

MORNING STAR.

Jaffna, Thursday, September 14, 1854.

ORIGIN OF BRAHMINISM OF HINDU CASTE.

In the first of a series of letters addressed to the brahmins of the province, several specific questions were proposed respecting their origin and history—

These questions were proposed for the purpose of calling attention to the subject, and ascertaining whether the brahmins themselves are in the possession of any authentic information regarding these matters, which they would be willing to communicate.

While waiting for a reply to the questions proposed, we are unexpectedly favored with an abridgment of a learned essay on the very subject of our inquiries, written by Dr. Wilson, of Bombay, and published in the Madras Christian Instructor for May, 1854.

From the extracts given below from Dr. Wilson's Essay it appears (1) That Western Iran or Persia is the country which the remote ancestors of the Brahmins formerly inhabited; and that they came thither from more northern regions. (2) That at the time the first portions of the Rig Veda (Ṛgveda) were composed, the Aryas, from whom the Brahmins in after ages descended, inhabited the banks of the river Indus, the province now denominated the Punjab. (3) That the Rig Veda, the first of the three Vedas mentioned by Manu, was probably composed about thirteen or fourteen hundred years before Christ, i. e., between one and two centuries after the time of Moses. (4) That in the times of the ancient Aryas, by whom the Vedas were composed, there was no hereditary order or caste of Brahmins, the priest of whatever rank was called Brahman. (5) That the Shastras, denominated Brahmanas and Upanishads, in which Hindu Brahminism is embodied, and of which Sivaism is a small branch, are placed by Professor Wilson about five hundred years after the Sanhita of Rig Veda. (6) That caste was not probably established among the ancient Aryas, till they had entered India, as conquerors and proselyters, and were able to give law to the countries brought under their influence. The system of caste, then introduced, is clearly set forth by the fable, found in the first chapter and 31 section or verse of Manu's institutes and is as follows: "That the human race might be multiplied, Brahma caused the Brahmin, the Kshatriya, the Vaishya and the Sudra, (so named from the Scripture, protection, wealth and labor) to proceed from his mouth, his arm, his thigh, and his foot."

And yet in another section, he gives wholly a different account of man's origin, viz: That Brahma "having divided his own substance, the mighty power became half male, half female, and from that female he produced Viraj," from whom the human race descended. This last account is doubtless the traditional version of Eve's having been formed from Adam's side;—and hence we learn that the Hindus have converted the first man Adam into their God Brahma!

The following are the extracts from Dr. Wilson's Essay, who, bear in mind, is not the same man as Prof. Wilson.

The brahminical religion, with which the system of caste is associated, was introduced into India by the Arya race. The country, to which this race originally belonged, corresponds with the Airya of the Patsi sacred writings, the Aroana of the Greeks, and what we would call eastern Iran or Persia. "That they" (the ancient Sanscrit speaking Indians) says Professor Wilson, "had extended themselves from a more northern race, is rendered probable from the peculiar expression used, on more than one occasion (in the Vedas) in soliciting long life—when the worshipper asks for a hundred winters, (himas) a boon not likely to have been desired by the natives of a warm climate. They appear, also, to have been a fair complexioned people, at least, comparatively, and foreign invaders of India,—as it is said that Indra divided the fields among his white complexioned friends, after destroying the indigenous barbarian races,—for such, there can be little doubt we are to understand by the expression Dasya, which so often recurs, and which is often defined to signify one who not only does not perform religious rites, but attempts to disturb them, and brass those who do perform them: the latter are the Aryan, the Arya, or respectable, or Hindu, or Arian race. Dasya, in later language, signifies a robber, and Arya, a wealthy or respectable man; but the two terms are constantly used in the text of the Veda, as contrasted with each other, and as expressions of religious and political antagonism, requiring, therefore, no violence of conjecture to identify the Dasayas with the indigenous tribes of India, refusing to adopt the ceremonial of the Aryas, (a more civilized, but intrusive race,) and availing themselves of every opportunity to assail them, in order to kill their cattle, disturb their rites, and impede their progress; but to little purpose, it should seem, as the Aryas commanded the aid of Indra, before whose thunder bolt, the numerous cities or hamlets of the Dasayas were swept away." Even up to the time of the composition of the earlier portions of the laws and ordinances ascribed to Manu, which may belong to the sixth or seventh century preceding Christ, the denomination of Arya was preserved by the conquering tribes. The Dasyas too, are mentioned in the latter portions of the work. In one of the two

passages in which they are there referred to, it is said, "All those tribes of men who sprang from the mouth, the arm, the thigh and the feet of Brahma, (according to his doctrine of caste), but who became one-casts are called Dasas, whether they speak the language of Mlechchhas or that of Aryas." It would hence appear that the word Dasya was used by the Aryas in a generic sense in India. It was probably brought by the conquering race from Arya, for in the Panchatantra (in Sanscrit Dasas) as associated with the people of Arjib, (Iran and Turan) (Babon or Turkistan). The Airya of the Paris is in the Vendidad, &c. called Airya Vaejo, or the poor Airya, from which the tribes of Iran had their dispersion. The Iranians and the Indians, we thus see, were originally one people. They were at first probably located east of Media, peopled by Madai, the son of Japhet, from whom also the Aryas were probably descended. From this country they came to India.

At the time that the earlier portions of the Rig-Veda were composed the Aryas obviously inhabited the banks of the various affluents of the Indus and the province now denominated the Punjab (or Penteptimnia). In the Panchatantra we have from the frequent allusions to rivers according as we cross it to the north or south. It is probably this district which is denominated in the Vendidad, the Dapta Hindu or "seven fiddles," the word Hindu springing from Sindhu the Sanscrit name of the Indus.

Of the state of society at the time the Rig Veda was composed—probably about thirteen or fourteen hundred years before Christ, the notices given on it, though incidental, are extremely curious and interesting. Prof. Wilson says on this subject, "It has been a favorite notion with some eminent scholars, that the Hindus, at the period of composition of the hymns, were a nomadic and pastoral people. This opinion seems to be based on the frequent allusions to food, and to horses and cattle, which are found in the hymns, and is unsupported by any more positive statements. That the Hindus were no nomads, is evident from the repeated allusions to fixed dwellings, and villages, and towns; and we can scarcely suppose them to have been in this respect behind their barbarian enemies, the overthrow of whose numerous cities is so often spoken of. A pastoral people they might have been, to some extent; but they were also, and, perhaps, in a still greater degree, an agricultural people, as is evidenced by their supplications for abundant rain and for the fertility of the earth, and by the mention of agricultural products, particularly barley. They were a manufacturing people, for the art of weaving, the labors of the carpenter, and the fabrication of golden and of iron mail, are alluded to; and what is more remarkable, they were a maritime and mercantile people. Not only are the Suktas familiar with the ocean and its phenomena, but we have merchants described as pressing earnestly on board ship for the sake of gain, and we have a naval expedition against a foreign island or continent, (Iwipa) frustrated by a shipwreck. They must also have made some advance in astronomical computation, as the adoption of an intercalary month, for the purpose of adjusting the solar and lunar years to each other, is mentioned. Civilization must have therefore made considerable progress, and the Hindus must have spread to the sea coast, possibly along the Sindhu or Indus, into Cutch or Gujarat before they could have engaged in navigation and commerce."

It may be here observed, in amplification of these remarks of the professor, that the Indians at the time of the Vedas seem to have treated woman with considerable respect, denominated her "an ornament in a dwelling,"—no unequivocal indication of a certain kind of civilization, though polygamy was not unknown in their community. Like the ancient Egyptians, the men, in times of war, and unlike them, they had riding-steeds, and also good bows and arrows, and their fighting they used the club, the dart, and the arrow. They sent ambassadors to neighboring princes. They were acquainted with the virtues of some herbs, and made an intoxicating liquor from the juice of the soma, the acid asclepias or sacrosanta vinivialis, which they seem to have thought a welcome beverage to the gods as well as men. They employed professional barbers to cut off their hair. They made a liberal use of animal food; and no notion of evil was attached among them to a joint of beef, the dissection of a cow being one of the figures of speech used in the descriptions of Indra."

Prof. Wilson proceeds: "Upon a subject of primary importance in the history of Hindu society,—the distinction of caste,—the language of the Suktas, of the first Ashaka at least, is by no means explicit. Whenever collectively alluded to, mankind are said to be distinguished into five casts or classes, or, literally five men or beings (pancha kshitayah). Brahman is met with, but in what sense is questionable. In the neuter, brahman, it usually implies prayer or praise, or spiritual food, or, in one place, preservation; in its masculine form Brahmin, it occurs as a name of either the hyman, or as the particular priest so designated, who presides over the ceremonial of a sacrifice; and in neither case does it necessarily imply a brahmin by caste, for, that the officiating priest might not be brahmins, appears from the part taken by Vishvadevita at the sacrifice of Sankhshapas, who, although, according to tradition, by birth a Kshatriya, exercises the functions of the priesthood. "The Brahmanas and Upanishads" are placed by Prof. Wilson about five hundred years after the Sanhita of the Rig-Veda." The learned German Prof. Lassen says—and he is amply supported in his observation by the researches of Dr. Roth, to which he refers,— "the castes proper are not spoken of." The Brahmins appear there merely as a profession without the privileges of monopolists, or the status of inheritance. The word Kshatriya, as admitted by Prof. Wilson, does not occur once in the Veda. Vaisya too is wanting.

Caste, indeed, was probably not established among the ancient Aryas till their emigrations and proselytizing missions had extended far beyond the countries contiguous to the Indus, and till the people of those regions were organized according to their interpretations of the exigencies of the great legend into which they had entered in India. When maturely established, it was alleged to rest on the mode of the original creation of man. Manu, for example says, "that the human race might be multiplied, Brahma caused the Brahman, the Kshatriya, the Vaishya, the Sudra, to proceed from his

mouth, his arm, his thigh, and his feet." To this theory of the origin of man, however, the Hindu sacred writings do not consistently adhere. They frequently speak of the human race simply as the product of sexual division of the globe, into male and female. Thus Manu, with remarkable inconsistency, says, in the very context of the passage now quoted, "Having divided his own substance, the mighty power became half male and half female, and from that female he immediately produced Viraj," from whom the progenitors of men were formed. Each of the four original castes here alluded to, has its peculiar privileges, and duties declared in the Shastras.

Dr. Wilson then shows, quoting at considerable length from Shastras of the highest authority, what are the duties and privileges, the rules and arrangements of each of the four great classes or castes, into which the whole Hindu race are divided. As it cannot be a matter of indifferance to any one of our Tamil readers to know precisely where the grounds in the scale of caste, we may possibly give in separate portions, the principal parts of this learned and curious essay, whenever our readers shall appropriately demand, that the Morning Star be restored to its original dimensions.

In view of the statements contained in the essay, many of which are taken from Manu's Institutes, it clearly appears that the great body of brahmins even, both on the continent and in this island, are living in the habitual violation of the rules of caste, as laid down in those very standard writings, in which the doctrine of caste is taught and sanctioned. As therefore the brahmins themselves have thus forfeited their claims to the high prerogatives of their caste, what shall we say of the great body of the Hindus of the province, who have ceased to admit the "divine supremacy" of the brahmins? D. P.

* Wilson's Rig-Veda Sanhita, Introduction, pp. xl—xli. + Manu Sanhita, I. 34. § Manu I. 32.

EXPLOSION OF A BOMB SHELL.

The following article was written some years ago by John S. C. Abbott, and was published in the Advocate of Peace. We give place to it at present, that our readers may form some faint idea of the terrors and horrors that are now transpiring day by day in connection with the present great European war. Who would not join in the prayer of the writer at the close of his article?

A few weeks ago there was an accidental explosion of a bomb shell in Charlton Street, New York. And as I chanced to be at the spot but a few moments after the explosion, I will give you a description of the terrific scene, as it met my eye. I was sitting in my house, about a quarter of a mile from the place of the explosion, at 4 o'clock P. M., when the whole house was shaken by the report of apparently the heaviest piece of artillery. I was just preparing to go down in town, and taking an omnibus, soon saw a multitude of men and boys running towards Charlton Street. In a moment more, a crowd came around the corner of Charlton Street into Hudson Street, bearing a body of a well-dressed man upon a window shutter. They crossed the street directly by the omnibus, and I observed that the whole back side of the head was blown off, and the blood and brains were dripping down upon the shutter. Perceiving indications of great excitement in the rapidly gathering crowd, and hearing exclamations of "explosion," "terrible explosion," I left the omnibus to learn the cause of the disaster. Entering Charlton Street, guided by hundreds who were rushing to that point from all quarters, I observed on both sides of the street, for a little distance, that the windows were entirely demolished, the frames in many places blown in, doors shattered, and holes blown actually through the sides of houses. In one place, forty rods, I should judge, from the spot where the explosion took place, a hole was blown through the front of a frame house, large enough for a man to enter. Upon the side walk, in front of a shop of old iron, lay in disorder, some thirty or forty bomb shells, about eight inches in diameter. It was said by the crowd that a man had one of these between his knees, endeavoring to loosen the charge with a stick, when it exploded, producing this scene of destruction and carnage. The body of this man was torn to pieces, scattered in fragments through the streets. Observing a crowd gathered around an object in the street at a little distance, I approached it, and saw, apparently, a large piece of butcher's meat, which a boy was pushing about with his foot. On examining it, it proved to be the lower portion of a man's leg, with the crushed bones and mangled flesh. "The other leg," said a bystander, "was blown over into Hudson Street." A crowd was collected round a window still gazing at some object. It was a man's hand, the fingers burnt and crushed, and blackened, having been torn from the body, and thrown with violence against the brick wall. The mangled trunk of the unfortunate man, headless and shrieks of his wife were heard over the bloody remains. Upon an iron window frame lay the torn and bloody body of another man. A fragment of the shell had torn away one half of his head. He was dead. His blood and brains were dripping down upon the

Wilson's Rig-Veda Sanhita Introduction, p. 22. + Manu xxvii. 19.

What will the Sivas say to this?—D. P.

Correspondence of the Morning Star.

BUNYAN'S PILGRIM'S PROGRESS.

MR. EDITOR.—I received from your depository about six months ago, a new translation of the above work, but I do not recollect seeing any notice of it in your paper up to the present time. It appears to me that some notice is desirable, not only because many of your readers are unaware that the book has issued from your press, but because it is one of those books which needs only to be known in order to ensure a wide and extensive circulation. Any opinion here upon the work itself apart from the translation, would be both needless and out of place. The Pilgrim's Progress has long had its place fixed in religious literature as one of the most extraordinary productions, even by those who do not yield their assent to all that it contains. What I am desirous of doing here, is, to furnish you with some notice of the translation, and to direct the attention of your readers to it as being in every way worthy of the book itself. It is one of those few translations of English works, which one being afraid that he will have to stretch his acumen to know what such and such an unidiomatic phrase means; or if he understands it, that he will have his taste wounded by foreign barbarisms, weakening the power and destroying the elegance of the Tamil sentence. In these respects, it contrasts most favorably with the old and the revised translation of the work formerly published. I have compared it, page after page, with them, and have been highly gratified to find how the involved constructions which marred the former translation have been avoided, and the sense of Bunyan run into Tamil, clear, forcible and expressive. Nor is it perhaps the least beauty of it, that besides being clear and forcible, there is a style running through the whole, which admirably corresponds with the original. The spirit of the English seems so pointedly transferred in many parts, that I am inclined to think, there is a closer connection between the author and the translator in the present case than is found between authors and translators generally. The sense of Bunyan must have been inherited, or his mantle must have descended upon his translator to enable him to carry into his work so much of the spirit of the original.

There are one or two points in the execution of the work, to which some parties might feel disposed to take exception. One of these the reader is forewarned of by a note upon the second page of the book, in which he is told that it is "a free translation, in some places slightly condensed and in others a little added so as to make the work really Tamil in its character." This, though in the view of some a defect, is, I am persuaded, one of those points which contributes to its value most considerably. Any one who has ever attempted the translation, even of a few pages, of any English book, must be convinced how exceedingly difficult, if not impossible, it is, to write readable Tamil, if the structure, order and peculiarity of the English sentence is to be exactly followed. There are some phrases in English strikingly powerful, but do some their power from associations known and rivet only in the regions of the far west. There are others, and by far a greater number, into which insinuating illustration runs to an extent, which writers in English are not conscious of themselves. A moment's examination of any popularly written work, would prove this point. A sentence after sentence contains allusions, the elegance of which consists in making them so plain, that they cannot be mistaken and yet so indirect that they shall not interfere with the prominence of the subject they are designed to illustrate. In both these instances, it will be seen, at once that any attempt to transfer the English sentence would be a failure. The first class, which contains allusions or illustrations deriving their beauty or power from associations peculiar to certain countries, could be only understood by having rules attached to them designed to point out their meaning, and even with them, comparatively few readers would comprehend their power. They are things to be felt from familiarity, rather than to be learned from books. The second class, which contains thoughts into which insinuating illustration enters largely, cannot be translated, from the fact that the genius of the Tamil language rejects them, and demands illustration and application in natural succession. Without therefore determining whether in the present translation there is, or is not, a departure from the original when closer adherence would have been equally good, I believe the principle which the translator laid down for himself, is one which he has on the whole been singularly felicitous. Allusions are left out with judgment which would only have clogged the work,—long sentences are broken up, by which terseness and point have been secured, and thoughts peculiar to the Tamil language are introduced, which enliven and surround it with an interest which will be felt and relished best by purely Tamil minds.

Another exception may possibly be taken to the occasional introduction of words not generally known. Looking at the book, however, as a whole, these are

comparatively few, and not, I think, more numerous than might be reasonably looked for in a book of the kind, running over three hundred and sixty pages. It ought not to be expected either from an author or translator, that he should invariably use words which all or even the majority of his readers, should understand. A translator is placed more or less in the position of a writer of popular literature. If such a writer avoids the charge of being pedantic on the one hand, or that of descending to low verbiage inconsistent with the dignity of his subject on the other, his readers seldom impute him on the score of language; and I think neither of these faults will be discovered in the work referred to. Unusual words may occasionally be discovered, but it will be almost invariably found that they are introduced with a specific object. They are never clustered to the obscuring of the sense; generally the connection will afford a key to their meaning; and least of all, are they introduced in such a manner as to express the translator to the charge of getting up a "pupporettam qun fate splendat."

In the present edition will be found also translated into Tamil for the first time the second part of the Pilgrim's Progress. This, in the view of the author, was superior to the first; but in the estimation of the majority of his readers, a different verdict has been arrived at. It must, however, be regarded as considerably in addition to the value of the present work, and peculiarly adapted to a community where Christianity is in an incipient stage, and in many cases part of the family is heathen and part Christian.

I would merely add that the type is clear, and the binding substantial and tasteful, and what perhaps will not be the least unwelcome notice to some, that while for a book of similar size and quality in English, the charge would be three or four shillings, the circumstance of this being issued at the expense of a religious society enables the publisher to sell it at the fractional price of a six pence each copy.

I remain, yours very truly,

சாரிசூடர்.

TO THE RECEIVERS OF THE JUBILEE BIBLE.

DEAR FRIENDS.—In a letter inserted in a late No. of the Morning Star, a caution was given to the different persons entrusted with the distribution of the Jubilee Bible, against the indiscriminate circulation of that Pearl of Great Price, in consequence of reports prevalent as to the use intended to be made of them by "some who had received them." And Delta's former communications having been referred to, as to the paucity of Bible readers amongst the graduates, some remarks from him on the subject may not be deemed out of place by you. It was a matter of great sorrow to my mind to make that statement, but it is a still greater cause of grief to be obliged to confirm it. However, I would still hope, that the present distribution of so valuable a gift will, to a very great extent, remedy the evil; and that the cases may be very few, to which an improper use may be made of the word of God. If the circular letter accompanying each copy be carefully read, pondered over, and its advice followed, we may anticipate much good from the grant made so liberally by the Bible Society; and I do trust that all who may read those lines, will be so firr influenced by a spirit of gratitude and reverence, as shall lead them to prize and to derive much benefit from this precious boon.

Many of you who will receive this Jubilee Bible are occupying situations of importance and trust under the government, or in the various missions. Your standing in society, your position as regards learning, influence, &c. you owe to the Bible, even though you yourselves may manifest a total indifference and apathy towards its truths, and be careless as to the interests of your souls. You will not be prepared to call in question, I think, the fact that unless the truths of the Bible had influenced the hearts of distant Christians, you would not have been in the position you now occupy. The truths of the book have been the agent in elevating Europe, and especially England amongst the nations; and making her rule so beneficial wherever her influence has been established. And it is in consequence of this that you have seen the true light,—been benefited by the charity of the gospel, and drank from the source of knowledge. I would not be so uncharitable as to suppose that, having received a copy of this Bible, to which you are so much indebted, you will either neglect it or treat its truths with only bring down the heaviest curse of heaven upon yourselves, but would make you the greatest enemies to your country's welfare, who could possibly exist in it. With this Bible in your hands, and its holy and life-giving truths in your hearts, the means are placed in your power of diffusing an influence amongst your countrymen, which shall confer upon them an incalculable blessing, and raise them both morally and intellectually. And you must remember the saying which cannot be gainsayed: "To him that knoweth to do good and doeth it not, in him it is sin."

The very act of your receiving this Bible will be an important event in your lives; and you may make it the data to which to refer the mighty actions of your future course. You will either be bettered by it, or it will prove a curse to you. And in presenting it to

pavement, and a day laborer had thump and finger upon his eyes, to close them forever. Two young men who happened to be passing by in the middle of the street, were literally blown up into the air, and fell with broken and mangled limbs upon the pavement. They both died, I believe, the next day. In the street by a horse dead, and it was singular that he also had the whole of the back of his head torn off by a fragment of the shell. A beautiful wagon to which he was attached, was also demolished, the spokes of the wheels broken, and the vehicle almost torn to pieces.

Such was the devastation produced by the explosion of one single shell. And yet this shell did but perform its function. It was made for this very purpose—to destroy property and life. It was made to be thrown into the crowded streets of a city, there to explode, and blow up houses, and tear limb from limb. This was the function of the instrument. And this is war. To throw such missiles as these into the crowded streets of a city, is the business of war. As I looked upon this scene, and witnessed its carnage and woe, and reflected that it was the work of one single shell, and then reflected upon the consternation and horror which must be produced by raining down a shower of these shells upon a city, crushing their way through the roofs of the houses, exploding in the chambers of the dying, or in parlors where mothers, and daughters, and infant children are gathered in terror, never did I so deeply feel before the horrors,—the unmitigated iniquity of war; never before did I so deeply feel that it was the duty of every one who has a voice to speak, or a pen with which to write, to devote all his influence to promote the abolition of this fiend-like work.

When Napoleon, with his blood-stained army, arrived before the walls of Vienna, he planted his batteries, and in less than ten hours threw three thousand of these bomb shells, five hundred exploding every hour, five every minute, in the streets and dwellings of this crowded metropolis. Who can imagine the terrors of that dreadful night when, amid the thunders of artillery, the cry and uproar of contending armies, and confagurations breaking out on every side, these terrible shells, like fiery meteors with portentous glare, were streaking the air, and crashing like hail stones upon the doomed city. Crashing through the roofs of the dwellings, they exploded at the fire-side, in the very cradle of the infant, blowing their mangled limbs, with fragments of their demolished homes, far and wide into the air. In this way Napoleon conquered Vienna. The whole city of New York was thrown into a ferment by the tale of the explosion of this one shell, and there is scarcely a newspaper in the land which did not record this dreadful story. And yet it is the business of war to cast these shells by thousands among the men and boys who crowd the ships of the navy and the merchant fleet, and among the aged men, the mothers, the widows and the children who throng the dwellings and the pavements of the city. O merciful God, save the nations from the horrors of war.

A RESOLUTION.—The annual meeting of the American Presbyterian General Assembly, (New School) was held in Philadelphia in May, and continued its sessions for a week or ten days. The attendance was large and embraced many men of the first talent and the most devoted piety. Among the more prominent men and speakers was Rev. Albert Barnes, who is so well known everywhere in the Christian world by his excellent notes and comments upon the Bible. The following resolution was passed by this large body unanimously, it is said, and is therefore worthy of thought and attention:—

Resolved, that the General Assembly continue to view with deep interest the progress of the temperance reformation, most intimately connected with the vital interests of men for time and eternity, and they do especially hail its new phase through the action of several state legislatures, by which the traffic in intoxicating liquors as a beverage is entirely prohibited. They commend this new system of legislation to the attention and support of all ministers and churches connected with this body, for its blessed results already experienced, and as able, if unanimously adopted, to do much to seal up the great fountains of drunkenness, pauperism and crime, and relieve humanity of one of its most demoralizing and distressing evils."

APPOINTMENTS.—M. Coomarasamy, Esq., to be Acting Assistant Agent, Acting Commissioner of the Court of Requests and Acting Police Magistrate of Mullative. W. C. Twyman, Esq., to be Acting Assistant Agent, Acting Commissioner of the Court of Requests, and Acting Police Magistrate of Hambantota. H. S. O. Russell, to be Acting Assistant Government Agent at Jaffna. Capt. G. R. Campsie C. R. R. has been appointed Commandant of Jaffna, vice Capt. Watson of the same Corps, to take effect from the date of his assuming charge of the duties of his situation.—Gazette.

GREAT MEETING AT COLOMBO.—On the 24th ult., a public meeting of much interest was held at Colombo, at which a dozen resolutions were passed, commencing with endorsing the government of the island. A large number of speakers addressed the meeting in an interesting manner. The

JAFFA NEWS.

ALARMING ACCIDENT.—The congregation whirling in the Wesleyan Chapel in the town were filled with the utmost excitement and apprehension last Sunday morning...

CHOLERA.—Though cholera is on the decrease, we still have two or three cases daily. Small pox seems to be rapidly spreading all over the neighborhood...

THE WEATHER.—Cold, dry winds, heavy dark clouds occasional approaches of rain, and now and then an atmosphere enlarged with electricity—are all signs which prognosticate change...

RAINFALL.—The farmers are entertaining very serious fears, and they have good grounds for doing so, that there will be a grand failure in obtaining a fair harvest next year.

FAIR MEASURES.—The Police Magistrate has lately sentenced certain parties to a fine of £2 each for selling paddy with illegal bundles...

DOG KILLING.—A notice has been issued by Government, on the recommendation of our active Police Magistrate Mr. Hume, ordering the destruction of all dogs which are being led or carried from the 6th to the 13th instant...

INFANTICIDE.—On Saturday the 9th inst. the Acting Deputy Coroner Mr. Veravogge held an inquest over the remains of an infant, found dead in a well at Chudindru.

PUBLIC WORKS.—We see that the gaoil prisoners have recently employed in removing a large portion of the clayey deposit of the Esplanade tank to a field fronting the Hospital...

OVERLAND INTELLIGENCE.

Since our last issue, we have received two mails, (down to August 9th) but the news is not of very striking interest. It is less now in what is to be than in what it was. We give several items from two Extras of the Observer, both of the same date the 6th instant, as follows:—

FRANCE.—The American relatives of the Emperor are in France and treated as prisoners.

FRIEND-IN-NEED SOCIETY'S HOSPITAL.

Memorandum of the Cases, and of the Accounts for the 2d Quarter of 1854.

THE NUMBER OF PATIENTS WHO HAVE COME TO THE HOSPITAL FROM EACH MANIAGAR'S DIVISION.

Table with 3 columns: Maniagar, Patients, Total. Lists 16 Maniagar divisions like Jaffna, Valligamo East, etc., with their respective patient counts.

The Principal Cases.

Main table of medical cases with columns: No., Age, Sex, Residence, Disease, Remarks. Contains detailed descriptions of various ailments like dyspepsia, cholera, and fevers.

Receipts and Payments for the Quarter.

Table with 5 columns: Receipts, Amt. payable, Amount paid, Payments, Amt of payment. Shows financial details for the quarter, including collections from the kitchen and other establishments.

H. LIONEL COWEN, Supt. Medical Officer.

FOR SALE.

ABOUT 50,000 OLD TILES, now on the old mission residence at Copay. Apply to REV. R. PARGITER, 2p17 Chundicaly.

FOR SALE.

A TURNING LATHE with two sets of tools is offered for sale at Batticotta, at a reduced price. Inquire of E. P. HASTINGS, 2p17 Batticotta, Sept 9, 1854.

NOTICE.

THE applicants for admission to Batticotta Seminary will be examined on Tuesday, October 3d. Batticotta, Sept. 8, 1854. 2p17

NOTICE.

THE undersigned, T. R. Vanderducht, of Chavagacherry, hereby give notice, that it is my intention from this day, six weeks hence, to apply to the Honourable The Supreme Court to be admitted and enrolled as a Practor of the District Court of Jaffna. T. R. VANDERDUCHT, 2p16 Chavagacherry, Aug. 8, 1854.

FOR SALE.

THE MOGAMALE COCOANUT ESTATE will be sold at the office of M. J. Lemarchand, Esq., on Friday the 13th of October next, at 2 P.M. Parties are referred for particulars to the Notice of Sale which appeared in the Colombo and Continent of India newspapers of June, July, and August last. For further particulars apply to the said M. J. LEMARCHAND, Jaffna. 2p17 Jaffna, Sept. 4, 1854.

NOTICE.

MOHAYEEDEN CANDOE ASSENA LEBBE having returned from the Coast, notice is hereby given that the Power of Attorney which he has granted to MOHAYEEDEN CANDOE MOHAMADOE LEBBE on the 7th November, 1851, is hereby cancelled, and he the said Mohayeeden Candoe Mohamadoe Lebbe ceases to act under the said Power of Attorney, and all parties indebted to the undersigned Mohayeeden Candoe Assena Lebbe are requested to take notice hereof and not to pay any money or deal with the said Mohayeeden Candoe Mohamadoe Lebbe as my Attorney. MOHAYEEDEN CANDOE ASSENA LEBBE. Colombo, July 1, 1853. 6p13

MANEY DEPOSITORY. BOOKS AND SCRIPTURES! In English and Tamil.

THE following English and Tamil Scriptures, together with a large variety of School Books in English and Tamil, and other Books, may be obtained at the prices annexed, on application at the MANEY DEPOSITORY.

Published by the Am. Bible Society.

Table listing various Bible editions, school books, and other publications with their prices in dollars and cents.

Table listing English and Tamil books, including lessons, dictionaries, and grammars.

English Books.

Table listing various English books such as grammars, dictionaries, and philosophical works.

Tamil Scriptures.

Table listing Tamil Bibles and other religious texts with their prices.

Tamil Pub. of the J. E. T. Society.

Table listing Tamil publications by the J. E. T. Society, including prayer books and hymns.

Books worn by Use or Age.

Table listing books that are worn by use or age, such as grammars and dictionaries.

LONDON RELIGIOUS

Tract Society's Books.

ON SALE AT CHURCHILL'S MISSION HOUSE.

Table listing religious tracts and books for sale at Churchill's Mission House, including titles like 'The Pilgrim's Progress' and 'The Antiquities of Egypt'.

Fancy Covers 192 pages.

Table listing books with fancy covers and their prices, including titles like 'Blight of Wheat' and 'Crusades'.

TERMS, cash, or undoubted reference. Apply to T. S. BURNELL, Depository, Manepy, Sept. 14, 1854. 2p17

Printed and published at the American Mission Press, Manepy, Jaffna, Ceylon, by THOMAS S. BURNELL.