy-day, the Graduates in Government service, being released from their usual engagements, were able to attend. The weather was propitious, and, as might have been expected, there was a large and interesting company convened on the occasion.

The morning meeting was held in the large church, which was nearly filled. There were present most of the Mission families, the Seminary Pupils and Teachers, several Burgher gentlemen, Graduates of the Seminary, and a large promiscuous assemblage of the parents and friends of the pupils.

The exercises of the morning were commenced by the reading of a portion of Scripture and prayer in Tamil by Rev. Mr. Spaulding, followed by an examination of the Junior class in Nannool; examination of the Senior class in natural Philosophy, with an exhibition of the valuable philosophical instruments, belonging to the Institution; the reading of a Tamil composition on—Christian education the only true foundation of prosperity, by J. Bailey, of the Junior class; concluding with a dialogue in Tamil, on the doctrine of the Agamas with reference to the soul.—Great interest was manifested in the exhibition of the philosophical instruments and in the few experiments that were made by the Electrical and Galvanic machines—and also in the recitation of the Dialogue and the reading of the Tamil composition—indeed, the interest of the audience scarcely flagged during the two and a half hours for which the first session was occupied.

The meeting in the afternoon was held in the Seminary school Room. It was supposed only those who could understand English would be present, and that the room would afford ample space for their convenience; but the room was filled to overflowing, and many occupied the side rooms and verandah, observing and hearing through the windows.

The exercises of the afternoon were—1st. An Address to the assembled Graduates by Mr. D. L. Carroll one of the Seminary Teachers.

2d and 3d.—Two Declarations in English by William Curran and Alfred Goldsmith, members of the Junior class.

4th. Oration in English,—on the application of Nat-

tural Philosophy to the arts of life,—by Thomas P. Hunt member of the Senior class.

5th. Oration in English—On the efforts that should be made by educated natives for the advancement of their countrymen—by A. C. Hall, member of the Senior class.

6th. Remarks addressed to the assembled Graduates by Rev. L. Spaulding, in behalf of Mr. Hoisington, who was present, but unable to speak on account of ill-health.

7th. The reading of a Letter addressed to the Faculty of the Seminary, from Graduates of the Institution, residing in the Central province.

8th. Voluntary Addresses by Graduates.—

S. Ambalawan, Esq., Mr. Henry Martyn and Mr. S. Merwin addressed the meeting in English, and Mr. N. Niles and Mr. W. Volk in Tamil.

The number of Graduates present was about 100, being not more than one-fourth of all that have left the Institution. The aspect of so many intelligent natives exchanging fraternal greetings with each other, and gratefully recognizing their obligations to the sources from whence they derived their means of advancement—their united commendation of Christianity as the only spring of true usefulness—the thought that these and others like them, were by a natural process, before many generations have passed, to occupy the posts of influence in the land, and exercise a control over public sentiment, could not but be regarded as most auspicious for the future prospects of the Jaffna people, and highly encouraging to missionaries and others who are laboring for their moral and spiritual renovation. Never have we had so vivid a view of the certain results of a process of Christian education, to ameliorate the condition of heathen and elevate them in the scale of intellectual and moral being as on this occasion.—We here arrangements will be made to have such meetings of the Graduates at stated periods, as we believe they must be fraught with great benefit, not only to themselves, but to the cause of education and Christianity. To gratify those who were not present on the occasion, and to afford the public the means of estimating the value of the thoughts and sentiments to which it gave expression, we devote a large portion of our paper to the publication of the addresses.

The Letter from Graduates in Kandy to the Faculty is a very creditable production, and one on reading cannot help contrasting the narrow, false and grovelling sentiments of minds educated only in heathenism, with the enlarged, liberal and Christian views expressed in this Letter.—This letter is subjoined as an appropriate introduction to the other articles.

Kandy, May 1849.

To the Faculty of the Batticotta Seminary.

DEAR SIRS:

Your Circular letter of the 16th ultimo inviting us with other Graduates of the Seminary at the Institution on Her Majesty's the Queen's birth day, May 24th, received our cordial acquiescence, but located as we are, at a distance of about 200 miles from you, it is a matter of great regret that we are unable to be personally present with you on the day appointed and to participate with you in the pleasures of the occasion. Still by way of mingling our feelings with yours, and for the sake of being remembered by all of you on the important occasion, we send you this letter, which we hope will reach your hands in time.

The importance of the day is obvious to us from the two-fold object of your invitation, and we do most assuredly expect that the business of the day will be conducted in a manner, in the highest degree interesting, not only to the graduates and students of the Seminary, but to all that are assembled on the occasion.

This brings to our recollection, the scenes and events of your youthful days under your care, when we, as brothers of one family, ate and drank at one table, played together under the same cocoanut shades of Batticotta, attended the same School-room, and repaired to the same place of worship—and now, the idea of meeting each other once more with you after the lapse of some long years, is a pleasure sweet in our imagina-

tion, though situated as we are, it is impossible for us to enjoy it in reality.

It is by the privileges of this Seminary that we have been raised in point of civilization, education and religion. It is us, we mean our nation in general, that the Geographers and Historians of the enlightened parts of Europe and America, called Barbarians and semi-barbarians. The generation before us cared very little whether they were known by the whole world as barbarians or savages, or by any name worse than this if there be one. Since the establishment of this Seminary and other schools, the people are greatly improved in their customs and manners, and deserve, we hope, in a few years to come, if not now already, to be ranked in a higher class.

In point of education, physical, intellectual, moral, and religious, we owe our different degrees of growth to your labors. What during our childhood, we had learned to be flat, we learnt here to be round like a ball, and what we then had known as resting fixed on a serpent's head, we were here taught to perceive as moving in great velocity round the sun. The gods that our parents had taught us to worship, we here found out to be mere pieces of wood, stone or metal, and the sacred ashes which our parents had infused into our infant minds to revere and venerate, we discovered here as nothing but burnt cowdung. In short, we could say, with the blind man in the gospel "that whereas we were blind, now we see."

Were it not for this institution some of the young men who are now shining among our countrymen—as so many lights, might have been left to remain in utter ignorance and absolute insignificance. How many men of great natural abilities have been lost to this nation for want of these advantages!

As regards religion, the true, the only true way of salvation has been taught to us and followed by some hundreds. The religious education obtained in this Seminary is not as in Schools of the Heathens or as the lessons inculcated in the Societies lately formed by the principal residents of Wanneponne, &c. where, he that travels fastest only wanders farthest from the right way.

Unto us the Sacred Volume is given, and among us the great miracle "unto the poor the Gospel is preached" is performed—and some of our countrymen, we believe and rejoice, are now saints in glory at the right hand of God.

We give you our heartfelt thanks for the results of your blessed enterprise; your record is on high, and your reward will be there.

To the Principal of the Seminary who is to leave Jaffna shortly, we wish to address individually.

Rev. Sir,—The high esteem that we have had for you since your intimate connection with us as Principal of the Seminary, makes any profession of attachment to you, on our part, altogether superfluous. Your name is dear to us and we shall not forget to hand it down to our descendants. It shall outlive the desolations of time and death. Your labors will be a memorial for you on the earth and in the other world, will meet you with a glorious recompense.—Farewell.

We beg to remain, Dear Sirs,

Your most dutiful servants,
L. LAWTON, Kandy.
J. S. CHRISTMAS, Mannaleeky.
E. NORTMAN, Attalle.
E. ROGERS, Badulla.
L. DIMACK, Mulegamarave.
J. SMITH, Navelloputia.
G. A. STOCKING, Gampola.
J. WIER,
N. S. PRIME, Navelloputia.

ADDRESS OF MR. D. L. CARROLL.

BRETHREN ALUMNI:

It is my first and most pleasing duty to bid you welcome to this spot in the name of our venerated Alma Mater. In her name, I bid you welcome to her quiet seats, to the shades of her cocoas, to the sound of her bell, and the fellowship of her literary festival.

More than 25 years have rolled away since our Seminary was commenced. Twenty-five years! The stream of time moves on very rapidly. He that was at the commencement of our Institution no taller than this chair, is now a man with grey-hairs upon him, and with his children grown up around him. The whole number of graduates of the Seminary during this period is more than 400, and they are scattered in all parts of the island

and on the continent. The range of their dispersion is daily increasing. The extreme points to which they are scattered are Singapore on the one hand, and Mauritius on the other.

While you have come here to show your continued attachment to your Alma Mater, there are some whose hearts are also with us but who are detained by business or prevented by distance from joining us on this occasion. Some are also gone where no calls of ours could reach them.

I need not tell you, brethren, that our Seminary is one of the results of missionary operations. The everlasting Gospel preached by the Angel flying in the midst of the heavens, lies at the foundation;—it is the Corner-stone of our Institution. It is as a little spring opened in the midst of an arid and burning desert. It is not the splendid Universities and Colleges of Europe and America, a river flowing down from crowned heads and Abundance's Summits. Its waters do not issue from the ample revenues of the British Government nor from the lustre of rubies and pearls, and the fragrance of cinnamon groves of our Island. Its waters are the sweat of those Christians whose feet are opposite to ours. The intellectual and moral aspect of our Province at the arrival of the missionaries here might be compared to the withered and lamentable state of Indra's Garden, when, as the fable represents, the heavens were shut up, and the river Ganges was kept in a cup of Agastya. But by the perching of the divine Dove (and not the crow of the fable) on the hearts of Christians, the waters of benevolence have covered the province and fertilized it.

You know the state, the quantity and quality of indigenous education when the missionaries came here. The course of studies then pursued in a purely Tamil School was very limited. Generally a Tamil youth completed his course of studies when he read through Negandu or Tamil vocabulary. "He has read through the 12 sections of Negandu," was then a familiar expression to denote the educated. In all the province, there were found no more than two or three that had some smattering of the Tamil Grammar. These smatterers were so zealous of their name in this respect that when a copy of Nannool was bought at Nellore for the Seminary, it was through their agency interpolated and mutilated. The Mathematicians of those days were the Nāddottio chitties who could by rote repeat some of the Arithmetical Tables. The Astronomers were mere Calendar makers, whose knowledge of the heavens was no better than that of parrots in languages. The system of discipline practised in the native schools was altogether irrational, and we might characterize it as a reign of terror. How cruel it is to hang a boy by his hands to a hoop, daubing his eyes with ground chillies or applying nettles to his body, and whip him until he bleeds. The impression is still vivid in my mind how a classmate of mine at Manipal, under the agony of this treatment fell to the ground and had his arm fractured. The master was always armed with a cane, as though it was indispensable to his function. It was not uncommon with the boys to revenge upon their master by strewing prickles and thorns under his mat, and when the effect was seen in the contortions of the discomfited master the whole school was convulsed with laughter. This iron handed system of discipline has not entirely disappeared from the land, and every friend of education must feel an abhorrence of such cruelties.

I will not tax your attention with any more instances than one, to show you the great improvements effected in this country by Missionary efforts. I will refer you to the evils which the professors of the magic art formerly brought on the land. The imaginations of the multitude were filled with ghosts and goblins,

and every one was trembling at the sight of the diabolical professors. Now this mischievous art has been driven off into the eastern jungles, as some have remarked, by the printed papers which the missionaries have scattered in the country. The deeds of darkness have been dispersed by the light of truth.

If I had time, I would refer you to the barbarous notion of securing by medicines, the favor and friendship of others, especially females and men of authority, and the lives that have been sacrificed to this barbarity. I might easily extend the enumeration to many other evils which have partially or totally disappeared from the land. But the facts here referred to are quite sufficient.

I should not be understood by my brethren as calumniating India and plucking her laurels from her brow. I have here given you some of the evils or defects that existed in the province at the arrival of the missionaries. As you have heard in the morning, the Pandian era of Tamil literature has gone by. The Astronomers and Pundits who adorned the city of 1000 gates, are forgotten. The melodious verses of Kālitāsa are no more heard in the north, and the court of Vikramāditya and his nine gems have fallen into oblivion. The Mathematical labors of Pāskārāchāriar are unnoticed, and the hair splitting Logic of the Schools and their Anathemas against each other are silenced. India has lost her rank among nations. She is lying in dust and servitude. Why? In idolatry there is no tendency to amelioration. It is in Christianity and Christian education alone that we find a restorative and ameliorative energy. This is a fact well worth the attention of every Alumnus here. Unless the sciences and literature of the Hindus be recast in European moulds, and India rise to the glorious liberty of the gospel, by casting off the shackles of superstition and idolatry, there is no hope of her recovery. Will not the young men of Jaffna, who are the average number of the educated is less than that of England—will not these collaborate their influence to give a Christian character to the public sentiment? Will not these feel the importance of imparting the same benefits which they have so freely received. When we are in possession of Bacon, who introduced the new method, and Newton who weighed the world and decomposed the sun-beam, our obligations to India become most binding on us. The stability of our Institution which has been the chief instrument of enlightening the land, will depend upon the support which the native educated community will give to it. When another quarter of a century is past foreign support may be entirely withdrawn from us. Will then the veil of darkness be again drawn over our native land? Will Jaffna retrograde to its former depth of superstition and ignorance? While we are thankful to our benevolent Instructors, let us also imitate their spirit and follow their example. They have sacrificed even their lives for our good. One of our * Instructors is slumbering under the soil of southern India, while another reposes beneath the billows of the ocean. Here is our late † Principal for whose indefatigable labor and ability our Institution owes much of its greatness, and whose name is ever dear to the educated native community of this land—here is he,—worn out with the cares of the Seminary and on the eve of departing to his native land. It would be the height of ingratitude, if we, his pupils, did not express our thanks on this public occasion for the inestimable benefits which he has conferred upon us. You know his heart has been thoroughly devoted to the Seminary, while his intellect has shone in every department of science; his piety has been exemplary, and his manners have been inviting and fatherlike towards his pupils. He has made himself thoroughly familiar with the manners and customs of the Hindus,—he has descended into the depths of their sciences. Mythology and Philosophy. The Philosophical and Astronomical instruments which you have seen to-day, have been secured to us by his individual exertions. Time will not allow me to speak of all the results of his labors during the 15 years he has been connected with this Institution. I will only add that his name will ever be dearly associated with our Institution and he will be remembered by all Jaffna as their common benefactor.

In the name of the Alumni I will assure him of their best wishes for his health, prosperity and usefulness.

ORATION

ON THE APPLICATION OF NATURAL PHILOSOPHY TO THE ARTS OF LIFE.

[By Thomas P. HUNT, Member of the Senior Class.]

Whatever has a practical utility is worthy of being brought before the public; that which would tend towards ameliorating the condition of a nation or community, demands the attention of the learned, the patronage of the great, and the serious consideration of all. Such, I humbly hope, is the present subject,—namely:—The Application of Natural Philosophy to the Arts of Life. By handling a thing, to be sure, with a pair of unclean tongs, a man soils or pollutes it. But if it be a piece of metal to be presented to the furnace, none ever charges the handler. In like manner, though my subject be treated in a manner that deforms it yet I expect your forbearance, on the ground of its being intended for your consideration and improvement.

The arts of life are either *chemical* or *mechanical*, involving either a change of *constitution* or a change of *place and figure*. In almost all our operations of mechanical art it is found necessary to call in the aid of some instruments for the convenient application of force;—When the instruments thus made use of are simple,—as the adze, chisel, &c. they take the name of *tools*; when complicated as the spinning machine, they receive the appellation of *machines*; and if the latter act with great power as the steam engine, they are called *engines*. To the construction, regulation and management of these, the science of Natural Philosophy lends its particular aid—by revealing the wonderful properties of the mechanical powers—the lever, the wheel and the axle, the pulley, the inclined plane, the wedge and the screw; by explaining the principles on which the pressure and equilibrium of fluids depend, by bringing to view the nature and properties of atmosphere, by unfolding the phenomena and the laws of sound and vision and by acquainting us with the actions of the mysterious agents, Electricity, Magnetism and Galvanism. The worth of machinery and the contrivance of the original artist consist in the combination of the mechanical powers and the advantages taken of the known properties of water, air, electricity, &c.

Various and striking are the advantages of machinery constructed on the principles of Natural Philosophy. 1st. By the aid of machinery a man is enabled to apply his power to much better purpose. Thus a man can draw a greater quantity of water by exerting his force on the lever of a suction or forcing pump than by pulling upon the basket and rope, stooping over the well.—2d. By means of machinery a man is able to exert his whole force when he could without it exert only a part of it. To turn a spindle in spinning does not require one-fiftieth part of the force a man can exert; but through the medium of suitable machinery one may be made to turn fifty spin-

* Rev. S. G. Whittlesey.

† Rev. R. Wyman.

‡ Rev. H. B. Houghton.

dies at once.—3d. With machinery a man could accomplish what he could not attempt without it. By turning the handle of a crane (an instrument of common use in England to raise heavy weights) a man is enabled to raise a huge stone in masonry on which he could make no impression without its intervention.

Thus though the muscular energy of man is weak and insufficient, yet many things may be accomplished by suitable machinery. The more his intellect works in contriving machinery, the more will he accomplish by his physical strength.

More than this, it is not necessary that man himself should move the machinery. The power of the ox and the horse four or five times as great as his, is also under his control even as the mechanism itself. Natural Philosophy teaches that if man makes proper contrivances he may advantageously employ the strength of these animals, not only to have them work in farming, draught and burden, but in oil-presses, mills, &c. &c. Wisely contrived oil-presses moved by them would take up the labor of several tens of persons, lessen the price of that useful commodity, enable even the poor to purchase it and thus increase the public good. Animals are subject to fatigue as man and should not be forced to do what they could not, nor be employed where other agents may be applied.

Natural Philosophy farther instructs man that he may call into his purpose the gigantic strength of inanimate nature as that of the untiring wind, water, and wonder working Steam. It is true that our small island of Jaffna has not been blessed with any stream or water-fall as happy England or America. But it has wind and steam equally powerful if not more. Is not here, a settled powerful wind during one-fourth of the year which if invited to blow on the sails of a wind-mill would without refusal pound your rice or grind your meal sufficient to support you throughout the year? The work of how many hundred of females, reflect, will, such a machine of moderate power, accomplish during a single day? In how many domestic duties of a less laborious nature, may so many of them be employed? Could not rice and meal, the articles of much use, be procured at a smaller expence?

Steam is another moving force of great power. That, says Dr. Olmstead "is the most manageable of all the forces entrusted to man." It is his sole prerogative to develop and direct this power; and so pleased is it that it is ever ready to perform for them the humblest or the mightiest of his works. Steam, affirms another of no less credit "is adapted to turn all kinds of machinery, and may be employed in every imaginable situation where fuel and water exist." It is ascertained by correct estimation, that the steam power now employed in England and other places, is equal to that of 1,600,000 horses or 8,000,000 of men; that is equal to the combined force exerted by forty times as many men as are in the whole Province of Jaffna. Amazingly great! O, should Jaffna be as it is, with such power under control at a less cost here than in England or America! at a less cost I say, because fuel is more plentiful here than there, what a happy island will it be, with all its natural gifts, the richness of its soil, and the fruitfulness of its trees, if it should possess perfection in the art that has made the naturally rocky and barren land of New England, the abode of a prosperous nation.

It is strange to see that none among all these learned gentlemen, knowing the strength of this power and the advantages of bringing it into operation, has ever thought of calling at least for a steam engine from England or America. Would it not contribute to their personal, relative and national good? What then will earth buried gold bring them? Will it far spread their name? Will it bring them

the interest and benefit which such an engine would carry with it? Perhaps some of them may ask what will it achieve? Here are no rail-roads nor facilities of establishing silk, cotton, cloth-making, manufactories. Why then should a steam engine be obtained? Why Sirs, there are plenty of purposes to be accomplished even besides these. As civilization advances, it requires a great expenditure of boards;—roofs may be more beautifully and lastingly covered with planks than with ola or tiles; ship-building is increasing. What if you obtain a steam engine and set it to saw boards in the Northern Province of Ceylon, as Poonareen, Carachey, &c. There, are various kinds of durable, valuable and shining woods as ebony iron-wood, satin-wood, &c. in profusion. There, the superintending men employed may have the free use, without price and without money of the strong and delicious flesh of the hare, the deer, and the hog that are found in abundance, and destroy the elephants, the tiger, the bear, and the jackal that are continually, the few farmers and their cattle troubling. It would not be out of place to add that they are in their lonely place as a handful of water in a heap of sand ready to disappear, and as they are ignorant of the ways of destroying these their foes, they look with longing eyes to see an obliging benevolent hand coming to their relief. The expediency and manifold benefits both direct and indirect of the introduction of steam engines in such a place are too numerous to be mentioned in the few minutes allotted. It is by similar devices that in America where boards are required for a great variety of purposes a square foot of Pine board is worth a pice. It is by the construction of machinery and the employment of superior powers that that comparatively little island, England, manufactures goods cheaper than the most populous countries in the world, builds so many ships and steamers of enormous size and sends them with her manufactures to all the world and exchanges for them the gold and silver of Peru, diamonds and rubies of India, cinnamon and pearls of Ceylon and the spices of the Asiatic and Pacific isles.

Seeing these things in full light as in the mid-day, do you gentlemen deem it proper to leave Jaffna in the same condition in which she was at your first entrance? Will you do it while you possess so much resources in hand and ability in mind? If so how shall your names, however great they may be at present, be known to future generations? What shall bring your names to their recollection and make them venerable in their esteem? Your time, honored Gentlemen, has been the great era of the introduction of Christianity, the downfall of heathenism, the dawn of the sciences, the diffusion of knowledge among the people, and the establishment of this venerated Institution—the Batticotta Seminary. Why could it not as well be the era of the application of the sciences to the arts in this land as the result of the foregoing. The honor of all the first mentioned blessings would belong to the ever respected foreigners, the Missionaries and the Government. But that of the latter may be yours. If your intellects are sharpened by the hone of the Gospel and the sciences, why are they concealed. Why are they not used wisely and ably for better purposes? Do you object that though the introduction of machinery may do good and lessen greatly manual labor and increase much the national good, yet the introduction itself is not without requiring its expence and toil? I answer, here is iron—in its absence, there can be no agriculture, architecture, navigation, or any manufacture. However plentiful it is in the earth, yet it should be dug out of the earth. Because it could not be procured without labor, would it be wise to

abandon such an article and cut down trees with sharp pieces of stone as was once practiced by some barbarous people? Who is wiser,—one who gives nothing and receives nothing or one who gives something to receive plenty? One who sows a bushel and reaps a hundred, or one who eats nothing to gather nothing? True, it may cost money, and may cost labor, but it will richly compensate for both. And also if you but take the lead in this laudable enterprize, your emulor countrymen will never stand back in the accomplishment of your high purpose. If these profound philosophers, these learned noble men, and the other educated gentlemen, begin the work who will begin. Ere you bid your final adieu to the land of your nat, or you will have ample proof of the benefits of your undertaking, enjoy the happiness of reflecting that you have been the means of such blessing on your nation, and would contemplate with heart-stirring gladness the future when your descendants shall bless Heaven for having given them such Ancestors. Be assured that you yourselves will receive ten-fold for all you expend. We turn now over your enterprize of Home Mission Associations where you have discovered your noble idea of promoting the welfare of your beloved country, when I peruse with great pleasure the interesting pieces on Industry in the Jaffna Periodical, I have reason to entertain a hope that it will not be long before the country enjoy the thousand benefits of machinery and other applications of the sciences to the arts.

ORATION

ON THE EFFORTS THAT SHOULD BE MADE TO ADVANCE THE NATIVES OF CEYLON.

[By Mr. A. C. HALL, member of the Senior Class.]

I beg leave to turn your attention for a few minutes to a subject which has a direct bearing upon the duty of every individual as a member of Society in Ceylon. I feel unable to do justice to the subject and yet hoping that you will be generous enough to pardon my defects I have gladly undertaken the task. The subject is, what are the efforts we should make to advance the progress of the natives of this Island. When we look around us we see men advancing in a degree both in civilization and spiritual improvement. Many are rejecting the false doctrines contained in their Philosophy and Mythology, seeing that there is nothing valuable in them. The superstitious fear and dread attending the occurrence of the eclipses and the changes of the situations of different planets are being swept away from their minds. They see the absurdity of the fictitious fabrics which have proceeded from the fanciful brains of the deceitful poets.

Many of the important situations which were, previous to the arrival of the Missionaries here, filled by foreigners, are now in the hand of the native Tamilians. When we see all these improvements we cannot but be glad; but on the other hand, we should regret that we have not done what we ought to do. If diseases are to be abolished, it will be owing to the researches of the scientific Physician in discovering certain antidotes against every disorder and to the practice of temperance, meekness, equanimity of mind and every other means of preserving the vigor of the animal frame. If the earth should produce its vegetable treasure in abundance and that with little labor, it must be accomplished by the scientific researches of the agricultural Chemist, and the improvements of the instruments by which its operations are conducted by ingenious students of Mechanics. Accordingly it is a duty incumbent upon every one of you who have studied Natural Philosophy and Chemistry and who know the rules and principles laid down in them to adopt means for the construction of Engines and other instruments and thus to facilitate the labor and toil

of your fellow-men. Why then have you not yet commenced to perform this important duty? Are your mental faculties less powerful than those of Europeans and others who have contrived the fire engine, the steam engine, the telescope, the watch, the water and air pumps, the cloth manufacturing machinery, the printing press, the rail roads, &c. How many facilities might have been furnished to this island if you would reduce your knowledge to practice. It is worth while to consider what makes us to stand back while foreigners come forward to render us their assistance without binding either their health or their nearest and dearest relations. It seems in the first place that there is a morbid exercise of selfishness in every educated gentleman of Jaffna that prompts him to mind his own present ease and comfort. A man will never make any really good effort for the temporal and eternal welfare of others as long as his heart is the seat of selfishness. This springs up in various forms as those of avarice, ambition, &c. and in every case makes the possessor miserable and incapable of high pleasure in the noble acts of benevolence, justice and patriotism. The native mind is so degenerated as to forbid him from communicating to others any valuable thing which he knows. Here is a physician (say for example) who knows an effectual cure for the poison of the serpent. He wishes that that should be known to none, fears the virtue of it will be lost in case it is not kept a secret, attributes it to the power of charms, or says perhaps that he is not willing to make known his discovery for the benefit of others. *It is owing to this, undoubtedly, that many a healing medicine, and much useful knowledge and practical art are lost—lost irrecoverably in India. It appears in the 2d place that we have not such a philanthropic spirit as the Europeans or Americans have. In order to show how advantageous it is to the public to cherish a philanthropic spirit I shall point out some of the most prominent philanthropic characters with a brief notice of what was done by them

The names of Alfred, Penn, Clarkson, Howard and many others are familiar to every one who is in the least acquainted with the annals of benevolence. The exertions which some of these individuals have made in the cause of liberty, in promoting the education of the young, in alleviating the distress of the poor, in meliorating the condition of prisoners and in counteracting the abominable practice of trafficking in slaves, should be acknowledged as so many blessings conferred upon mankind, and will doubtless be held in everlasting remembrance. Cut down then the noxious tree of selfishness, the pleasant one of patriotism will commence to thrive in its place. This induces a man to do what he can for his kindred for his neighborhood and country. Among the many important efforts he should make, the following may be reckoned. 1st.—*Encouragement of Godliness.* This says the Apostle Paul, is profitable unto all things. A man who knows and fulfils his great and binding duty to his benevolent Creator, will, without doubt, understand and fulfill his duty to his fellow-men. A nation, the individuals of which do perform their respective duty to God and man, is the happiest and the only one really prosperous among nations. Therefore if you desire to advance your country in the scale of nations, plead the cause of God first. 2dly.—*Encouragement of honesty and faithfulness.* The want of this is one of the deficiencies in this naturally favored island of Ceylon. How happy an island would Jaffna be if the greater part of its inhabitants were persons whom you could trust with a considerable sum of money without any kind of security. To how great an extent would merchants have been benefited if they were so honest as to

dispose of their articles at their own single valuation. Certainly this is one deficiency that deforms the noble race of Hindoos. Encourage this both by precept and example, and you will do much towards securing the advantages that would result from the transactions of business, by companies, associations or societies; for this principle of honesty is the main support of all such combinations. 3dly.—*Encouragement of learning and learned men.* As you yourselves have been in such situations as have shown you the need of it, I need not say any thing more than that many of the important discoveries, and high advancement in sciences and literature would not have been made had it not been for this support.

Columbus, if not encouraged by Ferdinand and Isabella of Spain, who furnished him with expenditures for his voyage would not at all have attempted to find out the long undiscovered country of America. Who can tell whether the ancient Hindoo poets and astronomers of India would have become celebrated in learning without being patronized by the Pandias and other kings of that age. It should be borne in mind that when many need such support the best way is not that each should be left to support himself but all should mutually support each other. The spontaneous plant of envy should not be permitted to grow, from the consideration that it is contrary to the revealed will of God, detrimental to the known happiness of the individual and pernicious to the prosperity of a nation. 4thly.—*Encouragement of industry.* This is the vigorous exercise of those faculties which the Providence of God has put into our hands. It is not only the source of prosperity and wealth, but it is also one of the principal fountains of happiness. No one though he may be sufficiently rich has any right to be idle. There is a great temptation for persons of wealth in Jaffna to look with dishonor at all manual labor and almost entirely abandon all bodily exertions and become as the privileged class of drones in the beehive. Time is to them a burden every moment they are left without being engaged in the gratification of some of their animal appetites. Their money is as idle as they themselves, either put out on high usury or given for the purchase of landed property. They do not know that industry is health, wealth and happiness, nor do they understand that the circulation of money connected with it is the best means of increasing the wealth of an individual as well as of a nation.

Why are they not informed that it is by the industry of the wealthy inhabitants of England that new plantations of cotton, wheat, sugarcane and other commodities are continually forming in these colonies and new manufactories are frequently springing up at home; barren and rocky lands and thorny jungles, the haunts of wild animals, being converted in a few years into fertile soils that repay more than sufficient for all that has been expended. It is likewise the industry of her rich inhabitants that brings to her life-restoring drugs found in the distant parts of the earth and all the useful metals and valuable gums found in foreign mines and mountains. If the learned part of the community of this island were resolved to induce the ignorant to industry by opening new fields of activity, will they not be profited? Permit me to add that it is one of the principal duties of man, as a social being, to do good by example, by encouragement of whatever is commendable and by influence.

If securing the comforts and happiness of individuals be considered so important as to be never neglected by any man it is perfectly conclusive that the prosperity of a nation will be deemed by every man of wisdom as worthy of all efforts to obtain. The more a man grows in true wisdom the more he will see this truth and the more will he feel it his duty. In pro-

portion to these will be his efforts towards it. If a man engages in it, he will see that it is a pleasing duty in which angels delight—a duty that contributes to his happiness as much as it does to that of others, he would soon find the fruits of his labors, enjoy the benefits purchased by them, and would never have a time to repent but ever to rejoice that he has put his talents in the bank for interest in accordance to his Lord's will. He, not the covetous, will be happy in time, and happy in eternity.

ADDRESS OF MR. HENRY MARTYN.

It is a pleasing circumstance that we the former graduates of the Seminary have had the honor of being invited to attend to-day, and I cannot describe in words the amount of gratification afforded us by the exercises which we have had the pleasure of witnessing; and which struck me materially during the examination. I shall mention them here.

1. *Education is progressing and its progress makes rapid strides in Jaffna.*—It has been already rehearsed to-day that more than a quarter of a century has elapsed since this Institution was founded, and that it has sent out to the various parts of this Island and the continent about 400 young men, educated and graduated, and the Seminary still continues its full vigour to fit men for offices of trust and usefulness, and as education advances, the light of the gospel and the knowledge of truth go hand in hand shedding forth their benign usefulness and dispelling darkness and superstition as they proceed.

2. *A work is going on here*—a glorious and a noble work, one for which the lives of those Missionaries and their wives are sacrificed and for which thousands of dollars are yearly spent by the churches in America. Is this work then to prove abortive, the labor and toils of these devoted men become unsuccessful, and the thousands of dollars spent go in vain? I say no; be the case however it may with a majority, there is at least a sure hope of a few who may be saved from everlasting damnation. In the light of this truth and conviction, can any be here discouraged in the prosecution of this work? Dont they find at least all that satisfaction that the Bible warrants? What will a man give in exchange for his own soul? Can the whole world purchase the salvation of a single soul?

I beg to turn your attention to another subject.—It is a painful fact, often remarked upon by Europeans, too true to be denied, that natives have little or no character. I do not here mean their moral character (which is doubtless completely a wreck) but I mean their literary character. Boys are known to have pursued their studies when in school admirably well, but after they are graduated they lay aside all their books and lead a dull life, others perhaps push on their studies till they find some employment or till they are settled in life, and then they make a pause of every pursuit of a literary nature. This subject whose paramount importance is obvious to every one, is one on which I need not dwell. It is very often found a matter of fact that natives after they have arrived at a certain stage do not move further, they do not extend their enquiries, push on their discoveries, further their informations; they do not read books, News papers, or other Periodicals. Exercise is necessary to the vigorous growth of the mind without which it becomes feeble and languid. Use and exercise increase the worth of a thing but the want of them causes a waste; hence it is said, it is better to wear out by use than to waste out by rust. The general principle found to exist in other things may be applied to this, and every boy in the Seminary knows that if the key which he constantly uses be put by for 3 or 4 days he will find it covered with a coat of rust but in the state of its

constant use, he will find it so clean that if wrapped about in a clean cloth, it will never soil it. I know one who formerly studied here in the first class and went through the higher parts of Astronomy, and whom, when I was a boy here, I used to go to, to study Trigonometry. He has since completely given up his studies so that if one were to speak to him in English he cannot understand a word of it except perhaps good morning and good evening. Such is the effect of a total neglect of study and improvement. We have heard to day in the previous addresses that the time is come when the educated portion of natives should now turn their attention to inventions of machinery of various kinds, as water or windmills, for accomplishing objects which at present require great labor and expense. How is this to be effected if those that leave the Seminary are to give up acquiring suitable information by reading and exercising their knowledge of philosophic principles, and turning them to practical purposes of the kind referred to. If any one intends to accomplish great things, he must always study and improve his store of knowledge.

As the time is far gone, I beg to retire from occupying your attention any longer.

ADDRESS OF MR. NATHANIEL NILES.

[A Translation.]

DEAR FRIENDS:

I had no notion, that I would have the privilege of giving you an address on any particular topic on this occasion. But as Mr. Spaulding wishes me to make some remarks I will say a few things though as I am not expert in the use of English as are some of my friends here. I will say them in my native language. It is a pleasant thing, after several years absence that the parents, brothers, and sisters of the same family, come together and see each others faces and even have a feast among themselves.

It seems that you have come together on this occasion on a visit to your mother. Is she become old? weak? feeble? She is not old. She is still young, and beautiful, and brings up many many children. Her sons are thriving well. You have had proof of this today before your eyes. The young men that were examined this day are her sons. This Seminary, this Institution is their mother. In her behalf, I have a verse from the Bible—(Esther iv. 13.) "Think not with thyself that thou shalt escape in the king's house more than all the Jews, and who knoweth whether thou art come to the kingdom for such a time as this?" I wish to remind you that your help as men educated and civilized and Christianized is required for the cause of Christ.

1st. You are required to help yourselves. Look at the motives of your benefactors in America in sending their money and missionaries for educating you. The main object was my friends that your souls may be saved and go to heaven; and not merely to have you become learned, rich and influential. If your precious souls shall go to hell and be tormented there, what will be the gain of your education?

2dly. Your help is required for the salvation of your benighted, bigoted heathen friends. You said while you were pupils in the Seminary that when you should become men of influence that you would imbibe the doctrine of the Bible and teach your countrymen. Is it the case now with you friends? Are you the men that are kind to the poor and oppressed, the widows, and do you help them in their distresses? Do those people say, the educated head men of this generation are kind, doing justice more than those who lived before this Christian Era?

3dly. Your help is wanted for the churches of Christ in this land. As Haman intended

to take revenge upon Mordecai and all the Jews, because, Mordecai bowed not, nor did him reverence, so the Tamulians and Roman Catholics are in a rage, because the Protestants do not prostrate themselves to their idols and observe their ceremonies. O my friends we are straitened. The Gospel among this people has not yet taken firm root. We are in prison as Joseph, and I say unto you in the language of Joseph: "Think on me when it shall be well with thee and show kindness, I pray thee unto me and make mention of me unto Pharaoh, and bring me out of this house."

Go to that king of kings and Lord of Lords—Jesus Christ, for a blessing for ourselves and for your friends and for the churches of Christ in this land.

4thly. We need your help in breaking down the foolish customs and superstitious notions of the heathen. Some of the Graduates from the Seminary, are, I hear, men of superstitious notions till this day. What, my friends, after you have been taught in the principles of Geography, Astronomy and Theology, are you afraid of Mercury, Venus, Mars, Jupiter, Saturn, Comets, and Lizards? Will the souls of men that are departed haunt you? Can they have any influence over you? Has not God power enough to preserve or to destroy your lives? Is not God a God of power above all learned and scientific men? What is the knowledge of these professors in this Seminary compared with the knowledge and wisdom of God?

5thly. Consider what our missionaries who are connected with the Seminary have done for you. There should be a closer union between you and your teachers. A number of them have spent their lives for your education and improvement. I wish to enumerate them on this occasion: Messrs. Poor, Hoisington, Ward, Cope, Wyman, Whittelsey, Hastings, and Mills, besides the help of the other missionaries in this land. You are sometimes far from their reach, some of you have no delight in coming and seeing them. I know some of you were keeping back yourselves from seeing Mr. Poor's face. But you could not have been afraid of his spectacles! The raising of his spectacles from his nose to his forehead did not show an unpleasant look, but a look of anxiety, pleasure, and surprise. The managers of the Seminary do mean to take an interest in all your prosperities in this world, and especially in the care for your souls.

I have nothing to say on this occasion to the brethren who are immediately connected with the American missionary circle except the verse that is mentioned about the prodigal. Luke xv. 31, 32. "And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad, for thy brother was dead and is alive again, and was lost and is found." Oh what a pleasant occasion is this! Let us come together in this way from year to year, if the Lord permit, to look upon the face of our mother, and rejoice in the accessions to her family and pay our respects to her servants our venerated Instructors—and may God bless us all.

ADDRESS OF MR. WISEBURN VOLK.

[A brief abstract of the Tamil Address.]

Ignorance is prevailing over those places where there is no Bible.—Spain, France, and Italy have shown what will be the aspect of enlightened countries if the Bible be rejected.

The intellectual attainments of Christian and heathen nations have given us ample scope to judge of the existing difference between them and to ascribe causes for them.

Somewhat educated young men in these days have undertaken to refine a little the sentiments of Tamil Agama, and preach to Sivans, denouncing the old Purana as useless to salvation. These new Agama preachers

are from among those that have a little knowledge of the Bible doctrines and not from among the Brahmin Gooroos who are the legitimate Gooroos of the Tamil people. Hence the knowledge of the Bible among the lower orders gives them a sort of influence among the people.

ADDRESS OF S. AMBALAVANAN, Esq.

MY DEAR FRIENDS:

I have great pleasure in meeting my old fellow students and teachers on this occasion.

It gave me also great pleasure to attend the examination at the church this morning, and thus have an opportunity to witness the progress of the Pupils, and to see the advantages which they have for acquiring that knowledge which will be of so much benefit to them as individuals, and the diffusion of which will be of so much advantage to this country.

When we who were pupils long ago, look back to the state of this Province then, and compare it with what it is at present, we see a great change,—we are witnesses of this change. In those times no native of the country could stand in the position in which many of us stand. I understand even the civilians said "what is the use of teaching these people English?" We see the use, we ourselves have enjoyed it, and we must be grateful first to God and then to those who have labored for our good. Again look at the advantage to the country. Before the missionaries came to this country, the people could not even construct a common cart, now how many carts are there?

There is no time to say all I should like concerning these things, neither is it necessary.

You know it all and you understand it all and I may say for all of us that we are grateful.

As I had no expectation of speaking on this occasion I will not add more but express the hope that we may be permitted to enjoy other meetings as pleasant as this.

ADDRESS OF MR. S. MERWIN.

MY DEAR FRIENDS:

This is one of the happiest days I have ever experienced in my life, because it has afforded me the opportunity of meeting my late schoolmates and other friends, in the presence of our respected Instructor the Rev. Mr. Hoisington and other missionary benefactors; the more particularly so, because we have met each other after a long separation—with some 20 years, with some 10 years, and with others 5 years. It is now about 10 years since I left the Seminary, and during this interval, I have had the pleasure of meeting, either casually or purposely, almost all of my friends now present; but the satisfaction of this one day's meeting exceeds the aggregate amount of pleasure I have derived from all former meetings. My fellow graduates must, I am sure, sympathize with these feelings.

On the other hand, our satisfaction, I regret to remark, is in some degree counterbalanced by the sorrowful circumstances of our beloved Instructor, whose impaired health renders it necessary for him to leave this Island again for his native country. Any thing that I could say in expression of my esteem for his character or of my feelings of gratitude for his labour with respect to my education, &c. will be considered by those of my friends who were under his own immediate tuition, as superfluous and unnecessary. Still as there are several in the assembly who graduated before he took charge of the Seminary, I think I may with propriety make a few observations on this subject.

In the year 1833, Mr. Hoisington together with some other Missionaries arrived from America; and a few years after (I believe in

து நன்கு கவனஞானங்களுமீ யிறங்க இடமும் கா லும் எங்கே? இவ்வண்ணி பாஷைகளினும் உள்ளவையி னுங்களை அவற்றின் அளவு குறை ம் முதலியவற்றை அறவிட்டுப் பாருங்கள். அ சத்தியத் தோல்கார்பியம் முதலிய இலக்கணங் களை அளவு குறிப்புகளாகக்கொண்டு பாருங்கள். கோதிகாந்திரங்கள், சித்தாந்தசிகரோமணி, ஆரியசி த்தாந்தம் முதலிய நூல்களிலே துளக்கற்றும்மகிமை பெற்று விளங்கிவை தசுரதன், சிற்றாமன், முதலிய ம காராசாக்கள் அரசாண்டகாலமும் பாஸ்கராசாரி யாராதிமாவிலேயுள்ள ஞானகுட்சங்களை வளர்த்த காலத்தைக்காண்பதொருவாலம் இன்னுமுண்டா? வேதாந்தம் சித்தாந்தம் முதலிய யுத்தி ருட்படுத்தச் ச்ஞம். லோகாந்தர நியாயவாதம் முதலிய பேதபோ தவாதங்களும் இப்போதுதெற்கே? பரட்சைபட்ச குட்சங்களைவிடாமல் இப்போதுது மாண்டனவா? இப்படியும் உலகசரித்திரத்தை நாம் ஆராய்கிறபா ர்த்துவிட்டது மெய்ச்சமயமும் சத்திய ஆத்மபோத மும் இல்லாதவர்களாகிய சாதியாவெவரும் தமக்கு ள்ளே கோழிகொம்புதேடு போழுகுதலிட்டுப் பார்ங் தனவாகிய அறிவுமெய்திதிகள் அனைத்தும் மாண்ட மந்தங்களைத்தெ மன்போலாய்க் காணாதரத்தில் குறைந்து கூரியகாந்தி சன்னதியிற்சலம்போல வற ந்தபோயினவென்று காண்கிறோம். ஆதலால், அறிவு விருத்தியாகவது கமது நோக்கமெனின் மேற் சொல்லிய பல்வல சாதிக்காரரும் தமக்குள்ள அறிவை மழுக்கிக்கொள்வதற்கானவைகளைச் செய்த துபோலவே நாமுக்கு செய்யாதிருப்போமாக. விபரீ தாசாரங்களைக் கற்பிக்கும்மெங்கள் சாத்திரங்கள் என் லிட்டெறிவோம் வாரங்கள். சுதனங்கனில் என் கண்களை. கெவுளிகளில் என்னகொண்டீர். பல்லிப் பழக்கினதென்று உங்கள் அரிய போய் மு யற்சிகளை ஏன் கைவிடுகிறீர். சகாதேவன் கட னையிலே நூதனத்தோற்றுகிறார்? ஏன் கெடுகிறீர். நாடகோன்செவிதான நிலைகள் உங்களுக்கென்? கோஷ லிவிந்திசெய்யவேன்று பிராமணர் குருக்க ணைக்கொண்டு வருவதென்ன? இவைபோல்வன வைய எங்கெரிநுயல்வகலிலே அந்தகாரத்தைப் பிறப்பிப்பதற்கான செயல்களைவந்தையாக தள்ளு வோம் வாரங்கள் இங்கிலீசுப்பாஷையிலே வாசி த்துமென்றுநாணாமிய அடிவந்துத்தப்பாதுனுபோ கம்பண்ணுகிறவர்களாகியவரும் அவைவரும் இடுவன பற்றுகிறிருப்போமாக—இதன் நடைக்கே சுற்றிநிற்ப் பதாக. இப்படி யான கமது முயற்சியைக் கடவுள் துணைக்கொள்வாராக.

அச்சடிவத்தையில் அதிவருணகோண்டு எச்சமயத்தவர் இருவாயகற்றி நீச்சமயப்பொருளை நிறைவாய்வினக்கும் அச்சித்யவதார ரகைகொண்டனம்.

வட்டுக்கோட்டையிற் கல்லூரியில் முன்படித்து ப்போம் அரசாட்சிக்காரரிடம் உத்தியோகத்தில்கிறி தும் பிரபுக்கள்முதலானவர்களுக்கு, துணைசகம்னு வைகாசியர் உசு தேதி, அவ்விடத்திற் கல்வியாங்கு தெற்றுச் சங்கத்திற்செய்ப்பட்டவைகளின் பொழிப்பு. இதற்குணத்திலே உங்களுக்கியாதொருகாரியத்தை க் துறித்துப் பேசவேண்டுமென்று நான் முன் அறிந் திராந்ததும் இப்போ னபெர்டுலுங்கலையாக்கக் கேள்வியின்படி என் மனதிலெழுந்த சில காரியங்க ளைச் சொல்லவே. பின்னாளானவையும் தங்கள் மாநாடைய விட்டு ரெநிங்கலாங் தூர தேசத்துக்குப் போயிருந்து மறுபடியுமொரு தினத்திலே மாநாடின் லிட்டேடு வந்துகடிச் சனோதாராக விருந்துண்டிப்பா டு. அக்கவளிப்புகொள்ளவதாமாதாவுக்குச் சந்தோஷ மான கால்டி. அதுபோல நீங்களுக்கு சிலகாலமாய் உங்கள் மாநாடையாகிய சாத்திரப்பள்ளிக்கட்டத்தெவலி ட்டுப்போய் மறுபடியும் அவ்வளவும் அவன் மந்திரி மாணாயி குருமனவாயும் உங்கள் சந்தோஷாகரிய மா ணுக்காரையும் காணவந்தீர்கள். உங்கள் மாநாடைய ிற்றும் யென்வளஸ்திரியாயிருக்கிறீர். அவர்களுக் கு நன்றி திரையிடல். இன்றைக்கு அவரனுடைய பத்திரரைப் பாருங்கள். அவர்களுடைய கல்வித் தேற்றமெவ்வளவு. அவர்களுடைய சாதுரியம் எவ்வளவு! அதற்கு நீங்களை அட்சிக்கின்.

இதற்குக், இராசவுத்தியோகத்தோரே! மொத்தேகா யுவென்னும் யூதன் எந்தரென்னும் இராசாத்தித்

துச் சொன்ன ஒருவசனத்தைச் சொல்ல விரும்பு க்றேன். எஸ்தர் ச. அதி. 10. வச. "மொத்தேகா காயி எந்தருக்குத் திரும்பச் சொல்லச் சொன்னதா வது, நீ இராச அர்ண்மணியிலிருக்கிறதினால் எல்லா யூதரைப் பார்த்திலும் தப்பவாயென்று நனைவுகொ ள்ளாதே. நீ இப்படிக்கொத்த காலத்துக்கு உதலியாக இராசமேன்மையக்கு வந்தவிலையையோயென்கிறது ஆ ருக்குத் தெரியுமென்றே."

உங்கள் உதவி பலருக்கும் வேண்டியதாயிருக்கிற தும். உங்கள் படிப்புக்களும் பணத்தையும் குருமா ரையும் இத்தேசத்துக்கனுப்பின அமெரிக்காவின் த ருமசாலிகளுடைய நோக்கத்தைப் பாருங்கள்.

கலது. உங்களுடைய ஆற்றும் ஈட்டுறத்துக்கு உதலியாக நீங்கள் கல்லமங்களாயும் பணக்கார ராயுச் செல்வாக்குள்ளவர்களாயும் இருப்பவர்களைத் திரும்பும், தேவப்பத்தாயும் இசையார்ண்டிலும் பரத்தா க்கடுத்தவைகளைத்தேடி உங்கள் ஆற்றும் இராட் சிக்கப்பட்டு மோடச் சத்தியமையுடையபொருட்டாகவே. உங்கள் மேன்மையையும் ஆற்றும்பாருக்குப்போ ய் வேதவணப்பட்டால் என்னபெறுபெறு உண்டா யிருக்கும். ஆதலால் உங்கள் சொந்த ஆற்றும் ஈ டுற்றத்துக்காகவே உதலிக்காரமாய் இருங்கள்.

உவது. எங்கள் தேசத்தவர்களுக்கு உதலிக்கார ராயிருப்பது மோத்த அட்சியம்மாயிருக்கின்றது. உத் தியோகவந்தாயிருக்கிற நீங்கள் அநாட்பின்னகளுக் குத் கைம்மென்கொடுத்தும் நெருக்கிடைப்புகிறி வர்களுக்கும் இசையார்ண்டியோசனத்திக்கு உதலிக்கார ராய்ப் பட்சமாயும் நீதியாயும் பொறுமையாயும் அவ ர்களை ஈடத்துவீடுகளென்று எண்ணப்படுகின்றது.

க. வது. பாரபொருடைய திருச்செய்யவாருக்கு உத லிக்காரமாக வருவீர்களாக. ஆமானென்று சொல் லப்பட்டுவன் மோத்தேகாயியென்றுயூதன்னைக் கணியாயபடியால் அவனையும் யூதர்களையுஞ் சங் துரிக்க வகைதேடினதபோல பறச் சமையவாதிக் களாவர்கள் கிறிஸ்தவர்களாகிய நங்கள் தங்கள் இரண்டாவை வட்டிலில்லையென்றுச் சடங்கு களைக் கைக்கொள்ளவில்லையென்றும், எங்களை விபோதிக்கிறார்கள். மேலும் கிறிஸ்தவர்களுக்கான து இத்தேசம் முழுதும் போதிக்கப்பட்டு விருத்திய டையிலில்லைய. மோசெப்பென்மையன் மறியற்குட் ததிலிருந்துபோது பார்போலுக்குப் பான பாதிரிங் கொடுத்தவனைப் பார்த்து நான் இந்த மறியற்குட் த் திலே வைக்கப்படுகிறதென்கு குற்றமுற் செய்தி லில்லைய. நீர் சகவாழ்வாயிருக்கிறபொழுது என்னை லினத்து என் மேகே தயவு வைத்துப் பார்போலு குத் என் செய்கிறவா லினப்பிபுடி என்ன இந் தமறியல் வீட்டிலிருந்து வெளிப்பட்டபண்ணுமென்ற துபோல நீங்கனும் கிறிஸ்தவர்களாகிய எங்களைப்ப ற்றறி உங்கள் இராசாட்சாட்சத்திற் பேசி எங்கள் மா ர்க்கம் பரம்புவதற்கான உதவி செய்வீர்களாக.

சவது. இத்தேசத்திலுண்டான அபவத்திகள். அ வையாவன, பிழித்தசாத்திரம், முற்றத்தசாத்திரம், கிரகசாமம், மனைகோலுச் சாத்திரம், பிழிர்க்கான்முத லியஅபவத்திகளை நீக்கிப்போடும் வகைபார்ப்பீர் களாக. கிரகநிலைகளையும் கிரகணமுறையையும் அறிந்த நீங்கள் அவைகளுக்குச் வேண்டியதில் லையே.

நெது. உங்களைப் படிப்பித்த ஆசிரியர்களுக்கு ந ன்றியறிதலைவளர்களாயிருப்பீர்களாக. இச்சாத்திரப்பள்ளிக்கூடத் தொழிலை காலம் முதல் இந் நான் வரைக்கும் படிப்பித்த குருமார், க. பேர். அ வர்களில், உ. பேர் இறந்துவிட்டார்கள். ச. பேர் சுத்தாழ்ச்சியினிடத்தம் தங்கள் சுயதேசத்திற்குப் போய்விட்டார்கள். க. பேர் இவ்விடத்திலிருக்கிற ர்கள்? இவர்கள் உங்களைல்லாருக்காகவும் இராப் பலகால் பிரயாசப்பட்டார்கள். நீங்கள் இவ்விட் த்திலே படித்து இராசாக்களார் புகழ்பட்டு நீ தவான்சனங்களையும், துணைகளாகவும், முதலியவர்க ளும், உவாத்தியாராகவும், எழுத்துக்காரியந்தாராகவு ம் இருக்கிறீர்கள். உங்களை அறிவாளிகளென்று கேட்டுமுங்கள் மாதாவுக்கு அவன் உங்களைப் பெற் ற காலத்தில் இருந்த சந்தோஷத்தினும் இப்போ திருக்கிற சந்தோஷம் மிதிதி. உங்களைக் காண்கிற வர்களும் உங்கள் சமமானும் இவர்களைப் படி ப்பித்தவர்கள் ஆர்! இவர்களுக்கு நீங்க நற்குணம் பெறுமொ, அறிவு, தருமமுள்ள எங்கெருங்கு வர் தன? அமரிக்கன் குருமாரிடத்திற் படித்தவர்கள் இ வர்களுதானே! அந்நக் குருமார்செய்த ந்தேசியகை களைப்பாருங்கள். இவர்கள் அவர்களிடத்திற் படி க்க என்ன பெறுபெறு பெற்றார்களேனென்றுசொ ல்லத்தக்கதாக நங்குறென்கின்றீர்களாக. இவை தான் நீங்கள் செய்யவேண்டிய உதலிகள் இது கு ஆண்டவர் அனுக்கிரகம் பண்ணக்கடவர்.

ஐயநெ,

புரேட்டுடெண்டான்மேதும், பழைய தேவைமே

தினும், புதிய தேஸ்தமேந்திரினுள்ள படிப்பியைய ல்லாது வேறென்றும் படிப்புட்டுக்கிறதில்லையென்றி ருக்க யாணிப்போகேட்கும் சிலவினாவுக்கு விடை தரும்படி கேட்கிறேன்.—அதாவது,

கோயில்களைக்கட்டவும், அதில் மணிகளைத்துக் கவும், பிரசங்கம்பண்ணப் புரமுண்டாக்கவும், பிரசங்கம்பண்ணுகிறநேரத்தில் வைப்பில் முத் தமிடவும், சத்தியம்பண்ணுகிறபோது அப்படியே வைப்பி ல் முதல்மீடவும், [வம், பாதிரியார் அல்லது போதுக் லிவாகம்பண்ண வசவாசம்கிறபோதுவும், ஞாயிறுவாழ்ததை சத்தமானநாளாகக் கொண் டாடவும்,

ஞானப்பிதாமாதாவாக இருவரை எடுக்கவும், ிறத்த எந்தத் தேஸ்தமேந்திரிலாவது படிப்பிக்கக் கட்டவண்பண்ணியிராதிருக்க, தாங்கள் அப்படிப்பூட் டுவதால் அதின்சாரணமென்னைவென விவரமுரை க்க நெடுங்கமையுடன் கேட்டுக் காத்திருக்கிறேன்.

தங்கள் விருப்பமுள்ள சொப்பன்களை உங்களில் ஒரு எண்ணமென்கி.

உத்தரம்.

நீர்கோடியுமில், "உண்மைவளக்கி" என்பவருக் குப் புரேட்டுடெண்டான் மார்க்கத்தைப்பற்றிக் சுற் றுணம் விளங்கவில்லையென்போ—இரண்டுகாரிய மென்று. முதலாவது, அம்மார்க்கத்தவர்கள் நீத்தி ய இராட்சண்ணியத்திற்குவசமென்கொண்டே செ ய்யும் கிறித்தியத்திற்கும், இரண்டாவது, வேதமில் ப்புக்கு அல்லது அதின் கட்டவணப்பிரமாணத்திற் லிலக்கில்லாதவைகளைச் செய்கிறதற்கு அவர்கள் இடங்காட்டு நடக்கும் அந்தக்காரியத்திற்குமுள்ள பேதம் யாதென்பதைத் தேர்ந்தறியும்படி உண்மை வளக்கி என்பவர்க் கற்கவேண்டியது. இராட்சிப்பக் கடுத்த காரியத்தினாலேவென்றால், விவியவாகமமு றையபடி நடக்குத் சகலவகையான புரேட்டுடெ ண்டுமொர்க்கத்தவர்களேமோத்துக்கொள்ளுகிறா கள். ஆனாலும் அவர்கள் தங்கடங்கன் வசத்திக்குத் தக்கதாய்ச் செய்யும் அந்தக்காரியத்தில் வித்தியாசப் படுவார்கள். எப்படியெனில், உதாரணமாக ஒரு இராசன் நிரூபித்த கட்டவணப்படி நடப்பதே சக லவகையான குருசகங்களுடைய கடமை. மற்ற யும்படி அவர்கள் தங்கள் உடை நடைபாவனை பரிமாற்றம் முதலிய கிறித்தியங்களில் வித்தியாசப் பட்டுத் தங்கள் என்னப்படி நடக்கக்கடியதாயிடு ந்தால், அது இராசகட்டவணை மீறிகிறநாயிதா. வெள்ள அங்கியை அறியியப் பிரியப்படுகிறவன் அப்படிச்செய்யலாம். சிவப்பச்சியை அறியப்பிரி யப்படுகிறவனும் அப்படியேசெய்யலாம். அப் டுக்கேவது கட்டவணக்கு லிலக்கில்ல.

ஞோமன்மது அப்படியல்ல.—திருச்செபைமுறையேதோ அதே விசுவாசப்பிரமாணம். திருச்செப முறை வழுவதோ அதே இராட்சிப்பக்குமோம். பு ரேட்டுடெண்டான்மொர்க்கம் அப்படியல்ல. பரபத் திற்காகப் பரிதாபித்துப் பச்சாத்தாப்பப்பட்டுக் கிறிஸ் தாவில் நம்பிக்கைவைப்பதே இராட்சிப்பின் சத்திய ல்லை. இதை மெய்ப்படுத்தியவன் கிறிஸ்தவனுக்கு டையிலவேவைச்சணம். திருச்செப எதைச்செ ய்யச்சொல்லவில்லையென்கொவொருவனுக்குக் கத் தநெறிவருகாமல் தந்தன் சகச்செபப்படியசெய்ய கொவொருவனுக்குத் சுயாதீனமுண்டு. அவன் எவ் னெறியோழைக்கு வாழவென்கிற மற்றுப்படி அவன் துறவாளியில்ல. "கோவில்களைக் கட்ட வும், மணிகளைத் தூக்கவும்," வேண்டியென் றுவதற்கும் லிலக்கியிருக்கவில்லை. அவைக ளை இட்டப்படி செய்யலாம். ஆனாலும் அப்படிச் செய்வது இராட்சிப்பக்கவசியமென்ற சத்தமாய்க் கத் தவெருவாணம் என்னுகிறதில்லை. கலிசேகூ த்தின் தன்மைக்கும் அதின் கட்டவணக்கும் லி லக்காயிராக கத்தோலிக்கப் போதவகைகளைப்பறியும் மற்றும் ஆசார அநுசார நியமிட்டடைகளைப் பற்றியும் நாங்கள் குற்றமாய்ப்பேசுகிறதில்லை. ஆனாலும் வேதகாட்சிப்பெரு போதவகையால் பறக்க ன்களையும் எடுத்து அவைகள் விசுவாசப்பிரமாண மென்றும் இராட்சிப்பக்கவசமென்றும்கொள்வதும், கொண்டுநடப்பதும் பெரியதற்றம். இப்படி நடப்ப தினால் ஞோமன்செய்யானது கலிசேகூத்தவையுக் கிறிஸ்தவநாதனாயும் விட்டு வெகுதூரம் லிலக்கியா யிற்று.

Negundo, May 16, 1840

Sir,
You say that Protestantism does not teach any thing that is not mentioned in the Old and New Testaments. If so, where was it mentioned?

To build churches or chapels;
To put up bells;
To erect pulpits for preaching;
To kiss the Bible while preaching;
To kiss the Bible while swearing (in Court);
To marry, while being a Clergyman or Minister;
To keep the Sabbath holy, or
To take two as sponsors in baptism.
Please answer me these questions, where they are enjoined to be done.

Yours,

A Subscriber and a man who is trying to elicit truth.

ANSWER.

Our Subscriber, does not understand Protestantism. He must learn to distinguish between the things that Protestants consider as necessary to salvation, and the things that Protestants allow, because they are not contrary either to the spirit or the commands of Scripture. In the first, Evangelical Protestants all agree—in the second, their practices may differ—even as the good subjects of a king will agree in obeying his laws, while they will differ in their dress and their manners, and in whatsoever they like which does not contravene the laws.

Now the great point of Romanism is, that whatsoever the Church ordains is to be received as an article of faith, and consequently to reject what the church has ordained, endangers the salvation of the soul.—The great point of Protestantism is,—that repentance of sin and faith in Christ are the true conditions of salvation, according to the Scriptures, and these are essential to a true Christian character.—In regard to all other things which the Church may recommend, advise or enjoin, every one is at liberty to exercise his own judgment and taste, and, if he acts conscientiously, is not to be condemned for what he does, unless he does some thing that is forbidden by the Scriptures.—The things mentioned by a Subscriber, are not forbidden by the Scriptures; they may therefore be done, but no Protestant regards the doing of them as essential to salvation. We have nothing to say against those Roman Catholic doctrines and practices, that are not contrary to the spirit and commands of the Gospel,—but then the Roman Church has no right to enjoin doctrines and practices not commanded in the Bible, as matters of faith, and things essential to salvation. In doing this she has departed from the Gospel and from Christ.

கட்டளைக்கலித்தொறு.

விண்டலநீக்கிமிரவியறிபொருத்தலும்பியன்பு
கொண்டுகைசேர்க்கலிசேடம்பகநித்தழமியுற்ற
அண்டலனகொளவுருப் பத்திழைன்றையாண்
இவற்ற
தென்றதூசிபரமண்டலம்போயினரெம்பதென,

நீரித்தனம்.—ராகம் ஆ. வைரவி.

பாமண்டலம்போகுரே—இம்மலையேவல்
பத்திமாசனத்திலாகுரே.
அ.ப. சமஸ்கந்தமும்பக்கி சகமெங்குருதுளங்
க—பர.

சர. தேசங்கடோறும்பொகியே—மொழிதென்—மொ
ழிதலிர்—மொழிதலிசேகலி—சேகலிதென்—தென்
யே—சீவார் மகிழ்ந்து காணவே—பரபர—பரபர
வெணவே—சேரித்தம்மங்கபெணவே—பர.

அண்டித் துறாநித்திகவே—அதிசயம்—அதிசயம்—
அதிசயம்தெனக்—கண்டுசார் மதிக்கவே—கொ
ண்டலனகொளவே—வருதுவார்—வருதுவார்—
ருதுவாரி—மென—சன்தொறநர்—விளவே—பர.

மருமழிப்பினைவொக்கியே—அருள்புரி—அருள்புரி
அருள்புரியெனவே—மாநித்தொறுகாநித்திகவே—தரணி
பலத்தையொட்டியே—அழிதலை—அழிதலை—அழி
தலைசிமெனக்—சுத்ததலைவிலைமொட்டியே—பர.

இப்படிக்கி, ஒக்கிவித்தாணுக்கன்.

on common roads, will be now effected without engines, steam, fire, water, magnetism, air or animal power, and propelling of ships without either of the above means, sails, or paddles, or any propellers whatever.

IDOLATRY OF THE ROMAN CATHOLICS.—A native catechist, writing from an Out Station says: "A great difficulty which we have to contend with here is, that the heathens do not distinguish us from the Roman Catholics, that live near them. Perhaps they have never heard of Protestants. When we read to them the Tract on Festivals, they turn to us and say: "Do you not worship idols? You worship Mary and other Saints; why then do you condemn our worship of idols?" Then we have to explain to them that the Protestant missionaries do not worship any idols but follow and worship the true God, and Jesus Christ our only Saviour. Thus we see that Christianity has many struggles to contend with but Jehovah is all powerful. This is our hope."

ROAD ORDINANCE.

Government have given notice that the remuneration to be assigned this year to the Division Officers employed under the provisions of the Ordinance, has been fixed at £1 per month, and an allowance at the rate of five per cent on the labor furnished by them, with the exception of two Division Officers of Colombo, who will receive a salary of £2 a month, in addition to the percentage.

The following have been fixed as the rates of commutation in the several Provinces in this Island for the year 1849, that is to say:

Two shillings and three pence in the Western, North-Western, and Central Provinces:

Two shillings in the Southern and Eastern Provinces.

One shilling in the Jaffna District, and one shilling and six pence in the other Districts of the Northern Province.

MISSIONARY—CONVERSION TO CHRISTIANITY.—Five persons pupils in the Batticotta Seminary, were received to the communion of the Christian Church on Sunday the 3d inst. on a profession of the Christian Faith. Two were sons of Christian parents.

SUPREME COURT.—The next sessions of the Supreme Court are to commence on the 26th inst. Chief Justice Ophiant is expected to preside.

NOTABLE LIVING.—A Gentlemen writing from the continent, says: "I was informed by a Jesuit, that the missionaries in Southern India and Jaffna are doing work for them by their schools, &c. He said out of every 100 who were educated, 88 returned to Romanism, 4 to infidelity, 4 went back to heathenism, and only 4 were retained as Protestants." Don't you wish 'twere so, friend?

SHIPPING INTELLIGENCE.



POINT PEDRO—ARRIVALS AND DEPARTURES.—May 29th.—Arrived Schooner Petrel, Agamadebbo, from Trincomalee May 18th, bound for Point Pedro, cargo sundries. Passengers 20 natives. Sailed May 24th for Batticaloa, cargo 20 pieces Jaffna cloth, passengers Mrs. V. Burleigh, 3 children and Miss E. Gray.

May 22d.—Arrived Schooner General Cullen, Sosaipilly, from Negapatnam May 17th, bound for Colombo, cargo 832 bags of rice, passengers 7 natives. Sailed the next day for Colombo, cargo as above, passengers 9 natives.

May 31st.—Arrived Brig Amuletchenny, L. Gregory, from Pondicherry April 19th, bound for Batticaloa, cargo 65 bags of rice.

May 26th.—Arrived Brig Comaralechenny, Bastianpilly, from Negapatnam May 18th, from Topoteur May 21st, bound for Colombo, cargo 65 bags rice, passengers 22 natives. Sailed the next day for Colombo, cargo and passengers as above.

Arrived Brig Mohaydin Carler Box, Alah, from Negapatnam May 9th, bound for Colombo, cargo 1024 bags rice. Sailed the next day for Colombo.

May 30th.—Arrived Brig Rangona, D. Sooley from Trincomalee May 25th, bound for Pondicherry, cargo 32,000 coconuts, passengers 6 natives. Sailed June 5th for Colombo, cargo as above.

Arrived Schooner Mahamala Miramandam, P. Marian, from Batticaloa May 26th bound for Pondicherry, cargo 32,000 coconuts, passengers 6 natives. Sailed June 5th for Colombo.

May 31st.—Arrived Schooner Parayana Maria Joseph de St. Ann, Savarimootoo, from Negapatnam May 24th, bound

for Colombo, cargo 114 bags rice, Passengers Rev. A. Vass, D. Vindermet and F. Rapaiel, with 20 Natives. Sailed the next day for Colombo.

June 6th.—Arrived Schooner Kanjaa Mala, Noor Mahamada from Kailes June 4th, from Trincomalee in ballast.

KATTS.—May 17th.—Sailed Schooner Parayana Maria Joseph de Santana, Savarimootoo, for Negapatnam, cargo sundries, passengers 10 natives.

May 18th.—Arrived Brig Nassry, Savarimootoo, from Colombo May 12th, from Pambam May 17th, bound for Negapatnam, in ballast, passengers 16 natives. Sailed only 24th for Negapatnam.

May 18th.—Arrived Schooner Royal Victoria, Thomme, from Pambam May 15th, Pambam May 17th, bound for Colombo, cargo 10 bags rice. Sailed the next day for Colombo.

May 19th.—Arrived Brig Adevalechenny, S. Anisal, from Colombo May 16th, Pambam May 19th, bound for Jaffna, passengers Mr. P. Kroun and 3 natives. Sailed for Colombo June 9th.

Arrived Yacht Harriet, Thomas, from Telocoria May 17, Pambam May 18th, cargo baggage, passengers Messrs. Lancaster and Stoddart and our servant. Sailed May 23.

May 18th.—Sailed Brig Adevalechenny, S. Anisal, from Colombo May 16th, Pambam May 19th, bound for Jaffna, passengers Mr. P. Kroun and 3 natives. Sailed for Colombo June 9th.

May 19th.—Sailed Schooner Virga Maria Saint Anthony, Simeonpilly and Wanderey, Hendrick for Colombo, cargo rice.

May 22d.—Arrived Schooner Calanalechenny, P. Anthony from Colombo May 19th, Pambam May 21st, bound for Jaffna, cargo sundries, passengers 6 natives.

Arrived Schooner General Cullen, Sosaipilly, from Negapatnam May 17th, bound for Colombo, cargo rice and sundries. Sailed June 5th for Colombo.

May 24th.—Arrived Brig Comaralechenny, Bastianpilly, from Negapatnam May 18th, from Topoteur May 21st, from Pt. Pedro May 25th, bound for Colombo, cargo rice and sundries. Sailed June 5th for Colombo.

May 31st.—Sailed Brig Mohaydin Hydros, Saesun Jaeco for Negapatnam, cargo Arrecabois, passengers Waylinga Cheit and his family, 10 natives.

May 31st.—Arrived Fattal Rayana, A. Fernando, from Colombo May 23th, Pambam May 30th, bound for Jaffna in ballast, passengers 1 sergeant, 1 corporal, 3 privates and 17 natives.

June 5th.—Arrived Schooner Ceylon Merchant, M. Dusso, from Colombo June 1st, Pambam June 4th, bound for Negapatnam, in ballast, sailed the next day for Negapatnam.

June 6th.—Arrived Brig Annandalechenny, Cadamora from Codiampilly May 1st and 3d, bound for Colombo, cargo rice, and sailed the next day for Colombo.

June 6th.—Sailed Kuchimalla, Noorsab for Trincomalee in ballast.

June 7th.—Arrived Schooner Caroline, G. Froyer from Colombo June 4th, Pambam June 7th, bound for Jaffna, Trincomalee and Batticaloa—cargo Government treasures, stores, and sundries, passengers for Jaffna, 3 China men and ten natives, passengers for Trincomalee, Capt. Bowers 37th Regt., Lieut. Sieveight R. A. Lt. Wilson R. E. Asst. Surgeon Smith C. R. and four servants and 2 China men. Passengers for Batticaloa, Mr. and Mrs. Kriekenbeck, 3 children and 3 natives. Sailed June 7th.

June 7th.—Arrived Schooner Adevalechenny, C. Anthony, from Calcuttam June 4th, Pambam June 7th, bound for Negapatnam in ballast, passenger 1 native.

June 9th.—Sailed Brig Adevalechenny, J. Fernando for Colombo, cargo sundries.

TWO DOLLARS REWARD.

A small book entitled "Questions on the Book of Proverbs" was lost by the Subscriber a few weeks since, and as it is wanted for a particular use the above sum which is more than double the cost of the book will be paid for its recovery.

Batticotta, June 5th, 1849. W. W. HOWLAND.

PIANO FORTE.

On sale a square Piano Forte, made by John Broadwood and Son, London. For particulars, apply to, Jaffna, May 31st, 1849. JOHN KOCK.

FOR SALE.

Mr. Frederick-Keegel has just received four Pegue and two Acheen Ponies in good condition perfectly strong and steady with quick paces; particularly imported out of a fresh batch of Ponies landed at the Continent.

They are between three and four years old and can be seen at Mr. F. Keegel's stable, main street, Chundicoolly road.

Jaffna, June 9th, 1849.

NOTICE.

By appointment of the Right Rev. the Lord Bishop of Colombo, the Rev. James O'Neill succeeds the Rev. J. T. Johnston as Surrogate for the Northern Province.

MORNING STAR.

Jaffna, June 14th, 1849.

RAPID LOCOMOTION WITHOUT ANY SORT OF PROPULSION.—Count de Werdiscky has communicated to the Morning Journal a discovery which he believes he has made, by which a convenient, inexpensive, and highly effective motive power can be obtained from xylolite, or gun-cotton. He crowns this discovery by another, which he declares he made in the course of experiments for rendering the first efficacious.

The most prominent features of my last discovery are—that the propulsion of carriages on rail-roads, and