

டுகளைல்லாத தளர்ந்து சாகிறபோது அவருடைய ஆனந்தம் பின்னகாசிய தேவர்கள் அவரைச் சுற்றிக்காற்றும்படிக்கே. தாங்கப்பாடித் திருச்சு சூழ்ச்சிக்குள்ளே சேரவேண்டுமே, சாகம். ஏடு பாவவிழைதல் என்சிற சங்கதி சிந்ததேசத்தாருடைய முக்கியமாக உகாதேசி விரகுமம் இதை விண்ணப்பட்டு கிறந்தவரோ? அப்படிப்பட்ட துயிற்றணுக்கவை சதா துறவித்தாரத் அந்நேசு? இங்குக்காரியவெண் வர் உறவிசாரிக்கிற விசேஷத்த அறிவு வெண் டாவென்பீர்க்கானுர சிவன் விஷ்ணுவென்சிற இரண்டுமணித ஓசாமக்களா இப்பொழுது பணித் தால் அது ண்ண இசாமசிய இயேசுக்கிறிஸ்தவைத் தோழுகிறதாய்ப் பலன்சுதருவோவென்றிருக்க, நாங்கள் தேவத்திற்கு இயேசுக்கியரேன்றும், மேற்படி, இன்னும் வரும்.

D. RAJAPAN.

மேட்டாசான்ற வழிபாசிய பரமகுரபரன் ஆரென்ப நைப்பதில் அருளாளனும் மதுள்ளானும் பேசிக்கேண்ட சம்பாஷணையிற்சொல்லல்

காதல்.

சுரு. விக்கிரகப்பத்திவேறியக்கம் வின்சடங்கு- றிக்கியகாமாயுள் நீதாகுரபரனே.
 கூசு. போய்மரிக்கமானதெல்லாமப்போயாடுக் கியுழலத்தோர்—மெய்பார்க்கவேல விலைதாகுரபரனே.
 சுள. கரிசித்திருதயத்திற் கண்ணாக்காண்டபய ரிசுத்தருபிவணத்தாபாக்க கண்ணாரனே.
 கூசு. ஆவிலியுமுண்டையிலுமற்சுவணசெய்துன் பத்ததைத்—தாவணணங்கத்தரபரனே குரபரனே.
 கூசு. இறையுத்தையானுரிசாசையெவென்கட-கு றியுபுத்தன்முன்னியுழந்துவல் குரபரனே.
 எய. ஆங்கலம்மேய்வல்குள்ளாகாமனிள்ன டியார்—சாங்காலமோட்ச தருவாய்நுரபரனே.
 எசு. உண்வண்ணிறமாவலெகிழ்ன் ளவெழிக்க ளிற்—பின்வையோன்மெளடாப் போனியு—குரபரனே.
 எசு. உவனாரொறுரென்ற மரத்தீர்த்தோர்சொல் லிவைத்த—திருவாக்கியமுழுத்ததேவகுரபரனே.
 எசு. செப்பமுதுயிந்தீர்க்குரிசிகள் முன்றட்டிவை த்த—மெய்ப்பொருளேதேவவிளக்க குரபரனே.
 எசு. காட்சியிடுதேவனென்றிற் காசிசீயில் முது னர்கீதார்—சாட்சிசொல்லவந்ததயவேகுரபரனே.
 எடு. தோக்கதேரிசனத்ததைத் திட்டப்படுத்த அக்கி யான—மார்க்காக்கட்துள்ளு சிவரை வைத்த குரபரனே.

சுசு. அக்கியுள்ளுள்ளிருந்த அறிஞர்களுநின்வ ருக்கை—கொப்பானசாட்சியுரைத்தார் குரபரனே.
 எசு. ஈட்சேத்திரசொண்டியை நாவாணையாமின் பியிடல்—லிக்குசேயிராமகலிட்டவேதகுரபரனே.
 எசு. தோத்தரிக்க நின் பத்ததைத் தாரதேசக் சி முக்கிற்சொலத்தீர்கன் தன்வண விட்ட தாதா குரபரனே.
 எசு. ஆணிப்பொந்துபாமருகு அக்கியானர்—கா ளிக்கைவைக்கவர்க்கு கருணைக்குரபரனே.
 எய. தேவன் மதுவாய்ப் பிறந்த செத்தயுயிர்த் தா லன்றார்—பாவமில்லாதென்றுதோண்டர் பக்கந் தகுரபரனே.
 எசு. மச்சுக்கந்திபுத்திரன்செய் மார்க்கமெல்லாந் தீர்க்கிலல்லா—கோசுசுசைமதமென்றிறியக் குணந் தா குரபரனே.

எடு. தேவையாகன் தொடுத்தவிட்ட கடற்க்கா ண்டேவையெல்லா—பாதகமென்றறியப்பண்ணும் குரபரனே.
 எசு. அத்தத்தியருந் கொங்கணமனைகளைகேளுக ளாக்—தொகுத்தாநின்மேற்படல்களைத் தலுக் கக்குரபரனே.

சுசு. அத்தத்தின் தன்வன் அன்பொனுகாரிப் போராத்தர்—துண்க்கரிடம் முகம்மதவண்ணக்கொன் னான் குரபரனே.
 அடு. பிறந்ததமெய் போதகமெய் புதமையசெய் தாரென்பதமெய்—இறந்ததில்லவந்தேவவையொன்றி ர்குரபரனே.
 எசு. இறந்தவால்லவன்பேற்கீடேற்றயில்லவ னென்ற—சிறந்த உபதேசமதைத் தெரிவி குரபரனே.
 எசு. ஈடுபியாய் ஈசார்பிதான்வெருவென்று—ஏடுத் திரலாமார்க்கரியம்புத் தருபரனே.
 அசு. எல்லாந்நியமாநீசா போரிபோரென்றுந் கோல்லியும்தகவைக் தோழ்தார் குரபரனே.
 அசு. புத்திசெய்கட்டெய் மைய் மத்திரன் போளவர்க் ள்—போளவர்க்கு—சத்தியத்தினைச் சாட்சிசொன்னார் தய வேதகுரபரனே.
 சுய. மகமதவைவல்பிவணகமோசம்மேற வுஞ் சர்—அகமதிவூரின்னருள்வைய அய்யா குரபரனே.
 கூசு. ஞானாண்டாநன்றாண்மைபெற்றுநின்பே

ரால்—சுனமின்னஞ்செய்வோர்க்கிரங்குதுருபரனே.
 கூசு. சுபமறையெண்டாக்கித்தொழுகும்பிட்டோ ரினதையுறவருக்கச்செய்யமுறள்ன்பெகுருபரனே.
 கூசு. படைத்தவனாநின்னவல்ட்டுப் படைப்பு களைத் தோத்திரப்போர்—மடைபடைவன் றிங்கக் கிரு ணைவார்க்குரபரனே.
 சுசு. சேத்தம்முறவோனைவல்பிச் செய்பதெய் செ ய்வோர்களவ—பத்தியற்றுமுத்திர்பெறப்பண்ணுதுருப ரனே.
 சுரு. திரித்தவ ஏசாதிபர தேவனேநின்பேர்க்கீ கிறிஸ்தவர்கள் வாழ்க்கேதாத தருபரனே.
 கூசு. பேர்க்கீ திறுவோகிரியிருந்து பேய்க்கடிமை போகாமல்—நேர்க்கீ கிறிஸ்தோராகவருள் நீதா குரபரனே.
 கூசு. நீதா நீதா கிருபை நிறைந்தவனே நித்தமு நின்—பாதாநிலங்கம் பண்ணிநின் குரபரனே.
 கூசு. தாதா தேவ தாதா சருவான்மையெய் தாதா—நாதாதாதாபெசு நாநா குரபரனே.
 கூசு. பலவாஷைக்காரநின் பரிசுத்த ஆகமத் தை—மலமாய்ச்சிப்பித்தக்க நயஞ்செய் குரபரனே.
 எ. அச்சிந்தித்தசுத்த ஆகமத்ததைத் தேசமார்—மெய்க்கைக்கொண்ட லிடைதா குரபரனே.
 எசு. ஆகமத்திலுள்ள அடக்கமெல்லாங்கற்றே றன்—பாகமுற்றுள் பெறுபெறப்பண்ணு குரபரனே.
 எ. சாத்தியப்பெருமேனெற்கு சமுவதம் போய் மெளநிள்—வேந்தில்—மெய்யவிலித்த குரபரனே.
 எசு. ஆகமத்தியுக்கியவாரென்றும் மந்தெ யொன்றும்—போகுமென்றவாய்முடிந்த குரபரனே.

எசு. வாக்கியத்திற்கேனை ஒரு மந்தையுமோ ரியேய்ப்புணுமார்—பாக்கியகாலத்தையாரப்பண்ணு வ்குரபரனே.
 எ. பாக்கியமாங்காலமதைப்பாவமார் கண்ணே ர்க்கீசுக்கரத்தினைவாஸுள் செய்யுக் குரபரனே.
 எசு. மெய்வேத சாஸ்திரத்தைவிரிந்துரைக்கும் போதகரை—ஆயாவென்மேலுணர்ப்புக் குரபரனே.
 எசு. அனுபிவெனக்கப்பட்டுவாய்செய்வார் நன் மாதிரியை—மனுக்க்செனரிப்பிப்பற்றவியிவைக் குரபரனே.
 கூசு. பாக்கியமாங்காலமதைப்பாவமார் கண்ணே ர்க்கீசுக்கரத்தினைவாஸுள் செய்யுக் குரபரனே.
 எசு. மெய்வேத சாஸ்திரத்தைவிரிந்துரைக்கும் போதகரை—ஆயாவென்மேலுணர்ப்புக் குரபரனே.
 எசு. அனுபிவெனக்கப்பட்டுவாய்செய்வார் நன் மாதிரியை—மனுக்க்செனரிப்பிப்பற்றவியிவைக் குரபரனே.

உதயதாரகை.

தமாசகணவ ஐப்பசி மாதம், உரு. தேதி.

அதிசயசொலம்.

அநேகிகாலில் ஒரு குருவானவர் இருந்தார். அவருடைய மகன் பத்தொன்பதாவதனவல்ல சாத்திரப்பள்ளிக்கூடத்திலிருந்து படித்துவருகையில், சமுத்திரம் அனுதுடைய அறிவுண்ணும் அந்தக்காரனைக் கள் அவனைவிட்டடன்றுபோயிருந்து, சீமையிலியக்கம் வைத்தியத்திலும் பெரிப்பெற்றவரான ஒரு டாக்டர்நாட்டித்தில் அவனை அனுப்பிவைத்தார். அப்பொழுது டாக்டர்நாட்டுக்குள்ளும் இயன்றளவு வைத்தியத் தேய்துபார்க்கும் கூடமையாய்நொண்டுகொண்டனவெனில், இவ்வயதில் இவனுக்குக் கண்வருகிறதாயிற்று. ஆனால் முப்பத்தாறு அல்லது முப்பத்தேழு வயதிலே அவனுக்கொருருவளை கம்படுவென்று தீர்க்கதாரிசாயம்போலே சொன்னார். அவர் சொன்னவதாய் அந்தவயதில் அவனுடைய புத்தி அறிவுமுதலிய அந்தக்காரனைக்களே லல்லாமல் அவனுக்கு முன்னிருந்ததுபோலே வந்துவிட்டன.

சீமன்.

இது வேறுமில்ல புட்டாதி மாகம், உசு. தேதி பி ரசுரஞ்செய்த “அப்பேவர்” என்று பத்திரப்பத்திரிகையில் இருந்து எடுப்பென (அதாவது). இன்றைக்குப்பத்தமணியோலே சீனதேசத்திலிருந்து அனுப்பப்பட்ட ஒரு அவசரத் துலால் காலியிலிருந்து பின்னுவலரும் விதவ சங்கத்தியைக்கொண்டிருந்தது. அம்மொழிவாஸுடைய நாயவர்க்கத்தெய்தில் மார்பியிருந்தவர்களுக்கும் பெரும் முயமுறாய் டடக்கிறதமற்ற புத்தசமணியம்மப்பிய சீனதேசத்திலும் அநைச்சேர்க்க வங்கொங்குப்பட்டெய்தியிலும் கோதாரிவியாதி நுளந்த பதினாந்துநாடையாயிருக்கின்ற இரூபியூரியம் போனவுக்கு மரித்தப்போதுகள். சீனதேசத்துக்குத் தேசாதிபதியாயிருந்த செனூ கோர் அயிரால் (Senhor de Amaral) என்னும் பேரையுடைய பட்டத்துக்கீசகாரன் சீனருடைய தாராவாலோசனையிலும், கோலையுண்ணப்பட்ட உது எப்படியெனில், யிருக்கீட்ட ஆவணிய மாகம். உசு. தேதி பின்னவரும் இவர்களுடையபடி துதுபடைத்தவணவராய் கூட்டிக்கொண்டிருந்தது அர்ண்மனைக்கு திரம்பிலருகையில், தம்பி—த்தில் முன்னும் வழமையாய்ப் பிச்செய்ப்படி வாக்சிச்சி

வனம்பண்ணி வந்த ஒரு சீனத்திக்குக் கொடுக்கப்பட்டபடி கொடுக்கும்படி போன்ற, அப்பொழுது அவருக்கு துலம்பிவரும் னின்ற சீனருவென்கையில் விரும்பும் சிற்றடியிருடைய அவருடைய முகத்திலே அநைந்தான். அப்பொழுது இராசாச் துருப்பிச்சீ நாவுமேலே சொல்லுது ஏசுமேலும்சன் ஆறு சீனார் மறு பக்கமாய் நின்ற ஒரு அடியாய் அவரை விழுத்தினார்கள். அவருடைய கைமெய்நிலும் அநேக வெட்டு விழுந்திருந்தது. அவ்வெதாய் அவரை விழுத்தித் தரத்தை வாரினால் வெட்டினார்கள். அது வெட்டியிருந்த விதத்தைப்பார்த்தால் மழுக்கல் வாரினால் பல முறைப்படி வெட்டிபெடுத்ததாகக் காணவேணும். அவருடைய சடலத்திற்கானப்பட்ட காயங்களைப் பார்த்தால், சரவுக்கீசமான காயங்களைக்காணவில்லை. சீனத்தைவேட்டினதமன்றிக்காரத்தைய் வெட்டியெடுத்துக்கொண்டே கோலே பாதர்க்கீ கோட்டையிற் கதவுக்குள்ளால் விழுந்து ஒடிவிட்டார்கள்.

இவர் கோலையுண்ணப்பட்ட கோக்கத்தைப்பற்றி பலரும் பலவிதமாய் பேசுகிறார்கள். ஆகிலும் சல்லாவற்றையே உண்மையென்பேடுருக்கக் கூடாது. சீன அரசாட்சியாந்தான் இவர்களை மூட்டக்கொண்டேவண்ணிவித்தார்களென்று சனங்க்கிப் பெரும்பாலும் நினக்கிறார்கள். ஆனால் அவரைக்கொன்று தரத்தை எடுத்ததைப்பற்றிப் படிமதுமான ஒப்பு வண அகப்படவில்லை. ஆனால் இந்த இராசாசனையும அவருடைய சீனச்சிக்கிர்த்தாயைக்கொன்று அயர்க்கொண்ட தாக்கனை வெட்டியெடுத்துக்கொடுப்பார்களுக்குப் பெரிய உபகாரக் கொடுக்கப்படுமென்று ஊர்ப்பார் போட்டாது பிச்சிபிச்சித்தக்கமெய்து இடைக்கிடையே டுட்டப்பெருந்தகுதமெய் ஆகிலும் இரொகு மீசனமான காரியமில்லை. ஏனென்றால் பிச்சேசத்திலிருந்து சீனதேசத்துக்கு வந்து மேம்பட்ட டாக்டர் சுகமலான பேரையுப்பற்றி யிருந்தமெய் இப்படி எழுதிக்கூறிக் காயக்கை ஆகிர்த்தது. இக்கொலையாத்தி தக்கவர்க்காயுத் சித்தியானந்தர்காக்க தக்கன் கோலிலிருப்போய் அங்க தேவனுக்குப் பலயாராதனை செலுத்துகிறார்களென்று ஒருகதை உண்டாததால், கோர்க்சேவகரி தீர்ண்டே அணியவகுத்திலுப்போய்க் கோலிலுக்கீசமார் ஒருகதை உடாற்றத்திலே கோட்டையிலும் பின்று முன்றறமம் வெடித்தீர்தார்கள். அப்படிக்கேய்த ஊர்வோ ஒரு பெரிய அருட்சீமைய உண்டாக்கினதேயல்லாமல் மற்றும்படி கொலையாதகருக்கு ஒரு மோசமுக்கு செய்ப்பயில்லை.

இராசா கோலையுண்ணப்பட்டாரென்று செய்தி சீனதேசத்தை கோர்க்க மெய்கோபட்டினதைத்தட்டினவுடனே கோட்டையையப் பிடிக்கிறதர்களை எத்தனைத்தடம் னாற்றிருப்ப படைவிரகை அரைப்பார்கள். இவர்க்கில் முப்பத்தாறு பேரைத் தெரிசெடுத்தோர், அவர்கள் சத்தூக்கரை கோரிட்டிப்போனபொழுது அவர்களுக்குச் சத்துருக்கள் வந்திரியென்றும் கோர்க்காலிலேயிருந்து வெடித்தீர்தார்கள். ஆனால் பின்னே இவ்வீரர்கள் மனைக்கிங்காமல் அதிகையார்க்கின சின்று அவர்களோடு யுத்தம்யண்ணிக்க கோட்டையையப் பிடித்துக்கொண்டார்கள். அப்பொழுது சத்துருக்கள் முன்னமுகத்திலும் நிறுந் நிரலசிக்க மாட்டாமல் அதுகிப்புறப்பட்டிருக்கார். யுத்தத்தில் ஏழு பிடித்தக்கீசகாரர் காயப்பட்டார்கள். ஒருபத்தாறுசீனர்க்கொல்லப்பட்டார்கள். அநேகப் புறங்கட்டியிருக்கார். போகில் வெட்டுக்கிழந்த சீனருவருடைய துவலையையும் இடதுகாத்தையும் வெட்டியெடுத்திட்டுயிருந்தார் அராட்சியின் விடஎவும் ஆடம்பர் வேடிக்கையையும் இழுத்தக்கொண்டே போனதமன்றிக்கீ கோட்டையையச் சுற்றிருந்த விருகெல்லாவாற்றிற்கும் நெருப்பு வைத்ததர்க்கார். னாற்பு தாய்க்கீசகருக்குமேலே ஆணி அநைபயப்பட்டது.

பிரதேச சமாசாரம்.

இக்கிலாந்த.—மேலுக்க சஞ்சிகைகாரி சொல்லிய கோதாரி விவாதி இன்னமும் இக்கிலாந்திற்கணியாமல் ளாளுக்கு நாள் அதிப்பட்டிருந்தது. பிறவிட்ட புட்டாதி மாகம், எ. தேதியணவுக்கு இவ்வியாதிமுல் லொக்தேமர் பட்டினத்திலும் அநேகத்த சற்றுப்படுத்தாம்களினாலும் மணமடைந்தவர்கள் ஏறக்குறைய, உத. பெர்.
 அயிலாந்து.—இன்றைக்குச் சிறிது மாதக்களுக்கு முன் அயலாந்து தேசத்து இராக்கிய பரிபாலனத்தைக் குழப்பிச் சனங்க்கைக் கலகப்படுத்தினதில் ஏற்பட்ட மறுபிதமான குழப்பத் தவறவுக்குப் பொறுத்தெடுக்கொண்டு நாங்கத்தையில்டு இக்கிலாந்த இராசாத்தி அயலாந்திற்கு போயிருக்கிறுவென்றொரு ஊர்க்ககையாயிருக்குது.

MORNING STAR.

Jaffna, October 25th, 1849.

PHYSICAL ERRORS OF HINDUISM.

[Continued from page 83.]

11. With regard to the support of the earth, the authors of the Hindu Shastras err egregiously, as respecting its shape or form; nor do they less contradict one another in the former, than in the latter substance.

One supposition, and that which is the most popular, is, that the earth rests on the thousand heads of the infernal dragon Ananta, the great serpentine manifestation of Vishnu. The Hindu philosophers, who were always in the habit of judging from appearances, felt a great difficulty in conceiving how the earth could stand in empty space, without a prop, when they saw every thing on its surface unsupported fall to the ground. While, therefore, they were thus compelled to assign an imaginary support for the earth, they felt, at the same time, the necessity of supposing that support to be without an end; for the difficulty in question is not at all removed by any supposition, which makes the prop of the earth a finite object; as, in this case, the same question, that was started in the beginning, can with equal force be asked again. Hence the Hindu writers, very ingeniously, as they themselves considered it, made the great upholder of the earth to be a monstrous serpent without termination; and thought thereby to remove all the difficulty that lay in the way of accounting for the position of the earth in the immensity of space. How narrow must have been the knowledge of these sages, the boasted models of wisdom, and how limited the capacities of their understanding, not to have known the simple fact, that the earth requires no support at all!

But this is not all. The theory of the interminable serpent was too simple to suit the minds of all the Hindu Philosophers. They must have something more complicated, more prodigious, and more marvellous,—something better adapted to the peculiar turn of the native mind, which takes delight in nothing, but the most fantastic dreams of the imagination. Accordingly, the Hindu Philosopher begins to work in his fancy, and brings out a theory, as remarkable for its novelty as for its wildness and extravagance. "The earth," says he, "is first placed on the heads of Ananta, which stands on the back of a tortoise, which in its turn is supported by eight elephants, standing on eight sides." Though, in point of accuracy both the former and the present theory stand on the same footing,—for they are both equally erroneous, yet, viewed merely as theories, this is far inferior to the other. For it does in no way, not even by supposition, as the other does, clear the difficulty, which it proposes to remove. It gives no answer to the question, if the earth rest on a serpent, and the serpent on a tortoise, and the tortoise on eight elephants, what supports the elephants? We are aware, that many, who, without reading the original Shastras, receive the theory from the Pandits orally, are led to invert or change the order of the animals supposed to support the earth, placing Ananta always at the lower extremity, as a supposition more natural and better calculated to solve the problem in dispute. But whatever others may think, there is unquestionable authority to support the theory, as we give it. For instance, when Rama, the great hero of the solar race, went to the kingdom of Mithila to compete for the hand of Janaki, by breaking the formidable bow Gandiva, and, being animated with the spirit of victory, took the almost inflexible bow in his hand, Lakshmana, his fond and favorite step-brother, looking at the furious aspect assumed by Rama on the occasion, and feeling the ground under his feet, addressed the earth and its supporters, in the following words:

"O earth! do thou support the weight of Rama. O Ananta! do thou sustain the burden of the earth and Rama put together: O Curma Deva! uphold the weight of Rama, the earth, and Ananta, all three combined; and O Dig Hastis! support the accumulated weight of Rama the earth, Ananta, and Kurma all put together."

111. Nothing can exceed the grandeur, and at the same time, the wildness of the theories of the Hindu geographers, regarding the superfluities of the earth. For, what are called geographical descriptions in the Hindu scriptures can be viewed in no other light than as mere theories, although they are given with as much confidence, as a thorough conviction of their truth would warrant.

There appear to be two grand theories of the earth brought forward in the sacred writings of the Hindus. The first of these supposes the world to be composed of seven concentric islands, or continents, which are separated from each other by as many seas consisting of liquids very different in their natures. The following statement of this magnificent system we chiefly draw from the second book of Vishnu Purana, which contains sixteen chapters, and treats of the earth, and the things above and below it. Of the seven great insular continents, Jambu is placed in the centre of the world. It is of a circular form, and surrounded by the sea of salt-water (Lavana). Next in order is the Plaksha Dwipa, which encircles the sea of salt

water, in the form of a belt, and is itself surrounded by the sea of sugar-cane juice (Ikshu). Then follow in regular succession, the Salmali, Kusa, Krauncha, Taka, and Pushkara Dwipas, bounded severally by the seas of wine (Sura), of clarified butter (Sarpri or Ghee), of curds (Dahi), of milk (Dugdha), and of the fresh water (Jala.) Beyond all these continents and seas, the Hindu geographers place a country of gold (Swarna Bhumi.) This most extraordinary belt of land, according to their opinion, serves a very important purpose. It prevents the waters of the last, or the furthest ocean, from flowing off in all directions. Round this golden country, they imagine a circular chain of mountains, called Loka-loka. Beyond is the land of darkness, encompassed by the shell of the mundane egg.

But the most extravagant point, connected with this monstrous system, is perhaps the account of the origin of the seven continents, and the seas by which they are divided. "Time was," says the inspired writer of the *Srimat Bhagavata*, "when the whole surface of the earth was one uniform and continuous plain, not intersected, as it since has been by so many circular oceans. It was only at a later date, that the earth came to be so divided. Mark then the way in which the seas were produced. In the early part of the Satya Yug, or in the infancy of the world, there flourished an illustrious monarch, named Priyavara, the son of Sivayambhu, the first great king of the earth. This most beloved disciple of Vishnu, grieved at the inconvenience under which his subjects labored in the darkness of night, proposed to himself the pleasant task of riding in his magnificent car, and giving light to the world, in the place of the sun, after it was set in the west. And, well might he undertake this, for the splendor of his body equalled that of the meridian sun. Accordingly, he rode in his splendid car, which had but a single wheel, and began to drive it with a motion as swift as that of the sun. He made only seven revolutions, and the furrows, which the wheel of his car made on the earth, became the seven mighty seas." It is much to be regretted, that while our author furnishes us with such a satisfactory account of the origin of the seven great oceans of the world, he leaves us in utter darkness, respecting the manner, in which they came to be filled with such sweet and pleasant contents;—especially, we feel assured, that he could have given us, had he chosen, as much satisfaction on the latter head, as on the former.

With regard to the circumference of the earth, there is a great difference of opinion. The generally received opinion on the subject, which is founded on some of the Puranas, is that the earth, with its continents and oceans, is 500,000,000 yojanas, or 4,000,000,000 miles in extent. But, according to the Brahmanda Purana, the breadth of Jambu is 100,000. Now following the rule above stated, that each continent is twice the extent of that which precedes it, and that the land of gold is equal in extent to the rest of the world, and that the breadth of the Loka-loka mountain is one-tenth of that central island, we first find the radius of the surface of the earth, and then from it we obtain something more than 304,860,000 yojanas for its circumference. Again the Tantras give an account different from both. According to the Shiva Tantra, for instance, the circumference of the earth is said to be 25,350,000 yojanas only. Here then we have again one of the many instances in which the shastras contradict one another. But which ever be the orthodox opinion, these accounts are all very far distant from the truth. Let us consider for a moment the magnitude of the error committed by the Hindu writers. The real circumference of the earth as found by the most accurate observations and measurements, is only about 25,000 miles; but the Hindu sages maintain that it is one hundred sixty thousand times that number. Indeed they make the circumference of the earth so prodigiously large, that it is more than sufficient to fill up the whole orbit of the earth round the sun.

Priya Vrata, by the wheel of whose car the earth was divided into seven continents, had thirteen male children. Six of these embraced an ascetic life, and the rest ruled the seven divisions of the earth. To Agastya was assigned the Jambu Dwipa, to Manu, the Plaksha; to Vapushmat, Salmali; to Jyesthamat, Kurma; to Dyumata, Krauncha; to Bhishma, Savala; and to Savala, Pushkara. With the exception of the sovereign of Jambu, among whose sons the earth was said to have seven sons, among whose sons the earth was divided into seven equal parts. Above there is only one point of similarity. But mark what follows:—These seven divisions, in each of the six continents, are separated by seven chains of mountains, and are separated by breadth ways, and placed with such positions in respect to one another, that if a straight line be drawn through any chain of mountains or rivers and its corresponding mountains or rivers on the higher continents, and produced toward the central island, it would meet the centre of the earth. Now mark how no where exhibits scenery like this.

Marks of artificial contrivance are so plainly imprinted on this description, that were we even ignorant of all the parts of the earth, except the narrow spot around our own dwelling, we could at once reject it as a piece of elaborate fiction.

(To be continued.)

THE PRIEST AND THE IRISH MILKMAN.

The following amusing instance of Irish wit on the part of a Roman Catholic milkman, in foiling the attempts of a priest to make him give up reading the Bible, was related by Dr. Dowling of this city, in an address during the anniversary week.

On reaching the milkman's humble cabin in the country of Herry the priest thus addressed him—"My good fellow, I am informed that you are in the habit of reading the Bible; is my information correct?" "Sure, it is true, please your reverence, and a fine book it is too."

"But you know," said the priest, "that it is very wrong for an ignorant man like you to read the Scriptures." "Ah," replied Pat, "but you must be after provin that same, before I consent to leave it off."

"That I will do from the book itself. Now turn to 1st Peter 22d, 'As new born babes desire the sincere milk of the word,' and one who understands what 'sincere milk' is must give it you and tend you."

Pat listened attentively to the priest's authoritative address, but no way at a loss, replied—"But be ashy, your reverence, while I tell you. A little time ago, when I was took ill, I got a man to milk my cows, and what do you think he did? Why instead of giving me the rale milk, he chated me by puttin wather into it; and if you get my Bible, perhaps you may be after serving me that same. No, no, I'll kape my cow and milk it myself, and then I shall get the sincere milk and not as I might from you, mixed with wather."

The priest thus finding himself defeated, desirous that the mischief should spread no father, said in a conciliatory tone—"Well, Pat, I see you are a little wiser than I thought you; and as you are not quite a babe, you may keep your Bible, but don't lend it or read it to your neighbors."

Pat, eyeing his auditor very cunningly, but seriously, replied—"Sure enough, your reverence, while I have a cow and can give a little milk to my poor neighbors who have none, it is my duty to do so, as a Christian; and saving your reverence I will."

The priest, concluding that the honest milkman was rather a tough customer, gave up the argument and walk off abashed.—*New York Observer.*

RELIGIOUS INTELLIGENCE IN SECULAR PAPERS.—It is gratifying in a high degree to find in all our respectable secular papers, a disposition to spread out before the public, the latest religious intelligence. And generally this is done in a kind and respectful spirit. Once such a thing would not have been expected, perhaps not tolerated. We were reminded of this by observing in a late number of the National Intelligencer published at Washington, an account of the sailing of thirteen missionaries from this port, which account was published in the last Puritan.

The Rev. D. Poor who has just returned from a thirty-three years' mission to the East, in alluding recently to the large amount of religious intelligence now seen in the common secular journals of the land, said it reminded him of a prophetic remark of Rev. Mr. Gallaudet of Hartford, when they were students together at Andover Seminary, that the time might come when there would be newspapers for the diffusion of religious intelligence!—*New England Puritan.*

ALLEGORICAL.—A traveller, setting out upon a long journey, was assailed on the road by curs, puppies and half-grown puppies, which came out from kennels to bark at him as he passed along. He took a mounted man from his horse to drive them away with a stick and sticks into their hiding places. This operation was repeated every day. The consequence was, that more than half the traveller's time was consumed in chasing those dogs and puppies. At last he was overtaken by a greyhound, who was going the same way but who had not a long stick after him. He then turned round and was very much surprised to find no dog or puppy on his journey's end on that side of the hill, and he said to his travelling companion, "I wish you would give me your strength." "These game animals have been driven away," he replied, "but have saved my time and my strength. I have no more of the dogs and puppies to chase, and I have saved my strength by driving dogs and puppies away."

THE PRIEST AND THE IRISH MILKMAN.—The following amusing instance of Irish wit on the part of a Roman Catholic milkman, in foiling the attempts of a priest to make him give up reading the Bible, was related by Dr. Dowling of this city, in an address during the anniversary week. On reaching the milkman's humble cabin in the country of Herry the priest thus addressed him—"My good fellow, I am informed that you are in the habit of reading the Bible; is my information correct?" "Sure, it is true, please your reverence, and a fine book it is too." "But you know," said the priest, "that it is very wrong for an ignorant man like you to read the Scriptures." "Ah," replied Pat, "but you must be after provin that same, before I consent to leave it off." "That I will do from the book itself. Now turn to 1st Peter 22d, 'As new born babes desire the sincere milk of the word,' and one who understands what 'sincere milk' is must give it you and tend you." Pat listened attentively to the priest's authoritative address, but no way at a loss, replied—"But be ashy, your reverence, while I tell you. A little time ago, when I was took ill, I got a man to milk my cows, and what do you think he did? Why instead of giving me the rale milk, he chated me by puttin wather into it; and if you get my Bible, perhaps you may be after serving me that same. No, no, I'll kape my cow and milk it myself, and then I shall get the sincere milk and not as I might from you, mixed with wather." The priest thus finding himself defeated, desirous that the mischief should spread no father, said in a conciliatory tone—"Well, Pat, I see you are a little wiser than I thought you; and as you are not quite a babe, you may keep your Bible, but don't lend it or read it to your neighbors." Pat, eyeing his auditor very cunningly, but seriously, replied—"Sure enough, your reverence, while I have a cow and can give a little milk to my poor neighbors who have none, it is my duty to do so, as a Christian; and saving your reverence I will." The priest, concluding that the honest milkman was rather a tough customer, gave up the argument and walk off abashed.—*New York Observer.*

A DILEMMA.—O'Connell's chaplain after his return to Ireland from the scene of O'Connell's death, delivered a public address, in which he stated to his audience that O'Connell was now in heaven, and from the heights of glory he looked down upon them, bidding them go forward in the way which, whilst yet with them, he had pointed out. This appeal made a powerful impression, and the crowd was dismissed.

On the Sabbath following, this same priest said mass for the soul of O'Connell and prayed for his deliverance from Purgatory! And it so happened that this speech delivered on Thursday, and the fact of his having said mass for the repose of O'Connell's soul, were both published in the Dublin newspapers on the same day! Whereupon the following difficult questions were propounded to the priest by a Protestant minister: if O'Connell is in heaven, as you have publicly asserted, why did you say mass for the deliverance of his soul from Purgatory? If he is in Purgatory, why did you say he was in heaven? Either O'Connell's soul is in heaven and in Purgatory at the same time, or you have told a lie to your hearers.

THE JESUITS AGAIN BANISHED.—I would wish your readers to mark the unanimity with which nations have expelled the servants of Loyola. If a single nation, of two nations even, had shown this repugnance, it might be said that they were misled by false prejudices. But look at what has occurred in Europe. From all parts, except in Protestant countries, the same cry of anger and of reprobation has been sounded against the Jesuits. France, Austria, Bavaria, Switzerland, the kingdom of Naples, Belgium, Rome, yes Rome too, have had but one thought, one feeling, one wish, one voice exclaiming: "No more Jesuits!" Blind indeed would be the man who did not see in this universal protest the hand of God!—*Correspondent of the New York Observer.*

A CUTTING REPLY.—An ardent divine seeing a poor boy in a deplorable condition, called him to the door, and giving him a mouldy piece of bread, asked him if he could read, to which he answered in the negative to the question whether he could say the *Belief* and the *Lord's Prayer*, the answer was the same. "Well," said the divine, "I will teach you that." "Our Father," said the instructor. "Our Father," repeated the boy: "what, your Father as well as mine?" "Yes, certainly." "Then we are brothers." "To be sure we are," was the ready reply. "Why then," replied the boy, pulling the crust from behind his coat, "how could you give a poor brother this mouldy piece of bread?"

INFANT EDUCATION.—A mother once asked a clergyman when she should begin the education of her child, and she told him it was then four years old. "Madam," was his reply, "you have lost three years already. From the very first smile that gleams over an infant's face, your opportunity begins."

OVERLAND INTELLIGENCE.

The mail via Bombay brings intelligence from England to Sept. 7. We give a brief summary below.

ENGLAND.—The Queen was still in Scotland. She was expected to return to Osborne about the 20th Sept.—Cholera was extending and the number of deaths increasing in London and vicinity. Nearly 2,000 deaths were reported in the week ending Sept. 7.

IRELAND.—It is rumored that Her Majesty's visit to Ireland is to be followed by an act of amnesty in favor of all the Irish state prisoners both at home and abroad.—One of the local papers has put forth a reiteration of repeal opinions on the ground that "when a political purpose becomes impracticable the further advocacy of it is absurd and mischievous."

FRANCE.—There is a dilemma with regard to the affairs of Rome. Her armies have reasserted the Pope on the Pontifical throne, but he has appointed a Commission of Cardinals to examine the situation. This Commission as if to make up for its inaction at Gaeta, have resorted to the most arbitrary measures, setting at naught the laws which have been solemnly ratified and then they have their own hands united in a most unbecoming protest. The Pope is firm in his resistances, and his negatives which the Commission has the result will be wanted.

GERMANY.—The delegates from different states—and held a meeting at Berlin. The meeting with the attempt to elect an American President. The Emperor waited as long as he could, and then he of the great

Princes, present of German states of Aus.

tria and Bavaria can come to no terms on this question which will be acceptable to the other States—and Prussia will consent to no new confederation, without the powers of the Presidency are guaranteed to her.

ITALY.—Venice, after a long and gallant resistance has surrendered unconditionally to the Austrian General Radetzky. Letters from Rome of the 21st August state that a note was presented on the 20th Aug. by the French Minister to Cardinal Antonelli, containing a solemn and pressing admonition to the Pontifical Government against the course it has been adopted hitherto. The Sardinian Government is also said to have given it as its opinion that the Pope has no choice but to secularise the administration. It has advised him to do so practically, without doing so in name; or, in other words, to appoint a layman to the office of Secretary of State, declaring that the clergy are excluded by the mere fact of their being churchmen. One of the reasons given by the Sardinian Government for a liberal line of policy is a singular one. It declares that any attempt on the part of the Pope to restore the ecclesiastical form of government will raise such a storm against the Catholic Church that the effect of it will be to extend Protestantism in Italy; and not only that, but the dislike of the Roman people to the course pursued by the Papal Government, that Protestantism has made rapid strides among them. In confirmation of this fact, we may mention the report that the celebrated Padre Gavazzi has urged Protestants, and that Padre Ventura, a man whose reputation as a theologian and a philosopher gives him great influence in Italy, is in a fair way of following the same course. It is also reported that the Emperor of Austria has written to the Pope, declaring that the priests by their intemperate conduct are paving the way for the return of the Liberals, in the same manner that the zeal of the Republicans defeated their own end. Everything is in a most unsettled state, and there is no chance of improvement unless the Pope comes forward with a fair and plain statement of his policy in the future.

LEWIS AND CLARK.—The State that the Pope's state is very precarious. His bodily health does not cause any immediate alarm, but his memory is giving way, and he has great difficulty in keeping his attention fixed on any one subject even for a few minutes.

[The following paragraphs are taken from the Colombo Obs.]

CANADA.—After a partial lull, Canada has been the scene of fresh disturbances. When the last accounts left, matters had assumed a rather threatening appearance. The immediate cause of excitement was the arrest of several persons implicated in the riots which ended in the destruction of the Parliament house. The mob assembled before the residence of Mr. Lafontaine, broke through the gates, and commenced an attack on the doors and windows. They were fired on several times in succession, and one of the rioters named Mason was killed. The military then took possession of the streets, and kept order during the night. A barricade was erected, but it was soon carried by the troops, who met with no resistance. On the night of the 13th several new barricades were thrown up, but were not defeated. Some street lamps were broken, and at midnight Doregan's Hotel was burned down, whether by means of incendiaries or accidentally, is not known. The funeral of the man killed at Mr. Lafontaine's was expected to be the scene of fierce disorders, as the British party turned out *en masse* to attend. It passed off, however, without disastrous results. The coffin was covered with a red pall, and one thousand persons followed it, wearing a similar colour. While the adjourned coroner's inquest upon the man who was killed during the riots was going on, Mr. Lafontaine, the Attorney General, was under examination, the Cyprus Hotel, where the proceedings were going on, was discovered to be in flames. It was set fire to by an incendiary. Our latest accounts are to the 24th ult., when the proclamation of martial law was momentarily expected.

UNITED STATES.—From America we learn that an armed expedition, which was being got up at New York and other ports, with the secret purpose of wresting Cuba from the dominion of Spain, having been brought officially to the notice of the President of the Republic, General Taylor immediately issued a proclamation declaring it to be the duty of government to observe the faith of existing treaties, and to prevent any aggression by its citizens on the territories of friendly states; and also that the President had issued a proclamation, warning the expeditionists that they are not to expect the interference of the government at Washington in any shape should it be required hereafter on their behalf. The slavery question still agitates the union, though it is plain from what transpires, that the time for emancipation is not yet arrived. The political condition of California remains very unsettled. A proclamation has been issued by Gen. Riley, informing the people that they need not expect to be tolerated in any effort to establish an independent government. The accounts from the mines are conflicting. There was plenty of gold, but the labour necessary to obtain it intimidated those who were used to much physical effort.

SHIPPING INTELLIGENCE.



JAFFNA.—ARRIVALS AND DEPARTURES.—Oct. 13th, 1849.—Arrived Brig Desler, S. Mindolly from Ceylpatnam Oct. 11th, bound for Jaffna in ballast.

POINT PEDRO.—Oct. 20th.—Arrived Schooner Annalethy C. Saaramannu from the Cinnamic Oct. 17th bound for Colombo, cargo 450 cwt. cotton, passengers 9 natives.

KAITES.—Oct. 9th.—Arrived Brig Rangoon from Colombo Oct. 6th, bound for Jaffna, Trincomalee and Batticaloa, cargo sundries, passengers Mr. John Parsons, Mr. Frederick Point Pedro and 3 natives. Sailed Oct. 12th, for Trincomalee and Batticaloa, cargo as above, passenger 1 Chinese man.

Oct. 10th.—Arrived Brig Nassry, M. Solispillay from Touday bound Jaffna in ballast.

Oct. 10th.—Sailed Brig Mohyeddin Box, Marisal, bound for Negapatnam in ballast.

Sailed Brig Fattal Jubal, S. Neconlan for Tranquebar, cargo gunnies.

Sailed Schooner Caroline, G. Pfyver for Colombo, cargo sundries, passengers Captain and Mrs. O'Brien, E. T. Wynnan, Esq. Lieut. Twaynan, and 5 natives.

Oct. 11th.—Arrived Schooner Petrol, Loppo, from Colombo Oct. 8th, bound for Topoonooray, cargo Gunnies, passengers 3 natives. Sailed Oct. 13th for Topoonooray, cargo as above, passengers 10 natives.

Oct. 12th.—Sailed Schooner Danaletchiny, Vastian, for Caylpatnam, cargo tobacco bales, passengers 10 natives.

Oct. 12th.—Arrived Brig Providence, S. Vallisar from Colombo Oct. 9th, bound for Jaffna, cargo sundries, passengers 10 natives.

Oct. 12th.—Arrived Schooner Mohamadou Moulou Saitho Box, Vastianpillay from Topoonooray Oct. 9th, bound for Colombo, cargo rice, passengers 3 natives. Sailed the next day for Colombo, cargo as above.

Oct. 14th.—Arrived Schooner Paravante Maria Joseph De Saint Anna, Savarimootoo, from Nazore Oct. 11th, Negapatnam Oct. 11th, bound for Colombo, cargo rice, & Sailed the same day for Colombo, cargo as above, passengers Mr. and Mrs. Gray, children and servants.

Oct. 14th.—Sailed Schooner Adivesyalechiny, S. Marisal, for Caylpatnam, cargo tobacco bales.

Oct. 18th.—Arrived Brig Fattal Rayman, Savarimootoo from Colombo Oct. 11th, bound for Jaffna, cargo sundries, passengers 10 natives.

Oct. 20th.—Arrived Schooner Ally Castel Box Antonpillay from Colombo Oct. 15th, bound for Negapatnam in ballast. Sailed the next day for Negapatnam.

Oct. 20th.—Sailed Cutter Verealechiny, Calicooty for Karcnal, cargo palma ratters.

Oct. 21st.—Sailed Brig Ardevealechiny, J. Fernando for Colombo and Galle, cargo sundries, passengers 5 natives.

Sailed Schooner Calealechiny, P. Anthony for Galle, cargo sundries.

NOTICE.

We are requested to give Notice that Mr. John Speldwinde will commence regular weekly religious services in Portuguese in the house in the Pettah occupied by Mr. Alexander Rodrigo, on Sunday the 4th November at half past 6 o'clock, P. M. All persons interested in these exercises are requested to attend.

FOR SALE.

Parties wishing to buy that spot of ground at Passyoor close to Mr. Gray's Bungalow, on the shore of the Jaffna Lake, can have the Survey and other particulars from the undersigned, by whom offers will be received from intending purchasers.

Jaffna, }
Oct. 23, 1849. } W. FERGUSON.

அறிவித்தல்.

யாழ்ப்பாணம் முஸ்லிம்களோடும், வல்லுவேட்டைக்குள் சீக்கியிலிருந்து காலக்கு பேர இல. எாசகக. ன்ற சித்தம்பரநாதர் வாரித்தம் பியினுடைய ஆதனத்தின்போரால்,

வல்லுவேட்டைத் திறை குடி வாரித்தம்பி குருநாதர், உருமைத்தத்துவகாரன்.

மேற்குறித்த ஆதனத்துக்குக் கடைசிக்கணக்கு உரிமைத்தத்துவகாரன் கோருத்து ஆதனத்தை முடிவுகட்டப்படி இருக்கிறதினை குறித்த ஆதனத்தின்போரால்யாதோரு தோடிசு உரித்துக்கொண்டிருக்கிற சகலரும் இந்நூக்கோட்டில் வெளிப்பட்டு மற்முறாதம் இருபதாந்நேதிக்குள்ளே தங்குதங்கள் காரியத்தை ஏற்படுத்திப்போடவேண்டியது. அல்லது அவர்கள் தோடிசு அல்லது உரித்தைக்க கோரு கவனித்தமாட்டாநென்று சகலருக்கும் அறிவிக்கப்படுகுது.