

தழுள்ள தேய்வமாயிருக்கிறேன்ஹரிந்துகோள்க.

MORNING STAR.

Jaffna, November 22d, 1849.

PHYSICAL ERRORS OF HINDUISM.

[Concluded from page 87.]

We have reserved, for the last, the theory of the Hindus respecting the eclipses of the sun and moon. The writers of the Puranas affirm, that a monster, or rather the severed head of a giant called Rahu, now and then attempts to grasp the sun and moon in their orbits on account of an old enmity that subsisted between them.

This giant approaches, and threatens to devour them. He does not indeed venture to touch them, yet his enormous head intercepts their rays, and thereby produces that extraordinary phenomenon called an eclipse. The enmity between Rahu on the one hand and the sun and moon on the other, arose out of a singular event. It is thus described in the Mahabharata, in the famous story of the churning of the ocean: "And it so fell out, that whilst the Suras were quenching their thirst for immortality, Rahu, and Asura, assumed the form of a Suras, and began to drink also. The water had but reached his throat, when the sun and moon, in friendship to the Suras, discovered the deceit; and instantly Narayana cut off his head, as he was drinking, with his splendid weapon chakra. And the gigantic head of the Asura, emblem of a mountain's summit, being thus separated from his body by the chakra's edge, bounded into the heavens with a dreadful cry; whilst his ponderous trunk fell, cleaving the ground asunder, and shaking the whole earth to its foundation, with all its islands, rocks, and forests. And from that time the head of Rahu revolved on eternal enmity, and continueth even unto this day, to strive at times to seize upon the sun and moon."

The cause stated in the Shastras for the rising and ebbing of the waters of the Ganges is quite in keeping with the foregoing account. "The Ganges, it is said, advancing towards the ocean, becomes frightened, and flies back, through one hundred channels; and this exercise she continues, twice every day. It happens at a place, called Purana Sagana.

The phenomena of rain are still more surprising. It is the unanimous voice of the Shastras, that rain descends from the moon. On this subject we can produce passages from the highest of the Hindu Shastras, the Vedas. For instance, it is said in the Rig Veda, and in a manner the most explicit, that "rain is produced from the moon." In some other portions of the Hindu Shastras, the moon is described as the great Adhara, or repository of water. But this is not all. Not only is rain believed to fall from the moon, but, after falling on the ground, it is said to return or reascend to the same lunnary. To support this curious opinion the Rig Veda thus states: "Rain enters the lunar orb, which consists of water, and, at a subsequent time, it is reproduced from the moon." The Puranas, which are more modern, supply an intermediate step. They say, that from the surface of the earth the waters rise first by the attraction of the sun, from which they are drawn up to the moon. Thus, curiously enough the moon, which is found by modern research to be probably without any water, is described by the sages of Hindustan, as an orb full of that liquid.

The most popular notion respecting the seven colours of the rainbow, is, that it is a reflection of the great Gandiva of Rama, whence the name Rama Dhauika is derived. But in the Puranas it is described as the bow of Indra, brought out, now and then, we suppose to keep it clean from rust. The pundits of the present day seem to be ashamed of such opinions, since many of them are found to give the English explanation of this phenomenon, under a Hindu disguise. We ourselves met with a pundit of this sensible, but dishonest class, who, to our great astonishment, said, that the rainbow was occasioned by Jalakiana, or the reflection of the rays of the sun from the drops of rain.

The flashes of lightning are believed to be emanations of light from the brilliant person of a celestial nymph; who is fond of coming out to sport on the clouds at the time of rain. With respect to lightning the Hindu sages give the old story of the thunderbolts of Indra, the Indian Jupiter.

The great Hindu chemical theory is in substance the same with that of the ancient philosophers of Greece and Rome. It inculcates the doctrine of five primary elements, namely, ether or vacuum, air, fire, water, and earth, of which all objects, visible or invisible, are said to be made. Nothing can be more erroneous, as the modern discoveries in this science show, than the foregoing theory of simple substances; yet the Hindu philosophers pretend to account by it for all the phenomena of the material world. A single instance will be sufficient to show the arbitrary style in which the Hindus decide without inquiry. The human body is one of their favorite illustrations. The flesh and bones, they say, are composed of earth, and they will return to their kindred element after death. Hunger or appetite is the internal fire, by which food is consumed. Water is visibly seen in the watery secretions. The breath is the action of air,

and the several cavities in the body, both external and internal, vacant spaces. In a similar way they give us the analysis of all compound substances. Metals, stones, and, in short, all minerals and solid substances, are said to be formed of earth as their base, with a smaller proportion of each of the other four elements. All liquid, aeriform, and igneous substances, have water, air, and fire, for their respective bases. In this way all substances in nature known or unknown, are exhausted. Thus fire, air, earth, and water, each of which is a compound substance, are made first elements; and metals, which are all simple bodies, are believed to be compounded of several substances, while all bodies are reduced to five primary elements, into which they are not at all resolvable. The number of metals, according to some authorities, is eight only; but, according to others, a full hundred, a remarkable instance of contradiction and error, both in one place.

The most striking feature in the chemical system of the Hindus, however, is the mode in which the elements are said to be generated. Of the five elementary bodies, ether, air, fire, water, and earth, each subsequent one is said to be produced in order from that which immediately precedes it. For example, from ether, came air; from air, fire; from fire, water; and from water, earth.

The Vedas maintain that, in the heart of every person, there is a corporeal being, of the size of the thumb, called *Linga Sharira*. This is the whole man in miniature, and at death goes out through an artery, called *Shusanna*. The Vedantists try to evade the absurdity of supposing the existence of this *little man* in the heart of every body, and to escape detection from actual dissection, they assert, that it does not remain in its place after death, a sophistry too common among the Hindus, who always attempt to explain one absurd supposition by another. Yet they have every reason to say, that the existence of the *Linga Sharira* is as true, as the Chakras, the Tortoise, and Serpent.

The Vedanta Sutras furnish us with some further notices on two very important functions of the animal frame, the processes of assimilation and respiration. "When nourishment," say they, "is received into the corporeal frame, it undergoes a three-fold distribution, according to its fineness or coarseness. Coari, and other terrene food, becomes flesh, but the coarser portion is ejected, and the finer nourishes the mental organs. Water is converted into blood; the coarser part is ejected as urine. Oil, and other combustible substances deemed igneous, become marrow; the coarser part is deposited as bone, and the finer supplies the faculty of speech."

There is another point in the physiology of the Vedas, that deserves some attention. It respects the process of respiration. The account is as follows: "1st. Respiration is a vital act, and comprehends five such.—1st. Respiration, or an act operating upwards.—2d. Inspiration, one operating downwards.—3d. A vigorous action, which is a mean between the two foregoing.—4th. Expiration, or passage upwards.—5th. Digestion, or circulation of nutriment throughout the corporeal frame." Numerous are the errors contained in this account of the process of respiration, of which we shall mark only one or two. Respiration is confined only to the action of the lungs, and has no connection whatever with any other functions of the internal organs. But the Hindu philosopher would make it a compound process, consisting of different operations, which have no connection with one another. But the grossest of all the errors committed by them on the subject, is the supposition, by which the process of digestion and the circulation of nutriment are reckoned as parts of the action of respiration. We need not however dwell any longer on this point. If the opinions of the Hindus are found to be erroneous on subjects which a mere child can understand, how can we expect them to be accurate in describing such a difficult process as respiration?

LETTER FROM SIAM.

RAVAGES OF THE CHOLERA IN BANGKOK.—A Letter from a missionary physician at Bangkok to a correspondent in Jaffna gives the following description of the late ravages of the cholera in Siam, and of his method of treating the disease.

I presume you will, long before this reaches you, have heard through the papers—how fearfully the epidemic Cholera has been raging in Siam. It is computed to have carried off between 30 and 40,000 souls in Bangkok alone,—over 20,000 of these, official documents show, within the first 12 days! An appalling mortality indeed! In nearly every house were the dying. Go, where you would, you would meet those carrying forth their dead—the places at the temples where custom requires a corpse to be burned or buried, exhibited scenes of horror—more like "Tartarus" than earth. Over 300 would be disposed of in a single day and for days together at one of these burning places alone. And then in the river, it was an every day sight, and a heart-sickening one, to see human corpses in all states of decomposition—men, women, and infants, floating by our houses on the tide—the crows already alighted on them doing their work. In seven days, 564 corpses were counted as passing by a

ship lying in the stream, not far below us. But you do not want to "sup on horrors" like these. Bangkok has suffered terribly. Nor is this to be wondered at considering the filthy condition of the city and the modes of living of the people. I have been in houses where 6 have died of the cholera—built over a literal pig-stye and in this rainy season, what with the garbage and mud, you would think most of the other houses in Bangkok stood over pig-styes. And then such immense quantities of crude fruits are consumed daily, and the pestilence came too in the season of watermelons and pine apples. The native physicians like the rest were at first struck with consternation. It had been 30 years since the disease had prevailed in Siam. They had no method of treatment, and most of those attacked were the first few days left to their fate. But it was necessary to do something; and some of the methods resorted to were certainly an addition to the already long catalogue of what has been tried for cure of Cholera.

With no experience myself in the disease, it broke upon us like the rush of a whirlwind. On the 6th day of its appearance, probably over 2,000 died of it in Bangkok. I must confess I felt at a loss on what of all the thousand plans of treatment advised, to rely; but I soon found myself graciously guided (I cannot doubt it was by the Healer of prayer) into a course which proved so uniformly successful, that I was led to desire no better. It is substantially that of *Anacley*, and I cannot too highly recommend it to you, should you ever be called to encounter this dread malady. It is simply the administration of *calomel* in large doses, given at short intervals until the symptoms give way. When unequivocal symptoms of cholera manifested themselves (as the rice water evacuations, &c.) I lost no time in getting down the patient 20 or 40 grains of calomel in powder, repeating the calomel in scruple doses every hour or every half hour as circumstances required, until the watery purging and oppression at the epigastrium ceased. In some cases 40, 20, 100, 120, or over 200 grains even, were necessary to bring about the desired result. A dark, greenish, blackish, mucous-like discharge was always a sign the disease was subdued. In my own practice, the lives of more than 30 persons appear to have been saved by this treatment; and I know of many more to whom the other missionaries and our teachers and English neighbors gave the same medicine with equally gratifying results. One of the two English merchants here, doubtless owes his recovery from an alarming attack, to the 155 grains of calomel he took in some 12 hours. Of course it is useless to give this (and I believe any remedy) after the collapse is decided,—the hands cold and pulse ceased at wrist. But when given at an earlier period of the disease, and followed up faithfully, the remedy failed in but 2 or 3 instances that I can recollect, so that I am forced to regard "Hydrag, Chlorid. Mite" as almost a specific for cholera. A while I used to give 2 grains of opium with the first, or first two doses of calomel, but longer observation inclined me to rely simply on the calomel, as the internal remedy, resorting of course to all external means of applying warmth to the system I could command. This then was the treatment of decided cases; but I have reason to believe, that by promptly resorting to simpler means at the first invasion of the disease, the lives of many scores around us here, and my own too I might add, have been saved. We supplied those in our employ and others with a mixture of Laudanum 30 drops, Essence Peppermint 30 drops and Spirits Ammonia 15 drops, to be taken in a wine glass of water upon the first appearance of diarrhoea or sickness at stomach, to be repeated in a half hour or two if diarrhoea was not checked, enjoining rest on the back, and congee diet for the day. I ought to add in conclusion of this long story of personal experience, that no cases of particular inconvenience from such enormous doses of calomel have occurred, salivation not excessive, and many having none at all. We have great reason to bless the gracious Providence that shielded our little mission band from the arrows that were flying so thick and fast, smiting down thousands and ten thousands on our right hand and our left. One or two of us had the premonitory symptoms, and there were 8 or 9 cases in our compound, some very serious, but all recovered.

ROYAL MISFORTUNE.—THANK OFFERING FOR THE ABATEMENT OF THE DISEASE.—(One cannot help wishing, as he reads this account of his Siamese Majesty's misfortune, that his charities were better applied. It is characteristic of heathenism, to have its most distinguished charities devoted to objects the least deserving.)

His Siamese Majesties seem to live but to strengthen and establish Buddhism, by the example of his own devotion to its teachings, as well as by the lavish expenditure of the treasures of his kingdom on its temples and priests. Last summer, on the occasion of the consecration of a *vat*, the glory of Bangkok, on which he has spent hundreds of thousands for years back—he distributed to over five thousand of these yellow-robed gentry assembled to grace the occasion from all parts of the country, full suits of priests' cloths, with other gifts, while on a single one of the seven

days of the solemnities not much less than £3,000 were (either in silver or in Treasury Notes, enclosed in the fine fruit) thrown away to be scrambled for by the immense crowd assembled, and all to *trim* *hoon*, i. e., to make merit to be set down to His Majesty's credit and profit in the next life. The only thing that ever draws him out from his palace is the superintendence of the building of palaces or the visiting of the royal wats. And now he has quite recently condescended ingeniously to extract good for himself out of the terrible calamity that has just desolated his dominions, by requiring of his subjects as a token of their sympathy with him in his joy that the pestilence has abated—a present of some live creatures, as fowls, pigs, &c., not to supply his royal table, but for him to feed from the royal granaries till they die of old age. A request from such a quarter was not to be disregarded, and during the week past, chickens, ducks and pigs have had such a jubilee in Bangkok, as pigs, ducks and chickens never had before. For three days, the river was covered with boats of all sizes, each with its cages or coop of living fowls, &c., variously decorated and constructed—their mystified tenants escorted with music and banners by unfeathered bipeds, many of them in uniform, to the royal palace, where His Majesty sat in royal state, by the river side, to receive these expressions of his people's affection. The first day 29,000 emancipated fowls were reported as presented, and the processions and the pageant were kept up 2 days more, till one was sick of this exhibition of human folly and weakness. In all between 80 and 100,000 ducks and fowls, with a thousand or so of pigs have been sent in and are to be fed by the royal bounty, while thousands of living fish were bought up at the fish markets, and boat loads of them overturned in His Majesty's presence to his and their extreme gratification. Here are the Buddhist notions of *charity to animals*, and *sacredness of animal life*, that spring from their doctrine of Metempsychosis.

BANISHMENT OF ROMAN MISSIONARIES FROM SIAM.

[This account differs somewhat from that lately published in the Colonial papers, and exhibits in a more favorable light the concession of the American Missionaries to the wishes of the Siamese monarch, in regard to the offering they were required to make to His Majesty.]

You must know that the French Rom. Catholic Missionaries here have all of them, with exception of their Bishop, been expelled from the kingdom within the past month. There were eight of them settled among the degenerate descendants of their Portuguese and Chinese and Cochinese followers in the land. They came into collision with the Government here, in the matter of a present to the king, after the late visitation of the cholera, and I imagine the manner as much as the matter of their refusal made their departure necessary. The request came to us also, to send the king a token of our good will and sympathy with him in his joy that the pestilence had abated, but fearing we might in some way be so doing be lending countenance to a false religion, we, of the upper Mission, at first declined respectfully but firmly. But when the noblemen, the officer of Government, through whom the request came to us, solemnly assured us that the matter had nothing at all to do with their religion, was merely a customary token of respect, &c., on such occasions, to His Majesty, and when we found we could give the value of what was expected from us in fowls, ducks, and pigs—in *silver*, we had no good reason for refusing. Cesar the things that were Cesar's and the trifling that he asked for, was paid with an express statement in writing, that in paying it over we could do nothing to uphold in any way the Buddhist religion. We had the privilege, given us too, of sending a letter to His Majesty, assuring him of our wishes for the prosperity of himself and people, and of our prayers to God the Creator and Preserver of all for their happiness and peace. At that time we little thought what might grow out of the affair, but the refusal of the Roman priests to do what, under the circumstances and explanations, we felt we could consistently do, has cost them their banishment from the land. The Bishop thought as we did. The transaction, it must be confessed, does not redound greatly to the glory of the Siamese Government.

VALUE OF PERSONAL CHARACTER.—A short time ago, when riding to visit an ex-governor of South Carolina in company with a distinguished opponent of Mr. Calhoun in that state, I inquired what was the secret of his great hold on the people? he answered without hesitation: "He is without a vice."—*Cor. of Jour. of Com.*

When one praised a good *old* liberally before his face, he exclaimed, "Hold! do not strike fire so near my tinder."

It is a waste of time to complain of other people's faults. The best thing we can do is to mend our own.

CURE FOR CHOLERA.—Dr. Mosgrove, at Bombay, appears to have brought into active operation a remedy so simple in its nature, as to be within the reach of every

one attacked by it, which has at once arrested the disease, and restored to health those who were pronounced to be beyond the reach of all medical aid. The cure consists simply in copious drafts of water, which the patient must be made to imbibe, by force, if he should feel any disposition to them, and in a total abstinence from sleep. It is a most singular circumstance that that which has hitherto been considered the most fatal indulgence during the existence of the disease,—cold water,—should now be found to be the most efficacious of remedies, and that sleep which it was deemed so indispensable to induce, is now said to be most pernicious. Of twenty-two patients whom Dr. Mosgrove took under his charge, some of them in the last stage of the disease, twenty have recovered. Two cases are mentioned of patients in a state of collapse, whose recovery was considered absolutely hopeless, but who have been brought from the gates of death by this simple antidote.—*Friend of India.*

MISSIONARY INTELLIGENCE.

CHITRAY.—Rev. J. Davies, Baptist missionary at Colombo, died of dysentery, on the 2d inst. The attack was sudden and severe, and terminated his life after a few days illness. Mr. Davies was distinguished by his learning and piety, and his loss to the Baptist mission in particular must be great.

DEPARTURE.—Rev. Henry Cherry and wife of the American Madura Mission sailed from Colombo for England, on the 12th inst. on their return to the United States. Ill health is the occasion of their leaving the field.

REV. H. R. HOISINGTON.—Rev. H. R. Hoisington and family arrived at Calcutta on the 15th ult. The ship was in much danger in approaching Calcutta but a kind Providence preserved them in safety. Mr. Hoisington's health had considerably improved so that he was able to walk with the aid of a staff.

OVERLAND INTELLIGENCE.

The Overland mail, via Bombay, has brought us intelligence to the 7th of October.

The Queen had returned from Scotland to the Isle of Wight, being greeted at every point by the loyal exclamations of the people—"Her Majesty's unfeigned simplicity and cordial acknowledgment of the good will of her subjects heightened the enthusiasm of her reception."—The Cholera was abating in England.—The appeal in the case of Rev. Mr. Gordon vs. the Bishop of Exeter is expected to be heard by the Judicial Council about the end of the year. In addition to the usual Law Courts, the archbishops and a few of the bishops will, it is said, be summoned to attend. The general opinion continues to be that the Court of Arches will be confirmed.

FRANCE.—The Legislative Assembly commenced its sessions on Monday, October 1. M. Dupin was elected President. A Bill for defraying the expenses of the Roman expedition, which amount to about £400,000 was passed.—The Pope's remonstrance in response to the President's Letter, which was published in our last, excited much interest. The President in his Letter claims from the Pope, in return for what the French Government has done for him—1. A General amnesty; 2. Secularization of the administration; 3. The Code Napoleon; and 4. A Liberal Government. To these demands the Pope has responded by an amnesty of so restricted a nature, as to be worth nothing. He has also said not a word about a secular administration, leaving to be inferred that a Government of priests is to be continued, as under Gregory XVI.; he concedes no national representation, but an absolute Government, with a sort of Council of State, chosen by the Pope on terms furnished to him by provincial councils, such as are also appointed by the Pope in the last inst. by the communal councils; the Council of State having only the privilege of giving advice, which nothing obliges His Holiness to pay attention to. The Pope consequently, it is argued, not only falls infinitely short of what has been demanded by the President, but places the Romans in a worse position than they were in before he left the Eternal City; and it is forgotten that, throughout the whole of his important manifesto, he studiously avoids all mention of the name of France.

A Cabinet Council was held at the Elysee, at which the difference between Turkey and Russia and Austria was the subject of deliberation. No official announcement of the result of the deliberation appeared; but it is confidently asserted that the President has expressed his indignation at the conduct of Russia, and his determination to go heart and hand with England in resisting so preposterous a demand. It is also said that communications have taken place between the Marquis of Normandy and M. de Tocqueville, in which most cordially professed, as well as the fullest determination on the part of the two Governments to give to Turkey all the support that may be necessary for her defence against aggression or invasion.

ITALY.—The Pope is yet afraid to go back to Rome. The Cardinal Commissioners are having things much in this way, and the Pope can only submit. The Holy Father has published a Manifesto, which has excited general indignation as it concedes nothing of importance to the wishes of the people. The placards containing this document, wherever posted up, are defiled with mud and in some places with blood. The Catholics dared not show themselves in the streets for fear of encountering the popular fury. At Vienna as well as at Paris, the Manifesto is condemned as being totally opposed to the wishes of the mass of the people and at variance with the spirit of the reforms advocated by the Pope in 1831.

TURKEY, RUSSIA AND AUSTRIA.—Difficulties threatening to the peace of Europe have arisen between the former and the two latter of these powers. The late leaders in the Hungarian Revolution having escaped into the Turkish Empire, the Russian and Austrian Governments made a formal demand to the Porte for their surrender, which was refused. The Czar sent a special messenger with an autograph Letter, appealing to an old treaty as the ground of his demand for

the delivery of these Refugees. The Sultan took time to deliberate before answering this demand; but after consulting with the English and French ambassadors persisted in his refusal. In consequence both the Russian and Austrian ambassadors have suspended all intercourse with the Turkish Government. The reply of the Emperor of Russia to Austria is expected in 30 or 40 days—in a month at the latest; if, as it is thought, the Czar has quitted Warsaw, it is only then that hostilities can take place. Meanwhile, the Turks are not at all uneasy on the subject. They cannot conceive that war will be declared against them solely because they have refused to give up a few unfortunate refugees who have confided in their honor; and they, regarding their safety on the support and sympathy of the whole of civilized Europe. The Turks, however, are not blindly trusting to the chance of accidents or to the decrees of destiny. They are actively preparing for all hazards. All the available troops have been ordered from the frontiers; the army of Roumelia, 40,000 strong, is ordered to hold itself in readiness to march at the first signal; and the provincial *redifs*, or local militia have been embodied. The castles of the Bosphorus are to be fortified, the greater part of the fleet is armed and equipped, and, in the course of a few hours, cast anchor at the mouth of the Bosphorus, so as to defend the entrance of the Bosphorus. Nor does the Turkish Government appear to be wanting in what is expressly called the "sinews of war." It is said to have plenty of ready money with which to commence war, and the Minister of Finance has declared his ability to place 400,000,000 piastres at the disposal of the Minister of war without delay. The Sultan has offered an equal sum from his private purse, and we are assured that even the mosques of the capital, whose wealth is enormous, are prepared to make the greatest sacrifices to support the Government on a question which all pious Musselmans regard as one of religious principle. Most of the English and French consuls have been ordered to remove the Hungarian and Polish refugees who have taken refuge in his dominions to Constantinople. For that purpose a steamer was despatched secretly on the night of the 15th to Varna, to bring them to the capital, whence it would be easy to send them to England. The English and French ambassadors at Constantinople have demanded the presence of the fleets of their respective nations in the Bosphorus. The United States has secret expedition for taking Cuba, got up by renegades in the United States, has been quashed by the vigorous interference of the Government. Two steamers, laden with stores and ammunition and designed for transporting troops to the island, were seized at New York. General Taylor had started on a tour, but repeated attacks of the fluency of his return to Washington.—A diplomatic rupture had occurred between the United States and French Governments, growing out of an alleged insult offered to the national honor by the French Ambassador. It is thought the quarrel is of too insignificant a character to endanger the peaceable relations of the two countries.

SHIPPING INTELLIGENCE.



JAFFNA.—ARRIVALS AND DEPARTURES.—November 8th.—Arrived: *Colon* Veraltchely, Calcutta from Negapatam, cargo ready.

November 12th.—Arrived: *Schooner Mahodya Bux* St. Marks from Cayenne, cargo sundries. Sailed Nov. 14th, for Colombo, cargo sundries, passengers 3 natives.

November 21st.—Sailed: *Schooner Adivesalaychely*, St. Marks for Colombo, cargo sundries, passengers 5 natives.

November 17th.—Sailed: *Schooner Danalechely*, P. Bastian for Colombo, cargo sundries, passengers 2 natives.

KALIES.—November 1st, 1849.—Arrived: *Schooner Purnasmy* from Cayenne, De St. Anna, Savanaricoto, from Naganigama, cargo sundries, passengers 6 natives. Sailed Nov. 4th, for Colombo, cargo as above, passengers 4 natives.

November 14th.—Arrived: *Schooner Mahodya Bux*, Sooty Manual, from Colombo Oct. 31st, bound for Jaffna, cargo sundries, passengers Mrs. Hamner and children, 1 servant, 1 Sepooy, 1 Coorgal, 1 woman and 4 child of the Raffles and 5 natives.

November 16th.—Arrived: *Schooner Petrel*, Soosyilly from Colombo, Nov. 17th, bound for Tipunooty, cargo sundries.

November 16th.—Sailed: *Brig Fatta Rayann*, M. Savanaricoto, from Colombo, cargo sundries, passengers Mr. Philip Marsh for Pamban; Mr. H. W. Lennard and 20 natives for Colombo.

November 16th.—Sailed: *Schooner Adivesalaychely*, P. Bastian for Meva, cargo tobacco bales.

November 16th.—Arrived: *Brig Adisopramanala*, Purnasmy, from Monooty, November 13th, bound for Jaffna in ballast, passengers 7 natives.

For Sale.

Price—£ s. d.

- 1 Mahogany Bureau 2 10 0
- 2 Single Hair Mattresses, each 1 5 0
- 3 Feather Pillows 3 0 0
- 1 Large Woolen Shawl 8 0 0
- 1 Side Saddle 10 0 0
- 1 Light 4 wheeled American Built Phaeton 25 0 0

Inquire of Rev. Mr. Smith, Panditeripoy. The Carriage may be seen at Manepoy.