





MORNING STAR.

Jaffna, November 8th, 1849.

PHYSICAL ERRORS OF HINDUISM.

[Continued from page 87.]

Before proceeding any further, we should here remark, that the Hindu geographers seem to have formed to themselves a rule, which they are found nowhere to violate; viz: that of dividing the objects they treat into two distinct classes, the *common*, and the *uncommon*. Of the former class, they generally give the bare names, or such descriptions as are remarkable only for brevity, and for the monotonous tone which pervades them. Accordingly, numberless names of mountains, countries, rivers, &c. are found in the Hindu Shastras; but of these we have scarcely been able to collect any thing further than their names. Very little is said about them in the Shastras.

Of the *uncommon* again, the descriptions of certain mountains are in the highest degree beautiful and magnificent, calculated to excite wonder, and delight the imagination, and well adapted to draw forth feelings of deep reverence in the minds of the vulgar.

In each of the nine divisions of the Central Dwipa, a mountain, or a chain of mountains, is said to stand. In this centre of this continent stands the golden Meru, or Sumeru, the highest and the most exalted of all mountains. Towards the north are three ranges of mountains, Nela, Sweta, and Srimgavan. Answering to these, in the south, are three other ranges named Nishadhia, Himacuta, and Himapraya. Between the ranges, to the north and south of Meru, the Puranas place two other ranges of mountains,—one on each side of Meru, running in a north and south direction. The western range is called Gandha madana, and the eastern range, corresponding to the former, is known by the name of Malayavana. These are the nine chief hills of which we propose to take some particular notice.

There is a fair and stately mountain, and its name is Meru, a most exalted mass of glory; reflecting the sunny rays from the splendid surface of its gilded front. It is clothed in gold, and is the respective haunt of Devas (gods) and Gandharbas (Celestial Singers). It is inconceivable, and not to be encompassed by sinful man; and it is guarded by dreadful serpents. Many celestial medicinal plants adorn its sides; and it stands, piercing the heavens with its aspiring summit,—a mighty hill, inaccessible even by the human mind. It is adorned with delightful songs of various birds.—Such is the description given of this wonderful mountain in the Mahabharata book, 1st chap. 15. The Brahmanda Purana gives the following description of the same renowned mountain:—

“Meru (of gold) of four colours, is the greatest of mountains; its body appears high in all its dimensions of many colours all round. Eastward it is quite like the offspring of Brahma, born from the navel of Vishnu. South, it is yellow, and appears like a Vaisya. West, it is like the red leaves of a tree, and like a Sudra looks Meru of many names. North, it is red like the dawn moon, and looks like a Kshetrya; these are conspicuous from their colours. Brahma, Indra, and all the gods, declare that this largest of all mountains, is a form, consisting of jewels of numberless colours, the abode of various tribes. On this mountain are the heavens of Vishnu, Shiva, Indra, Agna, Yama, Nairata, Vayu, Kuvera and other gods.”

But the most striking feature, connected with Sumeru, is the account given of its form and magnitude. The Hindus sometimes represent Mount Meru to be of a conical figure. To establish this opinion, they refer to the fact, that several kings of Hindustan were formerly in the habit of raising mounds of earth in that shape, which they used to venerate as the divine Meru, and gods were called down, by spells, to come and dally upon them. They are called Meru Sringas, or the peaks of Meru. There are four such mounds, either in or near Benares; and one, which is more modern and of course the most perfect, is at a place called Sai-natha. This opinion seems to be unsupported by the Shastras, as far, at least, as we have been able to investigate. The most popular notion, which is supported by several Puranas, such as the Markandeya, the Vishnu, and the Brahmanda Puranas, is, that the shape of the golden Meru is like an inverted cone;—a notorious instance of oriental fancy. The height of this mountain is said to be 84,000 yojanas, or 672,000 miles from the surface of the earth, and its depth below is 16,000 yojanas or 128,000 miles. Its diameter or circumference (for in some books, it is said to be the one, in some the other,) at the summit is 32,000 yojanas, or 256,000 miles, and at its base 16,000 yojanas or 128,000 miles.

Here then we have a mountain, whose diameter at the bottom is 16 times, and at the top 32 times, the diameter of the earth upon which it is said to stand. Again, the mean distance of the moon from the earth, as found by the most accurate calculations, is about 240,000 miles. But here is a mountain, whose height, above the surface of the earth is very nearly 3 times the distance. We are at a loss to know what to say

to this. Has any Hindu, or any other, ever seen this mountain, though it is said to rise much higher than the orb of the moon? Is it possible for a mountain, in height and magnitude several times greater than the earth to stand on its surface? But this is not all. The Hindu authors, place at the lower extremity of this wonderful mountain, seven infernal regions called Talas, each extending downwards 7,000 yojanas or 56,000 miles. Their names according to Bhagavata, are, Patala, Talatala, Rasatala, Mohatala, Satala, Vitala, and Atala. In other Puranas, other names are given. All these subterranean regions are said to be parts of Mount Sumeru. Below these, again, and below the water, are placed the Narakas, or Hells, properly so called, in which the wicked suffer various kinds of punishment, according to the crimes committed in their bodies. Where then is to be the end of these notions? We pass in despair to take notice of other things.

The Hindu Shastras furnish us with yet another very striking theory of the earth. The notions which we possess respecting it, are chiefly extracted from the Bhagavata, Brahminda, and Brahma Puranas. It represents the earth, under the emblematical representation of a padma (lotus,) floating on the ocean. The following passage of the Brahmanda Purana will serve as an authority.

“The great God, the great omnipotent, omniscient one, the greatest in the world, the great Lord who goes through all the worlds, is born and moulded of flesh and bones, made, whilst himself was not made. His wisdom and power pervade all hearts; from his heart sprung this padma (lotus) like world in times of old. When this flower was produced by Vishnu, then from his navel sprung the worldly lotus, abounding in trees and plants.”

The germ of this amazing lotus is Sumeru; and the mountains, with which Meru is surrounded, are as its petals and filaments. The four leaves of the calyx are the four vast Dwipas or countries towards the four cardinal points. In the intermediate spaces, are eight external leaves placed two by two; these are the eight subordinate Dwipas. The names and positions of the four great countries, or Mala Dwipas are as follows:—To the north is Uttara Kuru; to the south is Jambu; Bhadrassa to the east, and Ketumala to the west. In the intervals, lying between every two of the principal countries, are the following inferior islands: Swarna prastha, Chandra sucla, Avartana, Ramanaka, Mandabara, Lanka, Sinhala, and Sankha.

Who would not be struck with the ingenuity of the Hindu theorists? They have accurately finished their task. The comparison between the earth and a lotus is perfect and complete. To every part of the flower, a counterpart is found in the world. Proof or evidence has nothing to do with the matters. Similes, allegories, illustrations, are taken for proofs. This is the universal tendency of the genuine native mind.

We next proceed to point out the errors of the Hindu Astronomy. With regard to this most important branch of knowledge a distinction should be made between their Puranic and scientific systems of Astronomy. The scientific treatises of Astronomy called Siddhantas, are so little known among the Hindus, that they can scarcely be regarded to form any part of the popular belief. To that system of Astronomy then, which is founded on the Puranas, as to that which alone is popularly believed, we direct our attention. How much Hinduism is in danger, from the diffusion of such astronomical knowledge, will be best understood from the following specimens.

We find the arrangement of *Satar* and *Stellar systems*, thus described in the Vishnu, Padma, Kurma, and Vayu Puranas. The firmament, or the sphere of the sky, called Bhuvar-loka, is said to be of the same extent, both in diameter and circumference, with the sphere of the earth, or Bharva-loka, which extends, with its oceans, mountains, and rivers as far as it is illuminated by the rays of the sun and moon. The earth is supposed to be the centre of the system; around which revolve, in regular succession, the Sun, the Moon, the Lunar constellations, Mercury, Venus, Mars, Jupiter, Saturn, the orbit Ursa Major, and the Pole star.

The history of Astronomy furnishes us with several erroneous systems, formed since the infancy of that science. But where can we find a system so absurd and extravagant, as that framed by the inspired sages of Hindustan? Here the sun is placed nearest to the earth, and the moon is supposed to be lighter than the sun. Of the constellations, some are placed lower than the orbit of Mercury; one is placed beyond the orbit of Saturn; and another at the farthest distance of all; while all these heavenly bodies are supposed to move round the earth which is fixed in the centre.

With like absurdity, the solar orb is placed 100,000 yojanas, or 800,000 miles from the earth: the space between them is the residence of the Siddhas a race of demi-gods. The distance from the sun to the moon is equal to that of the sun from the earth, or 800,000 miles. At the same interval above occurs the orbit of all the Janyu mansions. Two hundred thousand yojanas, or 1,600,000 miles, above the lunar constellations, is the planet Budha (Mercury.) Sakra (Venus) is at the same distance from

Mercury, and Mangala or Angaraka (Mars) is as far above Venus. At the same distance, still ascending, is Virihaspiti (Jupiter,) the priest of the gods; while San (Saturn) is as far from Jupiter according to some, but according to others, 250,000 yojanas from the same planet Ursa Major, (the sphere of the seven Rishis or canonized saints,) is 100,000 yojanas above Sataru; and, at a similar height above the seven Rishis, is Dhruwa, the pole star.

The Hindu sages surely, while spinning out such theories of the heavens, never could have dreamed of the arrival of these wicked times, when men no longer make imagination the source of all science, but depend solely on actual observation and measurement, or else they would never have run the risk of exposing themselves so egregiously. In the first part (quarter) of the Treta Yuga, the daughters of Daksha were born, of whom he gave twenty-seven to the moon; who became the twenty-seven lunar Asterisms. From this union the Hindu Astronomers have feigned the birth of four of the planets. Mercury is born of Rohini; hence he is called Rohineya after his mother. Magha brought forth the beautiful planet Venus, otherwise called Maghaba. Ashadha brought forth Mars, hence called Ashadha bala; and Jupiter, being born of Purvaphalguni, was called Parvaphalguni-baba. Saturn is supposed to have originated from the shadow of the earth, at the churning of the ocean, or the war between the gods and the giants. To the same period is assigned the birth of the moon, the account of which is too interesting to be omitted. “When they (the gods) heard the words of Narayana, they all returned again to the work, and began to stir with great force that butter of the ocean; when presently, there arose from out of the troubled deep, first the moon, with a pleasing countenance, shining with ten-thousand beams of gentle light. The moon, as swif as thought, instantly marched away towards the Devas, keeping in the path of the sun.”

It should always be remembered, that of the fact, that these planets are bodies composed of matter, and immensely large, they seem to have been quite ignorant: for no where in their writings do we find the least indication of such a supposition. They describe the planets as living beings, of a superior order to man, and sometimes rank them with gods. At the same time they speak of them as orbs, each with its respective inhabitants;—a mass of obscurity, which cannot be pierced through. We sought for the assistance of many pundits to make the matter plainer to us, but all of them signally failed.

(To be concluded.)

**HIGH AND LOW CHURCH.**—The great difference between the two sections of the Establishment, the High and Low Churches has now come to a head. The former declares the ritual of the Church is its law even more than the Scripture, and the latter wish to have points of ritual left optional and the Scripture to be decisive. The former look on the “Book of Common Prayer” as almost inspired, the latter would consign a great portion of it, to the oblivion in which Lauder’s sermons and Filmer’s Tracts have long been suffered to remain. The question has been at length brought forward for discussion, simply as a point in connection with the statute law of the land. A Mr. Gorham, described by his opponents as an upright, able man, after holding for some years a living in the diocese of Exeter, had been transferred to another. The Bishop, however, Dr. Philpotts, refused to institute him unless he professed his belief in the dogma of baptismal regeneration. Mr. Gorham conscientiously refused, and asserted that no such doctrine was contained or meant to be contained, in the Articles. The Bishop was inflexible, and the curate appealed to the court of Arches. Sir H. Jenner Fast, the real arbiter of such questions has, after long consideration, pronounced a judgment which may be summed up in a very few words. That which is scripturally right or wrong has nothing to do with the question. That which the Church of England believes to be scripturally right or wrong is the only point for argument. Does the Church as by law established enjoin belief in baptismal regeneration? It is evident from her every formulary that she does. Does Mr. Gorham? No. Therefore the Bishop of Exeter was justified in not instituting Mr. Gorham. The moderate party in the Church, who wish all such questions to be left optional are disgusted, while the evangelical organ, the *Record*, proclaims that those who do not hold this doctrine in its full length and breadth, “in its most revolting form,” must quit the establishment. It remains to be seen how far this advice will be carried out, and how far the English ministers are prepared to imitate the secession which has lately taken place from the Church of Scotland. One thing is certain, that the present decision has widened the breach between the two sections of the establishment, and may, and probably will, cause a schism of nearly as much importance as that which shook England in the sixteenth century.—*Friend of India.*

It is stated that the Archbishop of Canterbury has expressed his dissent from the decision of the Arches Court, and maintains the propriety of the hypothetical construction of the expressions in the baptismal

service, relating to regeneration, and that this expression of the Archbishop's sentiments is likely to exercise considerable influence on the deliberations of the Court of Appeal, on which the final decision of the question now depends.

**REMARKABLE RECOVERY.**—The New York Journal of Commerce gives the case of a Mr. Hait, of Wilton, Ct., the son of a clergyman, who nineteen years ago, while a student in College, was suddenly deprived of his reason. He was sent to the late Dr. Chaplin of Cambridge. The Dr. said there was no relief for him at that time,—but at the age of thirty-six or seven, there would be a change; that the brain was too much expanded for the cranium, and there would at that age be a contraction, which would enable it to act healthfully. Mr. H. has now arrived at that age, and the prophecy is fulfilled. His reason has been recently restored; but the whole nineteen years of his derangement are a blank to his mind. He immediately on his recovery repaired for his books, to resume his mathematical studies where he had them down. When his derangement commenced, he was in a state of religious anxiety; when it ended he was rejoicing in a Christian hope.

**DR. DUFF.**—The Indian Times states that a valdatory address has been presented to Dr. Duff by the students of the Free Church Institution, at the conclusion of which a silver cup with an appropriate inscription was presented to him. Dr. Duff replied in a speech of great warmth and feeling, and on retiring shook hands with all the students and native teachers of the institution.

**DR. FRANKLIN'S REPLY TO PAINE.**—Tom Paine the atheist went to Franklin several impudate letters on the subject of infidelity, but Franklin turned all his arguments aside by this simple and pertinent question: "If men are so wicked with religion, what would they be without it?"

**PRAYER.**—The venerable John Quincy Adams is said to have stated, about a year before his death, that he was unable to recollect a single instance in which he had ever retired to rest without first imploring the divine protection and that he always closed his evening supplication with the simple words taught him by his mother in early childhood, "Now I lay me down to sleep," &c. Happy would it be for all great men if they would follow this example.

**INTERESTING CASE OF CONVERSION IN SIAM.**—Of one who died of cholera, it could be said there was hope in his death, and alas! of only one of the great multitudes that were hurried away during these dark days, and his case is so peculiar I must tell you of it. About the first of June last, an old man and what one would eye found his way to the house of our Baptist brethren, desiring to be further instructed in the things of the Christian religion which he professed to have embraced. He came from a place some six days' journey to the north east; had never seen a missionary or a Christian disciple, but some five years ago, some Christian tracts and portions of Scripture fell into his hands. His heart was opened to receive the truths they contained; whereupon he ceased to work, and sought continually for more light. Being old and poor he was unable to come to Bangkok to see the teachers of the religion of Jesus, but he was able now and then to pick up at the houses of his neighbors, books they had got from missionaries on their visits to the capital, and these, though often with covers old and torn were perfect treasures to him. His collection of these fragments of our books so carefully preserve by him and so well thought upon as a curiosity. Well at last he made out to get some young priests who were coming to Bangkok to give him a passage in their boat and found his way to our brethren of the other mission. Mr. Jones was astonished at the extent of his knowledge of Scripture. He was further acquainted with them than were perfect strangers to him. His collection of these fragments indeed he was rich in the Scriptures. Mr. Jones could not ask him—who had been his teacher? "The Lord Jesus," was his reply. "Has He not said 'ask and ye shall receive, seek, and ye shall find'?" Of course he became a candidate for reception into the Church, and books and portions of Scripture he had not yet seen, were put at his disposal for his further instruction. On these he evidently feasted, and his whole time was spent in reading them lying, on his back native fashion—(the falling eyesight of his own eye aided by an eyeglass Mr. Jones had lent him) or in conversation with the missionaries or an old Burman disciple who speaks Siamese, who seemed as happy as he in talking of the things of Christ. Well not two weeks had elapsed when the pestilence which had broke out in Bangkok, and he was among its first victims. Such are the ways of Providence—just permitting him to reach the homes of his servants, to encourage their hearts with the words of that grate could do and then at once taking him away to the rest of his chosen. He died suddenly of course, but without fear, and his last words to the missionary were that his heart was established in the Lord Jesus Christ.

Letter from an American Missionary.

**LATEST INTELLIGENCE.**  
 The Mail having arrived we proceed to extract from Monthly Papers some important items of intelligence that did not reach us from Europe. The first place must be given to a semi-official letter from the President of the French Republic to his friend said every the son of Marshal Ney. It had created intense sensation all over Europe, and is indicative of a storm which may involve in its vortex the greatest nations of the earth. Perhaps the French will not again be so eager to receive from the Pope as a temporal Sovereign—Colombo (Oct. 29).

Elysee-National, Aug. 18, 1849.

**MY DEAR NEY:**  
 The French Republic has not sent an army to Rome to put down Italian liberty, but in the contrary to regulate it by putting it on its own excesses, and to give to it a solid basis, by replacing on the pontifical throne the prince who, at first, had boldly taken the lead in all useful reforms. I learn with pain that the benevolent intentions of the Holy Father, as well as our own actions, remain sterile in presence of hostile passions and influences. There appears to be a desire to make proscription and robbery the province of the Pope's troops, by leaving to the King of Rome, from me, that you do not to permit, that under the shadow of the tri-colored flag you not shall be committed which can lower the character of our intervention. I, thus sum up the restoration of the Pope's temporal power—A general amnesty, the secularization of the administration, the code Napoleon, and a liberal government. I was personally hurt in reading the professions of the three cardinals, except on one mention whatever was made of the name of France, or of the sufferings of our brave soldiers. Every insult offered to our flag or our uniform goes direct to my heart, and I have to request you to cause it to be well understood, that if France does not sell her services, she at least insists on due consideration being paid to her sacrifices and her abnegation. When our armies made the route of Italy, they were left every where, as to mark of the progress, the destruction of the abuses of feudalism and the germ of liberty; it shall not be said that in 1849, a French army can have acted in a different sense and brought about other results. Tell the General to thank in my name the army for its noble conduct. I have learned with pain that even physically it was not treated as it ought to have been—nothing ought to have been done to mark the occurrence of my sincere troops. Receive, my dear Ney, the assurance of my sincere friendship.

The Debats publishes the following letter from Rome dated the 31st ult.

"Affairs are becoming complicated, and the first difficulties of the situation could not have led to the supposition that the French Republic is now imminent, would have arrested the three Cardinals here, in spite of the advice, and the most pressing entreaties, retained the same character as the first; they are just as irritating and as unconciliating as those which marked their entry into their functions at the Quirinal. On questions of form as well as more material questions, there is the same bad feeling. You already are aware of the Pope's pretensions officially put forth, of the reconstruction of a tribunal, the real Inquisition, charged to seek out for crimes or offences committed against religion, and against the authority of the Pope. The real object, to speak clearly, was to act with severity against the immense majority of the Roman people, to enter on a career of denunciations, and to open a new political prospect, in which every inhabitant of the Roman States would have to appear in his turn, and this at a time when the French Government is talking of an amnesty, and forgetfulness of the past.—The great event of the last few days is the letter addressed by the President of the Republic to his aide-de-camp a letter which sums up and judges of the state of things, and concludes apparently by an express invitation to make it public. You are aware that it is subjoined, for thanks to the circumstances which followed its reception numerous copies were rapidly circulated. This document has no official character, being only a private letter; it cannot therefore, be taken under the responsibility of the French Government, but M. de Ravelney, who is now at Rome, consents at the request of Colonel Ney, to go to the Quirinal and to communicate in a non-official manner its contents to the Commission of Cardinals. He begged them to authorize its insertion in the official journal. The Cardinals at first consented to it, but after a few hours' consideration they revoked that decision, withdrew the authorization and formally declared that, if that wish was disregarded they would resign their functions and leave the city. They are indeed that it was impossible they could allow a document of such nature to be made public which threw a severe censure on themselves, as from the moment when it should be published their authority would be treated with contempt. During, however, the few hours which elapsed between the granting and the withdrawal of the authorization, the letter had become not only the subject but the text of general comment; a few moments of authorized publicity was sufficient for numerous copies to get into circulation, and an effect as rapid as profound was caused. The army, in particular, read it with avidity; those who for the last two months had praised the patience and forbearance of the French cabinet applauded these declarations so full of firmness and candour. Colonel Ney sets out again word for word the text of the letter, which constitutes the crisis. The contents of the letter of the President are doubtless known to-day at Gaeta, and it will be understood to contain in a more concise and brief form than an official document could do, the expression of the intentions of the French Government. It must be regarded as a reply and a criticism addressed to the first army which constituted the restored pontifical authority, and the more to be regretted as they appear to denote as much ill will as blindness. What will now take place in the councils of His Holiness? Rumors are already rife on the subject; the Pope, it is said, will go and seek an asylum under another flag which evidently will be neither the flag of Sicily, nor that which now floats at Bologna and at Ancona. If these reports have any foundation, the complication of affairs will be serious.

To the Editor of the Morning Star.

**DEAR SIR,**  
 Of the desirableness of a Public Library at Jaffna, there can be no question. But there are two parties, I am informed, who are ordering precisely the same volumes! Union is strength; and there should of course be secured as extensive a variety of books as possible. Allow me to invite the attention of all concerned to the importance of a compromise being arranged, at whatever expense of personal feeling, between the rival parties. I would suggest the propriety of holding a public meeting or appointing an open committee with a view to commencing the enterprise de novo.  
 Yours truly,  
 No. 1, 1849. A SUBSCRIBER.

To the Editor of the Morning Star.

**DEAR SIR,**  
 A gentleman who is a Subscriber to the Star in Kandy and a friend of Christian education has put into my hands last evening, the sum of five Pounds sterling to be remitted to you for the support of your paper. He expressed to me his regret that such a holy paper does not receive adequate support from the native community, and well wishes of the Tamilians. This remark seems to be very appropriate as we are a nation just rising in civilization and knowledge, partly through the personal labors of the missionaries and partly through the publications of their press. It would therefore be a great pity indeed, should you contemplate to discontinue the publication of the "Morning Star" which conveys its dawning light of knowledge and Religion to the minds of our benighted countrymen throughout India and Ceylon. Before the close of this year, which is fast approaching it is reasonable, I believe to make this appeal to you and the benevolent public and hope it will be duly heard. I am, dear Sir, yours, &c.  
 Kandy, Oct. 31, 1849. L. LAWTON.

**ACKNOWLEDGEMENT.**  
 We beg to acknowledge with thanks the Receipt of a donation of £5, from "a friend in Kandy" in aid of the Morning Star.

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 இராமலிங்கக் குருநக்கல் சபியர்மணலிபுத்தூருக்கள்  
 —கட்டடைவோலி.

**SHIPPING INTELLIGENCE.**



**JAFFNA—ARRIVALS AND DEPARTURES—Oct. 23d, 1849.**  
 Arrived Schooner Daulechchymy, P. Bastian from Caylputtam in ballast.  
 Oct. 23d.—Arrived Schooner Adivelelechymy, S. Manal from Caylputtam in ballast.  
 Oct. 29th.—Arrived Brig Valvotivooray, C. Pooner from Colombo Oct. 8th, Pamban Oct. 10th in ballast.  
 Nov. 1st.—Sailed Brig Dealer, S. Marakoti for Mysa cargo 807 bales of tobacco, passengers 6 natives.  
**POINT PEDRO—Oct. 26th.**—Sailed Schooner Anna-lechymy, C. Surramanar for Colombo 460 cwt. ebony, passengers 8 natives.  
**KAITES—Oct. 22d.**—Arrived Schooner Petrol, Lopez from Topoonoray Oct. 15th, bound for Colombo, cargo ree. Sailed the next day for Colombo, cargo as above.  
 Oct. 23d.—Arrived Schooner Malimadmo Maulin Satho Bog, Basimppilly from Colombo Oct. 20th, bound for Jaffna and Topoonoray, cargo sundries, passengers 10 natives. Sailed the next day for Topoonoray, cargo sundries.  
 Arrived Schooner General Colleen, Socarrity from Negapatam Oct. 13th bound for Colombo, cargo ree, passengers 8 natives. Sailed the same day for Colombo, cargo and passengers as above.  
 Arrived Adivelelechymy, C. Anthony from Pt. Pedro Oct. 17th, cargo sundries Oct. 23d, bound for Jaffna, cargo tobacco bales.  
 Oct. 27th.—Arrived Schooner Henrietta, D. Inancy, from Madras Oct. 23d, bound for Jaffna, cargo sundries, passengers 4 natives. Sailed Oct. 30th, for Topoonoray in ballast, passengers none.

**பரிசீலித்தம்.**  
 யாழ்ப்பாணம் சீதாரியில் வாசகப்பண்ணிதீன்ற ஒரு தலைக்கரு அவசரமாய்த் தேவையாய்நுப்பதென்றனவெனில், காட்டுக்கோழி முதலிய அலங்காரமானபட்சிகள் இனத்தக்குத் தூண்டு. அப்படியே சகலவகையான ஊர்வனசெங்குத்தகரும், காட்டுமீருகங்குத்தகும், எல்லாம் உயிரோடேயிருக்கவேண்டியது. சோத்தி முடிலல்லாமல் நேத்தியான அங்கஉறுப்புள்ளதாயும் இருக்கவேண்டியது. இவற்றைச் சீதாரியின் நேற்றைய அலக்சீப்பர் (Rest House Keeper) அல்லது சத்திரத்தின் காவற்குறணிடைமொப்புலிக்கப் பூவ்வொன்றிக்கும் நியாயமானவிலி கொடுக்கப்படும.  
 யாழ்ப்பாணம், பறங்கித்தேக்கு, }  
 தாமசாசனா ஈர். ஸ். எ தே. }