

உதயதாரகை.

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A Bible in the Hand of a Romanist.—உரோமான் வேதக்காரன் கையிலே விவிலிய ஆகமம்.—உண்மை இதுவேன்றியவர் தெளிவுந் தகுந்த சொஸ்த புத்தியுடையோருகிய ஒரு ரோமான்காரனின் கையில் ஒரு விவிலிய ஆகமம் கிடந்தது. அவன் அதைச் சாயங்காலநேரமும் தன் மனைவியுடனே ஓய்வொரு மணித்தியாலம் வாசித்துவருவான். வாசித்த முதலாம் கிழமையின் முடிவில் தன் மனைவியை நோக்கி, இது மெய்வேதமாதலால் நான்கள் சகலமும் நிற்கும் நிலை தப்பாயிருக்கிறதேயென்குள். மற்றுக் கிழமையின் கடைசியில் இது மெய்யாயிருக்கும்படி நான்கள் கேட்டோமல்லவா என்று. மூன்றாம் கிழமையே இம்மையிருந்தால் நான்கள் இடப்பட்டையல்லாமென்றேன். இவ்வித அறிவுகளை அவன் அடைந்துகொண்டதினால் தருவின வேயல்ல, சிலவேளையிலே அறையுடைய சேக்கிரிந்து மூலமாகவே இரட்சிப்பைத் தேடவேண்டுமென்று நினையித்துக்கொண்டான்.

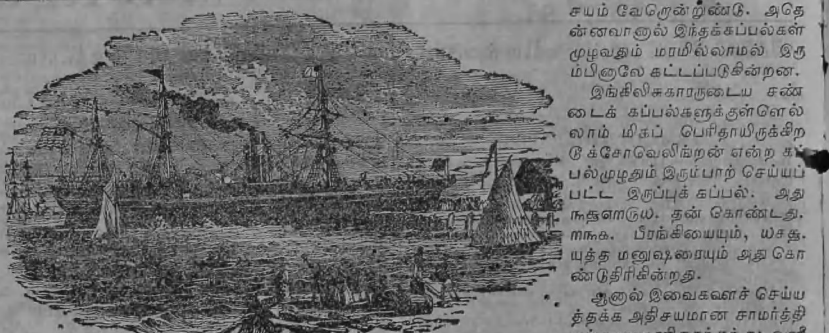
On Purgatory.—உத்தரிக்குத் தலம்.—ஒரு இத்தாலியப்பிடி ஒரு நாள் உரோமான்மதக் கோவிலிலே ஒரு குறையாவார் உத்தரிக்குத்தலத்தில் உள்ள ஆத்தமாக்களுக்காகப் பிரார்த்திக்கிறதைக்கண்டு அதற்குத் தருவித்து ஒருமேற்குக்கொடுத்தார். அப்போது தாமசுத்தவரானார் ஆ! பெரியவரே, ஒரு ஆத்தமாவை விடுதலையாக்கிவிட்டீரே என்று. இன்னொருமேற்கு மோந்து தட்டிவிட்டு போட்டார். ஆ! வேறுபொரு ஆத்தமாவை விடுதலையாக்கினீர் என்று தருவரானார் சொன்னார். திட்டமாசத்தான் சொல்லுகிறீரோவென்று தருவரைக்கேட்க. ஆம். அவ்வாறு இரத்தினமாகக்காட்டு இப்போது மோட்சத்திலே போய்விட்டீர்கள் என்பதற்குச் சந்தேகமில்லையென்றார். அப்போது அந்தப் பிடி தருவையார் கீழ் நல்லது, அவ்வாறுதாமக்கள் மோட்சத்திலே போகிறார் என்று. இனி உத்தரிக்குத்தலத்துக்குத் திரும்புவதில்லை. என்றுகூட காலசுத்த தாரும். நான் இனி எடுத்துக்கொள்ளலாமே என்று.

Tamil Calendar.—சுஅரூசும் அண்டிற் பஞ்சாங்கத்தை வாங்கப் பிரியமுள்ளவர்கள் மாண்பியா அச்சுக்கூடத்தில் மறுமும் யிசியோன் பத்திரிகையிலும் வாங்கிக்கொள்ளலாம். அதில் அனேக முக்கியமான காரியங்கள் அடங்கியிருக்கின்றன. இந்தப் பக்கத்திலே காணப்படுபடும் அனைத்துப்பற்றிய விபரமும் அதிலிருந்தே கிடைக்கப்பட்டது. இவ்வாறு பற்றித் திறிந்துவரக்கூடியவை வரும் சந்தியத்தையே அனைத்துப்பற்றிய விபரமும் அனைத்துப்பற்றியுள்ளவர்களுக்கு நம்புவதற்கிடமுண்டு. இந்தப் பஞ்சாங்கம் வாங்கப் பற்றியமுள்ளவர்கள் ஒரு தட்டுக்கொடுத்து வாங்கிக்கொள்ளலாம்.

Swearing.—ஆவணியிடுதல்.—ஒருமுறை ஒரு கப்பலோட்டி கப்பற்றறை முகத்திலே நீண்டு வாய்க் குவந்தபடியேயல்லாமல் உரத்த ஆவணியிடுவதை யுத்தியுடையவர்கள் வழிச்செல்லும் கிறிஸ்தவருடைய கேட்டு அவன் முன்னிலையிலே போய், தம்பி, ஆவணியிடுக்கி கக்கிவிடு. அந்தக் கசாகளமெல்லாம் வெளிக்கீட்டி கக்கிவிடு. அந்தக்களம் உன்னிருதயத்திலிருக்க நீ மோட்டும்போகமுடியாது என்று. உடனே கப்பலோட்டி வேட்கொண்டு தக்கமுறையினவரும் பிரமித்து அக்கிரிஸ்தவணப் பணிந்துகொண்டு ஒதுங்கிவிட்டான்.

Work to-day.—இன்றேசெய்யவேண்டிய.—ஒரு சிவனாடி ஒரு தன் சிவனப்பாந்து, மகனே, மாணிக்கிறதற்குமுள்ளே ஒருநாளாவது கடவுளையுணைக்கிக்கொள்ளுங்கள். சிவன் குருவே, ஒரு மணுவன் தான் மணிக்கிற நாளான எப்படியாயிரலா கொள்ளுன். குரு ஆதலானதான் மகனே, இன்றே கடவுளின் தேடி மூலமணத்து ஆயத்தப்பட்டிருக்கிற உணதமுறையேன், இயமணத் தனதுமுறையோ அறிவாமென்பார்.

அரியமப்படி.—நான் இப்படி வருஷமாக நான் இரண்டு, மூன்று, நான்கு போத்தல் வயின் குடித்துவந்தேன். எனக்கு எப்பொழுதுபோல நல்ல சுகபெயிருக்கிறதென்று ஒருபெரியவர் ஒருமுறை புள்ளிபொது பக்கத்திலே நீன்றவன், கூடிக்க குடித்துவரக்கொள்கே? தயவுசெய்து கொல்லுமென்று உன். ஆமாம், அது வேறேகாரியம். அதைக்கொண்ட உண்மை சொல்லுகிறேன். மூன்று தலைமுறையிற் கூட்டாளிகளும் ஒழிந்துபோனார்கள்.



[Steam Ships.] புகைக்கப்பல்.

காற்று, கடல், மேக நட்சத்திரங்களைக் கவலையாய்ப்பார்த்துக் கரையையப்பற்றி நகடுகின்றனவாய்க் காற்றுக்கவாகுதல் வளம்பற்றி அடிக்கவாகுதல் கண்டபடினே பாய்வன இறக்கி நகடுகின்றதைப் போட்டுக் கிடக்கின்ற சிறு தோணிகளையாத்திரமே இவ்வூர்ச் சனங்களை கண்டிருக்கிறபடியால், மகாசமுத்திர மத்தியில் நடந்து பூமியைப் பிரதட்சணம் பண்ணுவருகின்ற பெருங்கப்பல்கள் இவையென இவர்கள் புலப்படவுண்டிற் எளிதல்ல.

இற்றைக்கு மு. வருடத்துக்குள்ளே ரோப் புல்லுற என்ற நாமத்தையுடைய ஒரு அமெரிக்கன் பிராவியைக்கொண்டு கப்பல்களையாட்டிக் கருதினான். அவன் தன் கருத்தை மற்றவர்களுக்கு அறிவித்துப்போய்து அவனைப் பைத்தியகாரனென்கொண்டபரிசாகசம்பண்ணினார்கள். ஆனால் துராமம். வருஷத்தில் அவன் தனது கருத்தை நிறைவேற்றிக் காற்று நிரோட்டங்களுக்குடைய நிரவியில் வல்லப்பற்றி கப்பலையோட்டியமென்பதைப் பார்த்திட்சுமாரக் காட்டினான். கண்டவர்கள் இது ஒரு கண்கட்டுவித்தையென்று ஆச்சரியம் கொள்ளாததுகூட இருந்தது. அக்காலம்முதல் புகைக்கப்பல்கள் அதிகப்பட்டன. தற்காலத்திலே எல்லாக் கடல்களிலும் பெரிய நகடுகளிலும் அவையோடிக் கொண்டு இருக்கின்றன. அமெரிக்காவில் மாத் திரக் கட்டப்பட்ட புகைக்கப்பல் கூட, தனது மேலே, முற்காலத்தில் இவை நெடுந்தாரமோடத்துணையிலில்லை. துராமம். வருஷத்திலேதான் முதன்முறை புகைக்கப்பல் அத்திலாந்துச் சமுத்திரத்தைத் தாண்டியது. அப்பொழுது உ. நான்கு நூ. மைல் தூரத் சென்றது. அந்தப் புகைக்கப்பல் வலியுடைய நகரத்திலிருந்து தூரத்திடிக் கண்ணையார் பார்த்தவர்கள், ஒரு கப்பல் நெருப்புப்பற்றி எரிசின்றதென்று பிரசிக்கப்பட்டன அந்தரு உதவிசெய்யும்படி அந்நகரத்திலிருந்து வேறொரு கப்பல் அனுப்பப்பட்டது. புகைக்கப்பலோ பாயொன்றுமில்லாத வேறுநகரமாகக் காணப்பட்டமே அதற்கு உதவித்துப்போன கப்பலாளர் அதைப் பிடித்துக்கொள்ளமாட்டாதபடியால் மெத்தப் பிரயிப்படைந்தார்கள். பின்பு இவ்விலாந்து, தென்மார்க்கு, சுவேதன், சூரியா என்ற தேசங்களுக்குப் போனபொழுது அந்தப் புகைக்கப்பல்கள் சனங்கள் கூடிக்கூடிப் பார்த்து அதிசயித்தார்கள்.

தற்காலத்திலோ துபார்கொண்டு போவதற்குச் சனங்களை ஏற்றிப்போவதற்கும் துரித்தகுறித்த காலங்களில் அத்திலாந்திச் சமுத்திரத்தைத் தாண்டிச்செல்லுகிற அனேக புகைக்கப்பல்களும், மேலே தோற்றுவிடும் இந்தக் கப்பல்களிலோன்றைக் காட்டுகின்றன. அது கூட, தன் கொண்டகப்பல். அதற்கு நீளம் நான்கு, முழம், ஆகவும் கூடமுழம். தாழ்வு உ. முழம், கூட, மைல் தூரமான சமுத்திரத்தைப், பத்துப்பதினொருநாளிலே கடந்து செல்லும். மிகவிரைவாயோடின கப்பலொன்று என்பது நாள்தாமதமணித்தியாலமெனவல்ல கூட, மைலைத் தாண்டிவிட்டது. காற்று வளமாயடிக்கிற கப்பல்களிலும் கப்பல்களுக்கு இடையூறு நேரிடுகிற காலங்களிலும் கப்பல்களுக்கு உணவாயும் படி பாய்க்கும் இந்தக் கப்பல்களுக்குண்டு. இந்தப் பட்டத்திற் காண்கிறபடி கப்பலின் இருபுத்திலியிருக்கிற சிலவர்கள் புகைக்கப்பல்களை இழுத்துக்கொண்டு செல்லுகின்றன. சிலவர்களை இக்காலத்திலே சங்குச்சுரியடிவமாகச் செய்து தோற்றுவிடப்பெண்குக்குகிட்டு வைக்கின்றார்கள். சங்குச்சுரியடிவமான சிலவற்றைச் சிலவர்களினால் மிகத்திறமாய் நடத்துகின்றன. பிரதானமாகச் சண்டைக் கப்பல்களுக்கு மிகவுகந்தது.

பெரிய சண்டைக் கப்பல்களை இந்தப் பிரதானமாகத்தான் கட்டுகிறார்கள். இத்திலும்பார்க்க அதி

சயம் வேறென்றே. அதென்னவாது இறக்கக்கப்பல்கள் முழுவதும் மரில்லாமல் இருப்பினாலே கட்டப்படுகின்றன. இங்கிலிசுகாராஜ்ய சண்டைக் கப்பல்களுக்குள்ளே லாம் மிகப் பெரிதாயிருக்கிற இக்காலத்திலே வந்த கப்பல்முழுதும் இருப்பார் செய்யப்பட்டிருக்கப்பல். அது நகடுகாரும். தன் கொண்டது. நான்கு, பிரங்கியையும், யசுத. யத்த மணுவையையும் அதுகொண்டுநிற்கின்றது.

ஆனால் இவைகளைச் செய்யத்தக்க அதிசயமான சாமர்த்தியங்களைமனிதனுக்குக் கடவுள் பந்தகொடியுத்தங்களைச்செய்வதற்கல்ல, சமாதானத்தின் சலிசேஷத்தைப் பரப்புவதற்க்கென்றேமப்புகும். பூமியின் சாதிகளெல்லாம் ஒன்றும் க்கூடி ஒருவர்க்கொன்று அயலாராகும்படி எல்லாப்பிரதான தேசங்களையும் இணக்கிச் செய்துபாதைகொண்டபுட்டிருக்கின்றன. அனேகாய் தீர்க்குறிச் சொன்ன பிரதான அனேகர் அந்தியங்கிலேயுள்ள சத்தியகடவுளின் அறிவு அதிகரிக்கின்றது. உலகத்தின் எல்லாப் பூதங்களிலும் வேதகமம் பரம்புகின்றது. திரசான சனங்களை சிவனெரிச்சமான பாதையிலே நடத்துப்படுகிறார்கள். பூமியை முடி அற்ற குடிக்கொண்டிருக்கின்ற அகலுகின்றது. யெகோவையின் மகிமை தேசங்களிற் பிரத்தியட்சப்ப ஆரம்பிக்கின்றது. ஏசாயா, சுயம். அதிகாரத்தை வாசித்தார்.

Seeking Happiness.—ஒர் துலுக் கிராமம் மிகவும் மனமெல்லவடைந்து அதிலும் அதிக உபத்திரவப்படுகிறதைக்கண்ட ஓர் வைத்தியம், அவனை நோக்கி அரசு, யூனை மனப்பாக்கியுணர் ஒரு புதுவருடைய வஸ்திரத்தை மாற்றியு வாங்கித் தர்ப்பாது இதைப் பரிசுரிக்கலாமென்று சொல்லித்தன் னீட்டுக்குப் போனான். இராசா வேது விசாரணையினால் அவ்வாறுமான ஒருமணுவனை வருவித்து, மாற்றுக் கொடுக்கின்றான். அவன் வஸ்திரத்தைக் கவனித்து வாயென்றான். பணிலிடைகாரன் போய் வேறுவகையாகத் திரும்பிவந்து, இராசகேம் பிரா, கவுடிணமேயல்லாமல் பழங்கருத்தைத் அவனிடத்தில் வழியில்லையென்றான்.

ஒட்டுமொங்குண்டு.

இத்தைக்கொண்டறிவிக்கிற ஒட்டுமொங்குண்டு தேள் வையாயிருக்கிறபேர்களுக்குக்கச்சேரியிற் தோட்டத்திலிருந்து பின்னூர் சொல்லப்படும விதமாய்க் கொடுக்கப்படும். வேண்டியவர்கள் கச்சேரியிற் தோட்டத்திலிருக்கிற சேவகச்சின்னக்குட்டியிடத்தில் அவ்வது கச்சேரியிற்சேவகன் காசினார்க்கல்லதம்பியிடத்தில் எத்தனை கன்று வேண்டுமென்றும், நொம்மாப்படி என்னமரத்தில் கன்று வேண்டுமென்றும் கேட்கவேண்டியது. ஒவ்வொரு கன்றுக்கும் ஒவ்வொருசிலின் கொடுத்து ஏசுன்றுதாரகைமேழ்துணைத்துப் பற்றுக்கட்டிப் பெற்றுக்கொள்ளவேண்டும். அதின்படி அவரால் கொடுத்த அறிவித்தல் பதின்கொள்ளப்படும். முன்றாமசத்தின்பிறகு முன் கொடுத்த பற்றுக்கட்டிக் காண்பித்து இவ்வரைக்கும் கட்டையாய்வந்தவதனால் ஒவ்வொரு கன்றுக்குமுள்ளவிலையில் முன் கொடுத்த குறிசிலின் கழித்து மிக்சப்பண்டைக் கொடுக்கிறவரையில்க்கன்றுகள் கொடுக்கும்.

சரப்பலாக்கன்று.

இத்தைக்கொண்டறிவிக்கிறதென்னவாகும், கச்சேரியிற் தோட்டத்தில், இய. சரப்பலாக்கன்றுகள் வந்திருக்கிறது. அதின் விவர ஒவ்வொருகன்றுகளின் பருப்பித்தியையுடைய ந. பெண்கள் தங்குகாமா, ச. இ. பெண்களிடம் விற்றுவார்கள். இத்தமேற் சொல்லிய கன்றுகள் இற்றைக்குச் சிலநாளாக்து முன் காலியிலிருந்து அழைக்கப்பட்டன. அவனென்றமேழ்து பத்திரமாயிருக்கிறது. வேண்டி பிரியமுள்ளவர்கள் கச்சேரியிற் தோட்டத்திற் பாரப்படிபுக்காரனாகிய சின்னக்குட்டியைக் கேட்கவும் இந்தப்பலாக்கன்றுகளை இப்போது நிறுத்த ஏற்று பக்குவமாக்கப்படும வேண்டுகிறவர்கள் ஏற்கணவேண்டியிருக்கின்றன.

யாற்ப்பாணக்கச்சேரியில், சுஅரூகம் (ஸு) மார்க்ஷி ரு. தி. தி.

MORNING STAR.

Jaffna, Thursday, December 8, 1853.

HINDU NOTICES OF CREATION.

[CONTINUED.]

In the first article on this subject, we gave four accounts of creation taken from the vedas, which are regarded by the Hindus as writings of the highest authority. In the last of the four accounts extracted from the Athavavar, which is the most recent and the least esteemed of the four vedas, we have palpably developed the germ of the various pantheistic systems, which for ages past have prevailed throughout India.

The fifth account of creation given in the summary, we are now publishing from the "Prize Essay," is an abridgment from "Menu's Institutes." This we purpose to give more at length, as found in the original work, and translated by Sir William Jones. We shall also accompany it with a few marginal notes, pointing out resemblances, more or less remote, to the Mosiac record. To secure the reader's attention, we may assure him, that this account from Menu, is more worthy of his attention than either of the "eighteen opinions concerning creation entertained by the Hindus." From the first chapter of the Institutes, beginning at the fifth verse, we select the following:

5. "This universe existed only in the first divine idea, yet unexpanded, as if involved in darkness, unperceptible, undetected, unobscured, by reason, and undiscovered by revelation as if it were wholly immersed in sleep." (a)

6. "Then the sole self-existing power, himself undiscerned, but making this world discernible with five other elements and other principles of nature, appeared with undiminished glory, expanding his idea, or dispelling the gloom." (b)

7. "He, whom the mind alone can perceive, whose essence eludes the exterior organs, who has no visible parts, who exists from eternity even He, the soul of all beings, whom no being can comprehend, should forth in person." (c)

8. "He, having willed to produce various beings from his own divine substance, first with a thought created the waters, and placed in them a productive seed." (c)

9. "The seed became an egg bright as gold, blazing like the luminary with a thousand beams, and in that egg, he was placed himself, in the form of Brahma, the great first-cause of all spirits." (d)

10. "The waters are called nara, because they were the production of nara, or the spirit of God; and since they were his first ayana, or place of abode, he thence is named nara-ya, or moving on the waters." (e)

11. "From that which is, in the first cause, not the object of sense, existing, everlastingly, and existing to our perception, without beginning or end, was produced the divine matter, famed in all worlds under the appellation of brahma." (f)

12. "In that egg the great power sativative a single year of the Creator, at the close of which, by his thought alone, he caused the egg to divide itself." (g)

13. "And from its two halves, he framed the heaven above, and the earth below. In the midst he placed the sublunary, the eight regions, and the permanent receptacle of waters." (h)

21. "He too first assigned to all creatures distinct names, distinct acts, and distinct occupations; as they had been revealed in the pre-existing vedas." (i)

22. "He the Supreme Ruler, created an assemblage of inferior beings, who were to minister to him, and to him a number of gem exquisitely delicate, (j) and he prescribed the sacrifice ordained from the beginning." (k)

24. "He gave being to time and the divisions of time, to the stars also, (l) and to the planets, to rivers, oceans and mountains, to level plains and uneven valleys." (m)

31. "That the human race might be multiplied, he caused the brahmin, the刹帝利, the ksatriya, (n) and the sudra to proceed from his mouth, his arm, his thigh, and his foot." (o)

32. "Having divided his own substance, the mighty power became half male, and half female, (n) or nature active and passive; and from that female he produced Virji." (p)

(a) This verse in its general import well corresponds with Gen. 1. "And the earth was without form and void and darkness was upon the face of the deep."

(b) Gen. 1. 5. "And God said, Let there be light and there was light."

(c) In the 7th and 21st verses pantheistic ideas are expressed.

(d) Brahma then is "the Supreme God" incarnate. The idea of incarnate divinity, as the Mahabharata and the ancient Hindus, subsequent to the announcement respecting "the seed of the woman?"

(e) Gen. 1. 2. "And the spirit of God moved upon the face of the waters."

(f) Gen. 1. 27. "And God created man in his own image," and in a subordinate sense "divine."

(g) "The spirit of God moved," or "fluttered as a bird over his young."—Brah.

(h) Gen. 1. 7. "And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament."

(i) Gen. 2. 20. "And Adam gave names to all cattle and to the fowl of the air and to every beast of the field."

(j) Gen. 35. 4, 7. "Where was that which was the foundation of the earth? When all the sons of God shouted for joy?" Col. 1. 16. "By him were all things created, whether they be principalities or powers." &c.

(k) "He prescribed the sacrifice ordained from the beginning." This remark is worthy of special notice. Gen. 4: 3. "And Abel he also brought of the firstlings of his flock." See Gen. 1. 16. "And he made the stars also." See the whole chapter.

(l) Gen. 2. 21, 22. "And the Lord God caused a deep sleep to fall upon Adam and he slept and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman and brought her unto the man."

(m) According to the Vishnu Veda, as stated in the first article, Virji himself is the being who established his uxorial life in Avani and to become husband and wife. Here the same

33. "Know Me, O most excellent of brahmins, to be the person, whom the male power Virji, having performed austere devotion, produced by himself; Me, (o) the secondary framer of all this visible world."

34. "It was I, who desirous of giving birth to a race of men, performed very difficult religious duties, and first produced ten lords of created beings, eminent in wisdom."

36. "They, abundant in glory, produced seven other means, together with deities, and the mansions of deities, and maharshis, or great sages unlimited in power."

The foregoing extracts from Menu's Institutes will we doubt not awake an earnest desire in the minds of the intelligent natives to know more of the contents of this rare and singular production. And on a re-perusal of it, we ourselves are impressed with the importance of its being brought within their reach as it furnishes a key to a further understanding of the views and practices, habits and customs not only of the inhabitants of this province, but of the whole Hindu race.

We have given seventeen verses on the subject of creation, but fully to understand the subject as taught by the author, the whole of the first chapter which consists of 129 verses should be examined.

thing is said of Brahma. This is another particular in which Adam seems to have been traditionally or fabulously personified by Brahma.

(o) i. e. Menu, Adam, man, the Lord of creation in a subordinate sense.

TAMIL CALENDAR FOR 1854.

As the reasons for issuing the Calendar in its present form may not be understood by all, we give the following extract from the notice published in the Morning Star of last year:

"When the Tamil Calendar was first published by the missionaries, it was thought necessary to include astronomical calculations for the purpose of making it an attractive medium of communicating religious truth to the heathen, and also for the sake of more effectually exposing the folly of their superstitious notions. But doubts have arisen from time to time as to the propriety of continuing to furnish the people with calculations which have no other use but astrological,—thus supplying many with what they otherwise would not obtain, and all with facilities for using and perpetuating what we would have them reject and forget. Especially does it seem undesirable to do anything which will tend to perpetuate these superstitions among the rising generation, not only of the children of Christians but also of the multitudes of the children of heathen, who are receiving religious instruction in Christian schools. It is on this account that a Calendar has now for the first time been prepared which, while it is designed to contain all that any one but a heathen wants in a calendar, rejects all that has no other use but that connected with heathenish superstitions."

The experience of the year has strengthened the conviction of the impropriety of our furnishing the people with that which has no use but astrological.

It is correctly maintained that the division of the heavens into 27 lunar mansions which we omit, is as truly scientific as any other. But this division has become so identified with astrology that the attempt to separate it and make it available for any other use must be vain. And fortunately we are not under the necessity of introducing any new division, as that of the twelve signs which is in use, throughout the scientific world is also familiar to the people and even designated by the same terms showing a common origin.

It is hoped that the friends of the truth will make an effort to extend the circulation of the Calendar among those with whom they have an influence.

It is valuable for the useful information it contains on various subjects; and we trust it may gradually become a welcome annual visitor even among the heathen.

It is furnished this year with two pictures procured for the purpose—one of the tubular bridge in England, over the Menai Straits, and another of the ocean steamer, which we give, with the accompanying article, in the Tamil department of the present No. of the Star. In order to obviate any objection which may be made by even the poorest to the cost, it is put at the very low price of one pie a copy. The Calendar is now ready for circulation.

"THE CEYLON MISCELLANY."—We see by the Colombo papers that a quarterly magazine, with this title, has made its appearance at Colombo, but as it has not for some reason, fallen within our orbit, we are not able to give any further light, from personal knowledge, in reference to this new publication, whose name is added to the long list of periodicals that have arisen in Ceylon, almost the whole of which, alas, have now sunk in obscurity.

FEMALE PHYSICIANS.—The Cincinnati Commercial says: "The success of Doct. Caroline Brown in the practice of the medical profession, has already had a sensible effect on the ladies in the country round about Cincinnati. Six young ladies, of good families and superior education, have applied for admission to the Eclectic Medical College at the approaching term."

TO CORRESPONDENTS.—We have several communications in hand, which may receive attention. If our friends do not authenticate their papers, they need not be at all surprised if they should be passed by. Our thanks are due to two or three writers, whose letters are authenticated, and who will receive our consideration in due time.

Correspondent of the Morning Star.

To the Editor of the Morning Star.

Sir—It is very humbling to see educated young men in this community, unconcerned to discharge their duties with an eye to the glory of God and to the benefit of their fellow-men. At the outset many of them seem to go on well, with frequent short periods of prayer and the love of money take firm root in their hearts, and thus they are made unfit for the duties assigned them by Providence. A man without piety, it seems to me, is quite unfit for the medical profession, whoever he may be; and indeed the blessing of God can hardly attend his labors. Surely, if a young man can find time to loiter away at the outset many of them seem to go on well, with frequent short periods of prayer and the love of money take firm root in their hearts, and thus they are made unfit for the duties assigned them by Providence. A man without piety, it seems to me, is quite unfit for the medical profession, whoever he may be; and indeed the blessing of God can hardly attend his labors. 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of our correspondents as may have a wider sphere of observation than ourselves.

From the quotation made in the body of the communication from the discourse of our Lord, respecting that class of church-members who are like unto the seed that fell among thorns, and who are choked with the cares, riches and pleasures of this life, it appears that "A Simple Christian" is fully aware that the sad state of things which he deprecates is no novelty, nor any thing peculiar to the Jaffna province or to Ceylon. In regard to the class of Christians, (so called,) who are indeed a stumbling block to the hearers, we have an illustration and proof of another saying which fell from the lips of the heavenly teacher, viz. "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh."

On the subject of apostates from the Christian faith, the language of the Apostle Peter is most energetic, showing that their latter end is worse with them than the beginning." See 2 Pet. 2, 20-22.

In our important particular however which throws a little light upon the dark picture, we take a more charitable view of the subject, than that entertained by our correspondent—a view which renders it allowable for us in a degree to take sides with the fallen, and become their advocate.

"A Simple Christian" remarks, "So long as they were dependent on Christian charity, they assumed the garb of hypocrisy and practised deceit" &c. One result of our acquaintance with this unhappy class of church-members is, that when they joined the Christian church and during their continuance under immediate supervision, they were self-deceived, believing, though on insufficient grounds, that they were real Christians, and that they would be able to resist the temptations to apostasy of which they had been often apprised and forewarned.

It is still more cheering to know that of not a few of the fallen, may be asked with some ray of hope, the question, Have they fallen like Judas and Simon Magus, or like David and Peter? From the marked cases that have occurred of recovery and readmission to the Christian church, we cannot but hope that "when the time of refreshing shall come from the presence of the Lord," not a few of those who are now apparently dead will give signs of life, and like Nicodemus, Joseph of Arimathea, and the woman at the well, will be restored to the Lord's side. But in regard to those referred to by our correspondent, who have so far fallen that they fear not to play the hypocrite in their attendance at religious meetings from unworthy motives—not to swear in court on the Bible while serving as efficient builders or zealous patrons of idol temples—not hypocritically to put on the badges of heathenism while acting against the remonstrances of their own minds,—of all such, we can only say, while uttering over them a deep lamentation, may the good Lord have mercy on them and give them repentance unto salvation.

Our correspondent is desirous of knowing what remedy for this state of things, may be pointed out, "without solely eluding to prayer and faith." To this we promptly reply, that in connection with the continued preaching of the gospel, the grand remedy is, in our judgment, an embodiment of Christian principles, as indicated in the 12th chapter of the Epistle to the Romans, in the lives and deportment of those who were born and educated in the Christian faith—and who would not be liable to the charge of putting on the badge of Christianity for the sake of obtaining a livelihood. Or in other words "living epistles of Christ" that shall be known and read of all men. It is the great want of the times, as the apostle means for presenting the partially Christianized natives from utter apostasy, after they have the immediate supervision of their pastors and guides. It is to be expected as a matter of course from the position they occupy in society, that native Christians, on going forth in the world as novitiates, will become assimilated to their superiors; whom they are wont to regard as Christians of a higher order than themselves; and whom they may be too ready to imitate. In this view of the subject, we take occasion to commend the educated native Christians of the province to the kind sympathies and fostering influences of their superiors. They are not, if we are happy to believe, of the class described by our correspondent. Rather, we have strong confidence in the belief that some, at least, of them will prove to be like unto the seed that fell on good ground, and which "beareth fruit, and bringeth forth, some an hundred fold, some sixty and some thirty."

To the Editor of the Morning Star.
DEAR SIR.—It is with feelings of deep sorrow that we have heard of the death of the Rev. J. E. S. WILLIAMS, at Demerara, on the 27th August last, of yellow fever. We have no desire to render undue praise to the memory of the departed, or to give representations not strictly warranted by the truth, but considering the services rendered by this missionary towards our benighted land, it would be unpardonable in us, were we to omit to express this testimony of regard to his name and virtues. He was a willing tutor, a most social and affable friend, a real Christian and a self-denying missionary. In the line of instruction, he did much towards our improvement; and it was with tears that we parted from him. Having spent some time in England in obedience to the will of his heavenly Master, he cheerfully undertook all weision to the immigrant coolies of Demerara, where he labored until he was summoned away, we trust, to the realms of joy and bliss.
"Servant of God, well done!
Thy glorious warfare's past:
The battle's fought, the race is won,
And thou art crown'd at last;
Of all thy heart's desire
Triumphantly possess'd,
Lodged by the ministerial choir
In thy Redeemer's breast."
Yours truly,
J. AMBROSE,
For the Pupils in the Wesleyan Mission School,
Jaffna, December 8, 1853.

COMPROMISE.—A cross having been erected upon a new church of the Holy Trinity, (Episcopal,) at Hudson, a portion of that church objected. Some differences have ensued. On Tuesday night, some one climbed to the roof, and sawed off half of the cross, by way of a compromise.—N. Y. Independent.

CONSTANTINOPLE.—The following most encouraging and interesting account of the introduction of the arts and sciences into Constantinople and the Turkish Empire, by means of the missionary enterprise, we find in a late Colombo Observer and credited to the Bombay Guardian. We have seen, repeatedly, notices of these young men while in the United States, published in the American papers, and particularly of one who had learned the dentist's art, and had become a clever proficient therein. We commend the account to the attention of all our readers.

In the Evangelical Christendom for September is a report of the Hebek Seminary, Constantinople. When commenced in November, 1840, this was the only school in the capital or vicinity, whereas now there are seventeen under Protestant Christian instruction, containing between four and five hundred pupils of Armenian, Greek, Jewish, American, English and German origin. The teachers are all Christians; and even in the Jewish schools God's word is taught. In the Hebek seminary are 50 scholars. There is a manual labor department connected with this institution, that the scholars may support themselves and be in many ways useful to their countrymen. First, the stone and tin-ware businesses were tried. As the funds thus raised were insufficient to meet the necessary expenses of all the scholars, an iron and flouring mill have been projected, and a steam engine obtained. For three years (the report says) former pupils have been pursuing various trades in America; Sarkis Minasian and Hagop Malesian, book-binders have returned greatly improved. A third is on his way with extensive and valuable machinery for sawing, turning, sash, blind and door making, &c. The remaining arts to which we are looking forward are, dentistry, iron founding, model making, biscuit making, steam engine and boiler making, and general machinery, such as printing presses, mill and pump work, &c. &c. One of our former scholars will soon leave for England, to learn the art of reducing copper, lead and silver ores, which will be of great advantage to this country. His place is pledged by Mr. Layard, the great discoverer. That these enterprises should all be accomplished, without capital, by poor young men of a nation but recently brought to the notice of the Christian world, is a signal and interesting proof of the great change of public sentiment towards the missionary cause. This poor neglected community, in consequence of the aid we will trust, actually accomplish for this land, in all departments of the useful arts, what the Sultan has in vain squandered vast treasures to accomplish.

NAPOLEON.—In his conversation with Dr. O'Meara, on the 27th of May, 1817, Napoleon made the following remarks respecting Russia and Turkey, which turn out to be a very remarkable instance of the Emperor's foresight; indeed, his words seem almost prophetic. The accounts taken from the "Voice from St. Helena."

"In the course of a few years Russia will have Constantinople, part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place. Almost all the cajoling and flattering which Alexander practised toward me, was to gain my consent to effect this object. I would not consent, foreseeing that the equilibrium of Europe would be destroyed. In the natural course of things, in a few years Turkey must fall to Russia. The powers it would injure, and who could oppose it, are England, France, Russia and Austria. Now as to Austria it will be very easy for Russia to engage her assistance by giving her Servia and other provinces bordering upon the Austrian dominions, reaching near to Constantinople. The only hypothesis that France and England may ever be allied with sincerity will be in order to prevent this. But even this alliance would not avail. France, England, and Russia united cannot prevent it. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows what may happen. Above all the other powers, Russia is the most to be feared, especially by you. All this I foresaw—and I wanted to establish a barrier against those barbarians by re-establishing the kingdom of Poland, and putting Poniatowski at the head of it as king, but your imbeciles of ministers would not consent. A hundred years hence I shall be praised, and Europe, especially England, will lament that I did not succeed. When they see the finest countries in Europe overrun, and a prey to those northern barbarians, they will say, 'Napoleon was right.'"

THE NEW YORK ATLANTIC AND PACIFIC RAILROAD COMPANY.—This Company, which was chartered by the State of New York, at the late session of the Legislature, held their first meeting, last week, at the Metropolitan Hotel. Mr. Robert J. Walker commenced the subscription to the stock with the sum of TEN MILLIONS OF DOLLARS. Dr. Newcomb, of Albany, and others, in behalf of themselves and others, subscribed the sum of two millions eight hundred thousand dollars, and the Company then adjourned to meet that day fortnight. The capital stock of the Company is one hundred millions of dollars. The Company have power, under the charter, to construct a railroad to the Pacific, with the assent of the United States, and through the territory of any States with the assent of the State.—N. Y. Evangelist, Sept. 22.

DIED at Manarr, on the evening of the 21st November, 1853, after a lingering disease of 2½ years, Abraham Evert Bartholomeusz, Esq., aged 82 years, 7 months, and 8 days, leaving behind him seven sons and several grand and great grand children and a circle of numerous relatives and friends to mourn his loss. He was a beloved father and excellent friend and a real Christian, and he came to the grave like a shock of corn in its season. His end was peace.—Com.

OVERLAND INTELLIGENCE.

Our latest overland dates are down to October 24. We extract several items from the London correspondent of the Colombo Observer, as follows:

From the leaders in the Ministerial journal it is certain that the Cabinet has now espoused the cause of Turkey in good earnest. Orders have been given for six regiments to hold themselves in readiness to start at a moment's notice for the Mediterranean.

Miss Cunningham is released by the Grand Duke of Tuscany in consideration of her sex!

ITALY.—Arrests continue to be made in Rome. The Mazzini party are intensely active; their leader is almost frantic with excitement.

RUSSIA AND TURKEY.—The Porte has demanded the presence of the entire north fleets at Constantinople and the request was immediately granted. The Turkish and Egyptian fleets have entered the Black Sea, but the others are not to do so without special invitation. The Russian soldiers are in a wretched state—thousands in the hospitals; some of their patriotic countrymen have sent them food. The Turkish soldiers on the contrary appear well conditioned and "eager for the fray." The number of Musselmaus under arms is 800,000.

Prussia and Austria have lately intimated that they shall remain neutral, but they have sent notice to their subjects resident in Turkey to return home. The opinion in England which generally obtains is, that the Turks will be satisfied with the good show of resistance their Government has made. The winter season is commencing and the rains will render offensive operations almost impossible—a state of things which will continue several months. It is hard if, during that time, diplomats cannot arrange something satisfactory to both parties. Moreover the want of money will have a tendency to produce that result.

AMERICA.—Mr. Marcy, in the name of his Government, declares that it was the duty of Captain Ingraham or any one else, to protect the refugee Hungarians, as Austria had violated not only the rights of neutrals, but the rights of humanity in kidnaping Kovsz. The Government at Washington refuses satisfaction, and applauds its captain. Austria dare not do otherwise than submit to the rebuff.

GRAFTED MANGO PLANTS.

GRAFTED MANGO PLANTS can be supplied from the KUTCHERRY GARDEN, to any persons requiring them, under the following arrangements. Such persons to apply either to the Peon Simakootty, living in the garden, or to the Kutcherry Peon Kasie Nallathambi in attendance at the Kutcherry Office, or the Agent, mentioning how many plants and of what trees, according to their Nos. they require, and to pay one shilling, for which a receipt will be given signed by the Government Agent for each plant applied for. The application will then be registered, and after three months the plants will be delivered upon production of the receipt given, and the payment of the difference between the one shilling and the price put on each plant according to the scale of prices hitherto adopted.

N. B. There will be not any more plants grafted than the number that may be thus applied for.
Jaffna, Dec. 8, 1853. 2p23

NEW BOOKS FOR SALE.

WEBSTER'S DICTIONARY school edition, at 2 shillings.
WEBSTER'S UNABRIDGED DICTIONARY, at £1 16s. 6d. and £1 10s.

PICTORIAL PRIMER, a beautiful and excellent book for children, at 3 pence.

An ILLUSTRATED ANATOMY and PHYSIOLOGY in Tamil, at the very low price of 1 shilling.
CUTTER'S ANATOMY and PHYSIOLOGY in English, at 4 shillings.

Small edition of the same at 2 shillings.
Also for sale the usual supply of other Tamil and English books. Apply to the subscriber, at the AMERICAN MISSION DEPOSITORY.
Dec. 8, 1853. 2p • T. S. BURNELL.

BREAD FRUIT PLANTS.

NOTICE is hereby given that there are now about 50 BREAD FRUIT PLANTS for sale at the KUTCHERRY GARDEN at prices varying from 3d. to 4d., according to the size of the plant. The plants were recently received from Galle and are in very good order.

Application to be made to the Peon Sinnekootty in charge of the Kutcherry grounds and parties are recommended to apply early as the plants are in a fit state to be planted out.
Jaffna, Dec. 5, 1853. 2p23

NOTICE.

SURVEYS executed, WATCHES and CLOCKS CLEANED and REPAIRED, and MAPS and MUSIC COPIED at very moderate charges, by
J. H. EBELL.

Jaffna, November, 1853. 3p22

CARD.
JOHN EDMUND RODRIGUES,
Surveyor,
Jaffna.

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