

கிறதில்லை. மெய்யாகவே நானொரு தேவதூதனென்று சொல்லுகிறதில்லை. முற்காலத்திலிருந்து சனங்களுள் அந்தந்தக் காலத்திற் பிரபலியாய்ந்த தீர்க்கதரிகளின் செய்துகாட்டின அற்புதங்களை நம்பாமற் போனதன்மையினால், அதினியித்தமாகப் பரபரானினிமேல் உலகத்திலே அற்புதஞ்செய்யும்படி ஒரு ஒருருக்கென்றிலும் அற்புதவரத்தனக்கொடுக்கவில்லை. இன்னும் அண்டவந்தானே அற்புதமில்லாதபடி, விகாராகியுள்ளதென்றே சொல்லியே சிலவரையமுத்திருக்க அவர்களுள் விகாராகியாமற் போனவர்களினால், பரபரானிலும்கூட்படாதவர்களுக்கு முன்னின்று அநேகமாயிற்று. அற்புதங்களைச் செய்துகாட்டினவர்கள் விகாராகியாமற் போவார்கள். மேலும் நாங்கள் அந்தந்த சனங்களிடத்துக்குத் தீர்க்கதரிகளான அனுப்பினாலும் மரித்தோரமும்பி அவர்களுக்கு முன்னின்று தெரிவித்துப் பரபரானி செய்துகொடுவோமியுமற்றும்கூட அவர்கள் விகாராகிக்கட்டார்கள். இன்னும் நீர்வல்லவடி அற்புதஞ்செய்தாலுஞ் சனங்களோ விகாராகிக்கட்டார்கள். மகமதுஸிபி மெத்திலுநெசரிவிலொரு ரூணுவத்தக்குத் தனக்குத்தலுயிருத்தபொழுது அவர் தன்னவைய சனங்களுக்குப் படிப்பித்துக்கொடுத்தபொதுதனயென்னவென்றால், முற்காலத்திலே பரபரானி மோசெயென்பவரையும் பேசுகின்ற தூதரையும்கூட்களிடத்துக்கு அனுப்பி அற்புதஞ்செய்திறவரத்தையும் அவர்களுக்களித்தும், அவர்கள் செய்த அற்புதங்களைப் பரிசீலிக்கையுஞ் சனங்கள் தங்கள் செய்கண்ணினுற் கண்டும் அவைகளை நம்பாமற் போனதினால் இப்பொழுது அண்டவலே பட்டயத்திலுள் விகாராகத்தெய் பவப்படுத்தும்படி ஒரு தீர்க்கதரிகளைய உங்களைக்குக் கணுப்பியிருக்கிறது. அந்தப் பட்டயமே அப்பொதுதலு மூழியுத்தக்கொரு உண்மையான முத்தியாயிராத்தருத்தென்று சொன்னார். இதைப்பற்றித் திப்பெண்ணி (Gibbon) சரித்திரகாரன் சொல்லுகிறதென்னவென்றால், "மகமது ஒருகையிலே பட்டயத்தையும் மறுகையிலே கோண்புத்தத்தையும் வைத்துத்தொண்டி தனது மார்க்கத்தைப் பரம்பப்பண்ணிவந்தார்."

மகமதுஸி செய்தாரென்று சிலர் சொல்லுகிற அற்புதங்களென்னவென்றால், சந்திரனை இரண்டாகப் பிழிந்தாரென்றும், மரங்களெல்லாபொருமுறை அவரைச் சந்திக்கப்போனதென்றும், அவருடைய விரல்க்கெட்டையே தண்ணீர் பாய்ந்துகொண்டிருந்ததென்றும், கல்லுக்கெட்டையொருமுடி உவரை மினைதென்றும், ஒரு உத்திரம் அல்லது திராந்தி அவரைப் பார்த்து நெடுயிர்ப்பெற்றித்தென்றும், ஒரு ஓட்டகம் அவருக்குக் கொளரியத்தைப்பற்றி முறையிட்டதென்றும், ஒரு ஆட்டுக்கண்டமொருமுறை தனக்கும் இன்னுஞ் சிலருக்கும் ஆரோ நஞ்சொட்டவேலிபொருள்களென்று சொல்லி அறிவித்ததென்றும் இப்படியே அவரைப் பின்பற்றித் திரிந்த சிலர் சொல்லிவந்தார்கள். அற்புதமிருந்தும் மகமதுஸியோ தான் இவைகளைச் செய்தாரென்று சொல்லவில்லை. மகமது மத்தத்தைப்பற்றிய சரித்திரகாரருஞ் சொல்லவில்லை. ஆனாலும் மகமது செய்தாரென்று சனங்கள் சொல்லுகிற அற்புதமென்னவென்றால், கோருண்புத்தத்தை அவருண்டாக்கினதே அற்புதக்கொல்லவரற்றிலும் பெரியவற்புதமென்றுதான்.

ஆட்டென்பவர் செய்திருப்பதால்.

ATTRIBUTION OF GOD'S BOOK OF NATURE.

இரண்டாம் பிரிவு—இரண்டாம் அதிகாரம்.

வலங்குசாதியின் விசேடலட்சணம்.—ருகம். பக்கத்தினின்று. யு.அ. நாம் இப்பொழுது மிருகசாதியின் உயிருத்தவகுப்பளவும் பார்த்தோம். அம்மமமுள்ள உயிருக்களுக்கு உருக்கு மூச்சுக்குருந், குட்டிகளுக்குப் பாலூட்டிகிற உறுப்பும் விசேஷித்திருக்கின்றன. இவ்வகையிலே மிருகநாயகவைக்குக் கால் அல்லது கைபோன்ற நான்கு நடையுறுப்புக்களுமுண்டு, இதுகாரணத்தினாலே நாற்காலிவகையென்று முன்னழைக்கப்பட்டவையை இப்பொழுது வினியல் என்பவர் அம்மமுள்ளவென்ப பெயர்மூடியிருக்கிறார்.

யுக, இவ்வகைக்குப் பிறகு ஏனினமுண்டு, அவைப்

கனிந்தொகை, ரிஷி, அரிக்குக்குத்தக்கதாய்ப் பெயரிடப்பட்டன. முதலாவது, குமேரமிருகம் இவ்வினத்தில் அலகிற்று நன்றாண்டுமுன்னவாய்ப்பிற்களுண்டு. மந்திக்குவமும், வெளவாலும், லீமர் என்பவைகளுமாதிரிமே இவ்வினத்திற் சேர்ந்தன. மந்தியும், வெளவாலும் ஒரினமென ஆர் எண்ணியிருக்கக்கூடும்.

உ. இரண்டாமினம் கீழ்மிருகம். அதற்கெத்த அலகிலும் முன்னவாய்ப்பிற்களினில், இதில் ஒன்பதுவர்க்கமுண்டு. அவைகளில் காண்டாயிருகம், தேவாங்கு, மிருகமீருகிய கடற்பன்றி, தூசவுதுவேலில் என்னுமுள்ள தாராச்சொண்டனுஞ் சேர்ந்தன.

உ. மூன்றாமினம் மெய்மிருகம் இத்தற்கு விசேஷம் முன்னவாய்ப்பிற்கும், பெலுங்கீழும் இரண்டுதொன்றுத்துப் பத்துமட்டாகவும் ஒற்றைத் தந்தமுள்ளதாகவும் இருக்கும். இதில் பதினொருவர்க்கமுண்டு. நாயும் சூனையுந்தான் ஒருவேளை இவ்வினத்தில் நன்றிச்சேர்ந்தன. அகமூன், முட்டப்பன் இவ்வினத்திற் சார்ந்தன. இத்தக் கடைசியானமிருகத்தை மூஞ்சுறு, தேரைமுதலான சிறுமிருகங்களைப்பிடிக்கத்தக்கதாய்ப் பழக்கவாமென்று சொல்லுவார்கள், என்றாலும் அதுவியாசலுக்குச் சிறந்தமிருகமல்ல.

உ. நான்காமினம் வறழ்மிருகம். இதில் அலகுக்கிவ்விரண்டு முன்னவாய்ப்பிற்கள் ஒன்றொடொன்று நெருங்கியும் கொடுப்புப்பிற்களுக்குத் தலைத்தமிருந்து தந்தமில்லாமலிருப்பது விசேஷம். இவ்வகையிருக்களுக்குப் பழமழரிவத்திலே இவையிற்சில மாரியுள்ளும் நித்திராகொள்ளும் இதில் நீர்நாய், முயல், வெள்ளமுயல், வலி, மூஞ்சுறு சேரும்; பின்னே சொன்னவை நித்திராகொள்ளுகிற மிருகங்களிற்சேரோ.

உ. இனியடுத்தது, கம. மிருகம். இது ஐந்தாம் வகை இத்தற்குப் பெருமபான்மை மேல்வாய்ப்பல்லின்றுக் கீழ்வாய்ப் கொடுப்புப்பிற்களுக்குத் தலைத்து அது அல்லது உட்ப்புமுன்னவாய்ப்பிற்களுமுண்டு கொம்புள்ளவைக்குத் தந்தமில்லை, தந்தமுள்ளவைகளுக்குக்கொம்புமில்லை. இவையாவுக்கும் நான்கு இரைக்குடல்களுண்டு. இவை மூராமீட்டிக் குளம்புள்ளவையாயிருக்கின்றன. குளம்புகள் நடுவே விரிந்திருக்கும்மாடு, ஆடு, மான், ஓட்டை இவ்விபரத்திலடங்கின்றனமேயுள்ளிதழியினம்.

உ. அம்மமுள்ளவினமுள்ளும், போர்மிருகம் இத்தற்கு மேலுங்கீழும் முன்னவாய்ப்பிற்களும் குளம்புக்கால்களுமுண்டு. இதில் நான்குவர்க்கமாதிரி முண்டு குதிரை, கோவேறுகமுத, கழுதையும், நீர்க்குதிரை குதிரை, மரைப்பன்றியும், ஊர்ப்பன்றியும், குதிரைக்குயி, பன்றிக்கும் பல்லுங்குளம்புஞ் சரியாயிருந்தாலும் அவைகளில் சம்பாத்தில் ஒன்றுக்கொன்று ஒப்பிக்கக்காணவில்லை.

உ. கடைசியினத்தில் திமிங்கிலமடங்கும். அந்த

க் சந்திக்கெட்ட இரத்தக் கடல்மிருகத்துக்கு நாசித துவாரம், சால், மயிர் இவ்வாறுநீர்த்தம் அதின் இருதய மும் முச்சுக்குடருமிருக்கிறமாதிரியினால் நாற்கால் மிருகங்களுக்கொத்ததாகி அவையுடன வகுக்கப்ப ட்டிருக்கின்றது.

உச. இப்பொழுது சிவக்கிறதாய் அறிப்பப்பட்டிருக்கிற மிருகங்களின் பற்பல வகுப்புக்களையும், பூண்டுகளையும்பற்றிய விபரத்தைச் சருக்கமாய்ப் பார்க்குதோம். ஆனாலும் முன்னொருநகாலத்திலே சிவத்தமிருகங்களில் அநேகம் உலகத்தில் மனுஷரிந்தவிடந் களிலெங்குங் காணவில்லை. அவ்வகையிருக்களில் ம ம்மதுவென்பதொன்று, பெரியமம்மது அல்லது சி வர்சரிபெயரென்று நினைக்கிறபடி மால்தேடெனன் பதின் என்புகள் விசேஷமாக ஐக்கியதேசத்தின்மே ற்பகுதிகளில் ஓசாயோவென்றும் ஆற்றுக்கருகாகக் காணப்படுகின்றன. அது பெரிய மிருகமாயிருந்தும் விணமிருகமல்ல. அதின் பல்லைப்பற்றித் தீர்மானித் தில் அது யானையைப்போல விருக்கபோசனத்தாற்சி வ்க்கும்படி உண்டுபட்டதாயிருக்கவேண்டும்.

உச. இதுவன்றி வேறநேக மிருகங்களினென்புக ள் மக்கிக்கேற்பார், மணற்குழி உவர்திலமென்பவைக ளிற் புதைத்துக்கிடக்கின்றன. இம்மிருகங்களில் அநே கம் முதலையப்போல சிவநீர்வாழ்வனவாயும் மற்ற வை மாண்மரையினத்தைப்பற்றியவைவாயுமிருக்கின் றன. எப்படி அல்லது எக்காலத்திலிந்தமிருகங்களழி ற்தனவென்பதை யோசிப்பது பலனற்றகாரியம். இப் பொழுது சிவக்கிறமிருகங்களை யோ நாம் கவனிக்கவே ண்டியது அதினால் பலனுமுண்டு.

உச. புழு, பூச்சி மச்சங்களாவன, மூன்றாவகுப் புக்களும் கவனிக்கப்படப் பாத் திரிபல்லாதவையாய் ப்பிரபஞ்சசாத்திரிகள் மிகுதியாய் எடுத்துப் பேசா மல் விட்டுவிட்டார்கள். ஆனாலும் சருவ அண்டத்து க்குப்பெரிய சிருட்டிகளும் ஒரேபிதாவாமாயிருப்பவ ருடைய பார்வைக்கு அவை கீழ்கையுடும், சிறுமையுடும், பாத் திரிவெண்புமாயிருக்கவிலலைவென்பதை நினை யுந் து அவரே யாவற்றையுந் தற்காத்தருநரிக்கிர ரென்றறிந்து அவைகளின் தன்மைகளையும் படித்த ற்பய் பிரியப்படுவீர்களென்று நம்புகிறோம்.

உச. எங்கள் பரமிதாவின் நன்மையுற் தாராள குணமுமெவ்வளவு! அவர் ஒவ்வொருசீவியையுந் தன் தன் நிலைமைக்குத்தக்கதாயெத்தினைப்படுத்தி ஒவ்வொ ருபடைப்புற் தான் தப்ப அல்லது சிவக்கவேண்டிய தான தத்துவங்கனையும், இயல்புகளையும், இயற்கைய ற்வுகளையும் கொடுத்திருக்கிறார்.

நு. சகலபடைப்புக்குஞ் சிரசாயிருப்பது மனு ஷின். அவன் சீவாங்க இலட்சணத்தினாலேப்பற்பலமிரு கங்களின் வகுப்பிலே சேர்ந்திருந்தாலும் அறிவுந் க ணவணற்சியுமுள்ள ஆவியாயிருப்பதினால் அவையினி

ன்று அவளின் றியரீந்தவனுமிருக்கிறான். அவனுக்கு மாத் திரமே பேச்சுக்கருவியும், தன் கருத்தைப் பிற ருக்குணர்ந்தக்கூடிய ஏதுக்கருமுண்டு ஆனாலும் த ன் சிருட்டிகளையறியவும் நேசிக்கவும் வண்டுகவுந் கூ டிய சாமார்த்தியமே அவனுக்குள்ள விசேஷித்த மு க்கியமானசலாக்கியம்.

(The following article is the original of the foregoing)

ABRIDGMENT OF GOOD'S BOOK OF NATURE,
PART II.] The distinctive character of Animals, [CHAP. 2.

(Continued from page 53.)

18. We have now ascended to the highest or first class of animals. The *Mammalia* are chiefly distinguished by the possession of lungs, and an organ for suckling; and most kinds have four supporters in the shape of hands or feet. From this circumstance, the class used formerly to be named quadrupeds; but Linnæus changed it to mammalia, or mammals.

19. The class has seven orders, the characters of which are taken from the number, situation and structure of the teeth. The first order, *primates*, has four cutting teeth in each jaw. The monkey tribe, the bat, (who would guess these animals were of the same kind?) and the lemur tribe, are all that belong here.

20. The second order, *bruta*, has no fore-teeth in either jaw. It includes nine kinds, among which are the rhinoceros, elephant, sloth, dolphin, (fish among brutes) and the playtypus or duck-bill of New South Wales.

21. The third order, *feræ*, or savage beasts, is distinguished by having fore teeth above and below, the number varying from two to ten; and in possessing one solitary tusk. There are eleven kinds in this order, among which the dog and cat kind are probably best known. The seal and kangaroo, mole and hedgehog, rank in this order. It is said this last may be tamed and taught to catch mice and toads and other vermin; but he can never be a very pretty creature for a domestic animal.

22. The fourth order, *burrowers*, are distinguished by having two fore-teeth in each jaw, close to each other, but remote from the grinders; and being without tusks. They all burrow in the earth, and many of them sleep through the winter; as, the beaver family, the hare and rabbit, and the rat and mouse tribe; but these last are not always among the sleepers.

23. Next comes the *cattle* kind, and forms the fifth order. These are mostly without upper four-teeth, but have six or eight in the lower jaw at a distance from the grinders. Such as have horns, have no tusks, and such as have tusks, have no horns. They have all four stomachs, chew the cud, are hooved, and have the hoofs divided in the middle. The ox, sheep, deer and camel will be easily recognised in these descriptions.

24. The sixth order of mammals, *belluæ*, or the warrior kind, has both upper and lower fore-teeth, and hooped feet. There are but four kinds—the horse, mule, and ass tribes; the hippopotamus or river horse; the tapir; and the swine kind. There seems little similarity in the nature of the horse

முக் தேவர்களைப் பின்படுகிறவர்கள் மூன்றை மனிதர்கள் யிருந்
 தோர்களைத் தருகும்படித் தொன்முதின்றதே. ஆகையால் மேற்
 கூறப்பட்ட தீயாய்க்கண்டொன்ற ஓருகடவுளுக்குத்திகமனக்
 வள்கிறபுத்தகூடாமையென அறிவதால் சரூககவரும் நமக்
 குநீகாபதிக்கையவருக்குத்தொன்றகொன்றதபடிக்குக்கடவுள்
 யஎப்பொருட்குமிறவையுயிருக்கிறவரைத் தொழுதொழுவ
 வோமாக.

Batticotta Seminary }
 April 1842. }

G. H. HALLOCK.

*On the obstacles to the intellectual and moral im-
 provement of the Tamil people.*

To the Editors of the "Morning Star."

Sirs,

With a desire to do good and see good done to your coun-
 trymen who are the natives of this country, you have propo-
 sed to your correspondents in No 1. Vol. II. of your most
 valuable "Morning Star" three questions which have an
 important bearing upon the prosperity and civilization of this
 nation.

As I am one of your countrymen and have to some degree
 the same benevolent feelings towards our people that you
 have, I offer a few remarks on the first question. The ques-
 tion is,

*What are the principal obstacles to the intellectual and moral
 improvement of the Tamil people? To do justice to this sub-
 ject I shall first state in order under four heads the obsta-
 cles to the "Intellectual improvement of the Tamil People,"*
 and then speak of the "Obstacles to their moral improve-
 ment."

1st OBSTACLE. *Love of ease.* I suppose that every intel-
 ligent man who has paid any attention to the manners and
 character of the Tamil people would have long ago formed
 an opinion to this effect and be ready to pronounce it openly
 if called. This love of ease is seen amongst all classes of
 this people. It is found amongst the four political divisions
 of this people, amongst the different divisions of *caste* and in
 the several stages of life. It is likewise no respecter of places;
 for it equally affects people while at home as well as
 abroad, in the house and out in the fields. Moreover it is
 well known to all that when it happens sometimes for some
 individuals to sit together and take a chit chat they often say
 "that such a man" naming an individual has nothing to
 be careful of, for he has a great fortune; he need not labour
 and toil, he has so much property that "he can live with his
 legs stretched out" (meaning being idle.) Such a situation
 is esteemed a great blessing. The general poverty of this
 country bespeaks this truth. Now I am sorry to say, this
 idleness of so poisonous a nature has had its influence on the
 literary part of our countrymen and it has suppressed the
 growth of many a gifted mind which otherwise would have
 risen high and have attained an equal standing and reputa-
 tion with others in the more enlightened parts of our globe.

II. *There is more honour paid to property than to knowl-
 edge.* Although the Tamil books speak more in favour
 of knowledge than of the other, still the fact as it daily
 appears is quite the contrary; for every voice seems to
 speak that in this country a man is not so much honoured for
 acquiring knowledge as he is for obtaining wealth, and we
 daily see in the land that almost all persons spend their time
 and strength to get riches, neglecting to improve their minds;
 the reason of this is obvious, for by possessing the former
 they are more esteemed and taken notice of than by having
 the latter.

In proof of this, I quote a stanza from a Tamil book called
 Neidei-Venpa.

"Although an individual is not learned, if he has only rich-
 es every one will come to meet him; but if he has no wealth
 he will not be respected either by his wife or his mother,
 and his words also will have no authority."

III. *Want of proper standard books in Tamil.* Although
 there are several valuable treatises in Tamil which are high-
 ly admired for their composition and generally for the high
 and grand subjects they treat of, yet there are few written
 to instruct and enlighten the minds of the people upon com-
 mon and useful subjects.

To say briefly, a great part of the science and arts known
 to the English are totally unknown to our people, the rest
 are but partially understood and in these there is no im-
 provement.

All the books that are now found in the country profess
 to be very old as to their origin, and about these there is
 much loud talking among the people that they and all other
 things that are in use among them, are perfect, and that
 they need not be altered, modified, or added to—and for
 any one to make these attempts now-a-days would be con-
 sidered a pretence to talent rather than the possession of it.
 Now in consequence of such an opinion prevailing among
 the people all inducements to further inventions, improve-
 ments, &c. in any art or science are cut off, and the people
 in regard to their minds are the same that they were a thou-
 sand years ago. The scholars of the present day study the
 same books that the scholars of a thousand years ago
 learned: (here I do not speak of the changes after the com-
 ing of the Missionaries.)

The English and other European nations on the contrary
 are continually aspiring after new discoveries and improve-
 ments and therefore, they are far superior to our nation in
 almost every thing

IV. The fourth and last obstacle which I bring forward
 is, *the people do not support those that stand as professors of
 learning* It is very plain to every candid observer that in
 this country students have no encouragements whatever for
 high attainments. The natural and the only motives for vo-
 luntary action in this or in any other case are these two, viz.
 Direct profit, and the applause of other men—and whilst
 these motives are not held out there is scarcely any useful
 effort willingly made. Now in this country a person neither
 expects any direct profit by becoming a scholar, for there
 are few who will provide him his support on that account;
 nor is he expecting the applause of others, for there are very
 few who are able to understand the degree of his merit and
 give him applause; and thus when these motives fail to have
 their effect there is no improvement in learning.

My Dear Sirs, I have thus briefly shown the *obstacles to
 the intellectual improvement of the Tamil people.* I now pro-
 ceed to speak of the *obstacles to their moral improvement.*
 To this I see only one obstacle that is particularly prominent
 and that is the religion of the country. The opinion which
 prevails among the English and which grows to be a maxim
 among them, viz. "That a nation cannot rise higher than
 the gods they worship" is illustrated by the conduct and
 character of our people.

Nothing but the principles and doctrines of their religion
 keep them in such moral degradation. To speak more
 freely, our people, are, in consequence of their religion to
 this day a by-word to the English and other nations, for
 dishonesty and faithlessness of every sort.

Batticotta Seminary }
 19th Feb. 1842. }

Your's, &c.
 JAMES GREGORIE.

SUPPLEMENT TO THE உதயதாரகை.—MORNING STAR.

உ. புத்தகம், சந்திரக. 24 | துறாசு 2 (இ). சித்திரா உக, தெய்த விழாபுத்திரம, Thursday, April 21, 1842. [Vol. II. No. 8.

THE ENTRANCED FEMALE.

Or, the remarkable Disclosures of a Lady concerning another World.

By ROBERT YOUNG.

ADVERTISEMENT.

[THE disclosures of Miss D—, contained in the following pages, are made public by the repeated and urgent request of several valued friends. If they should excite a more diligent attention to eternal things, the writer will greatly rejoice, and the design of their publication will be fully accomplished.]

R. Y.

THE word *trance*, as defined in a popular work, * signifies "a temporary absence of the soul; a rapture; a state in which the soul is rapt into visions of future or distant things." And the learned Parkhurst tells us, that it is a "sacred ecstacy, when, the use of the external senses being suspended, God reveals something in a peculiar manner to his servants, who are then taken, or transported, out of themselves." This is a phenomenon not to be explained, and the reality of which some persons have doubted; but, I think, without due consideration. Balaam is said to have been in a trance; and having had "his eyes opened" therein, we are told that he "saw the visions of the Almighty, and knew the knowledge of the Most High." Peter was also in a trance, upon the house-top, to which place he had retired for prayer, and received symbolical instructions relative to his future proceedings with the Gentiles. And Paul is supposed to have been in a trance, "but whether in the body or out of the body he could not tell; God only knew;" but he "was caught up into paradise, and heard unspeakable words, which it was not lawful for a man to utter." Since that period, there have been well-attested instances of individuals who have been in a similar state; some of which are on record in several highly respectable publications: and the following singular relation is intended to add to their number.

Whilst residing in a British colony, as a Christian Missionary, I was called one evening to visit Miss D—, who was said to be dying. Mrs Young, by whom she was met weekly for religious instruction, feeling a deep interest in her spiritual welfare, accompanied me to her residence. We found her in the chamber of a neat little cottage, exceedingly ill, but confiding in the merits of Jesus; and after spending some time with her in conversation and prayer, we commended her to God, and took our departure without the least hope of seeing her again in this life. Soon after we left, she seemed to die; but as the usual signs of death, which so rapidly develop themselves in that country, did not appear, her friends concluded that she was in a trance, and anxiously waited to see the end. She remained in this state for several days, during which period we repeatedly visited her; and the only indications we could perceive that life was not extinct, were a slight foaming at the mouth, and a little warmth about the region of the heart. She was watched with great interest both night and day; and after having been in this state for nearly a week, she opened her eyes and said, "Mr. C— is dead." Her attendants, thinking that she was under the influence of delirium replied that she was mistaken, as he was not only alive, but well. "O no!" said she; "he is dead; for a short time ago, as I passed the gates of hell, I saw him descend into the pit, and the blue flame cover him

* London Encyclopædia.

Mr. B— is also dead; for he arrived at heaven just as I was leaving that happy place, and I saw its beautiful gates thrown wide open to receive him, and heard the host of heaven shout, "Welcome, weary pilgrim!" Mr. C— was a neighbour, but a very wicked person; and Mr. B—, who lived at no great distance, was a good old man, and for many years had been a consistent and useful member of the church of God. The parties who heard Miss D—'s startling and confident statements, immediately sent to make inquiries about the two individuals alluded to, and found, to their utter astonishment, that the former had dropped down dead about half an hour before, whilst in the act of tying his shoe; and that about the same time the latter had suddenly passed into the eternal world. For the truth of these facts I do solemnly vouch. She then went on to tell them where she had been, and what she had seen and heard.

After being sufficiently recovered to leave the house, she paid us a visit; and Mrs. Young, as well as myself, heard from her own lips the following account of what she had passed through. She informed us that at the time she was supposed to die, a celestial being conducted her into the invisible world, and mysteriously unveiled to her the realities of eternity. He took her first to heaven; but she was told that as she yet belonged to time, she could not be permitted to enter into that glorious place, but only to behold it; which she represented as infinitely exceeding in beauty and splendour the most elevated conceptions of mortals, and whose glories no language could describe. She told us that she beheld the Saviour upon a throne of light and glory, surrounded by the four-and twenty Elders, and a great multitude which no man could number; amongst whom she recognised Patriarchs, and Prophets, and Apostles, and Martyrs, and all the Missionaries who had died in that colony, besides many others whom she mentioned: and although those parties were not named by the angel that attended her, yet she said, that seeing them was to know them. She described those celestial spirits as being variously employed; and although she felt herself inadequate to convey any definite idea of the nature of that employment, yet it appeared to be adapted to their respective mental tastes and spiritual attainments. She also informed us that she heard sweet and most enrapturing music, such as she had never heard before; and made several attempts to give us some idea of its melodious character, but found her notes too earthly for that purpose. Whilst thus favoured, the Missionaries already referred to, and other happy spirits, as they glided past her, sweetly smiled, and said they knew whence she came, and, if faithful to the grace of God, she would in a short time be admitted into their delightful society. All the orders of heaven were in perfect and blessed harmony, and appeared to be directed in all their movements by a mysterious influence proceeding from the throne of God.

She was next conducted to a place whence she had a view of hell, which she described in the most terrific language; and declared that the horrid shrieks of lost spirits still seemed to sound in her ears. As she approached the burning pit, a tremendous effort was made to draw her into it; but she felt herself safe under the protection of her guardian angel. She recognised many in the place of torment whom she had known on earth, and even some who had been thought good

SUMMARY OF NEWS.

JAFFNA.

Missionary Arrivals.—The Rev. B. C. Meigs, of the American Ceylon Mission arrived at Jaffna on the 1st inst. on his return from America, accompanied by a reinforcement consisting of the Rev. Messrs Whitley and Wyman and their wives. We are sorry to state that the health of Mrs. Smith is such that there is but little prospect of her recovery—her lungs being seriously affected by disease. She was apparently in good health a little while before she left America.

Departure.—The Rev. Mr. Hutchings and his family left Jaffna for Madras on the 19th inst. He expects with the leave of providence to remain at Madras long enough to complete the revision and printing of the Tamil and English Dictionary begun and carried forward by the late Rev. Mr. Knight.

The Rev. J. SCUDDER, M. D. of the American Madras Mission with his family embarked from Madras on the Ship Washington, about the 1st Inst. preparatory to his departure for America. Ill health is the cause of his departure from this country.

New Planters.—Two new planters, Messrs Baynes and Clarke have recently arrived in Jaffna from England with the view of carrying on agricultural operations in this province.

Robbery.—A case of Burglary, Robbery, and Ear cutting recently occurred at Chavagachery.—Three persons are now in custody on suspicion. The party robbed is a wealthy Native Chitty.

Inquest.—An Inquest was lately held by the District Judge of Jaffna on the body of a female who was accidentally drowned in a well.

Supreme Court.—It is expected that Sir Anthony Oliphant, Chief Justice will preside at the next Northern Circuit.

COLOMBO.

Highway Robberies.—A superintendent of Mr. Arnold's estate, proceeding on horseback from Galle to the interior with a man carrying a bag of money—to pay the coolies on the estate, having inadvertently gone a little ways ahead of the man, three Robbers rushed from the jungle seized the money and ran off with it.

In another case 3 men were carrying boxes—one of which contained £100 in silver from Colombo to the estate of Mr. Vallance and when within 2 miles of their destination, they were suddenly attacked by 6 Robbers who having nearly killed one of the guard and put the other two to flight made their escape with the Treasure.

GALLE.

The Trial of the riotous Malay Soldiers of the rifle Regiment has terminated in the acquittal of all but 3, who were found guilty of a riot and assault and sentenced to 12 months imprisonment with hard labor.

INDIA.

The Governor General is about to proceed on a tour through the upper Provinces—travelling by dawk. His Lordship is said to be determined to exercise a personal and strict oversight over every department of Public business, and to take nothing on trust. He will find this an arduous and difficult task—but one which we trust he will be able to accomplish.

Cotton Experiment in Coimbatore.—The cotton experiment in Coimbatore is said to be progressing most favorably. The crops which at the beginning of January threatened to prove a total failure are now yielding and have been for the last three weeks little short of 100 lbs. daily and promise to do so for the next three months. To all appearance the American plant is already as well suited to the climate as the native. Nothing could be more encouraging than this account, and it forcibly illustrates the benefits of perseverance in experiments of this nature—*Spect.* April 9.

The *Cleopatra* which sailed from Bombay for Suez on the 1st inst. took the large mail of 26,710 Letters and 8,796 papers.

AFGHANISTAN.

It is rumored that Col. Palmer, commandant of Ghuznee had been obliged to capitulate with the enemy and that he had engaged to pay a sum of money as guarantee for his detachment proceeding without molestation to Peshawar.

APPEAL.

"Pure and undefiled Religion before God and the Father is to visit the fatherless and widows in their affliction."

The distressing case of the family of the late Rev. John Hunter assistant Wesleyan Missionary, of Trincomalee, being already before the Public, the undersigned, in soliciting contributions in aid of the widow and 7 children of the deceased begs to acquaint them that he will be ready to receive an forward any amount that may be subscribed in Jaffna towards the above object, and afterwards publish a List thereof in the "Morning Star."

A sum of nearly £30 has been already collected in Trincomalee for their benefit.
F. C. GRENIER.
Jaffna April 1st, 1842.

NOTICE.

Mr. John Speldewinde, Auctioneer, begs to inform the Equestrians of Jaffna that he will sell by Public Auction on the Esplanade ground on Saturday next, the 23d inst. at 5 P. M. (unless previously disposed of by Private contract) a Bay Horse.

The Conditions of Sale will be made known at the spot.

Jaffna April 16, 1842.

PUBLIC SALE.

Mr. P. F. Toussaint, Senior (one of the Executors of the estate of the late Captain Naygel) gives notice, that the house belonging to the said estate, lately occupied by Mrs. Naygel, now deceased, situated in the first division of the Main Street at Jaffna, will be put up for sale by Public Auction on Monday the 23d. day of May next, precisely at 11 o'clock in the fore-noon, at the house aforesaid (with sundry other articles), and sold to the highest bidder without reserve.

The purchaser of the house is to deposit 20 per cent of the purchase money immediately after the sale, and the balance within two weeks after the sale, in failure whereof, the 20 per cent paid shall be forfeited, and the house resold. If there is any deficiency in the second sale, the first purchaser shall have to make good the said loss.

The first purchaser will be obliged to close or shut up by brick work, within one month after the purchase, the two doors leading to Mr. Toussaint's House towards the south.

Acknowledgement of Monies received on account of the "Morning Star" not previously acknowledged.

		£	s	d
January 24	C. A. GOODRICH, (<i>Manepy</i>)	1	5	0
February 9	J. WOODHULL, (<i>Calpenty</i>)	1	0	0
" 16	Rev. C. S. KOLHOFF (<i>Trichinopoly</i>) by Rev J. J. LAWRENCE	1	0	0
" 17	S. TAMPAPULLAY (<i>Wannarpone</i>)	0	7	0
" 23	" "	0	2	0
March 12	" "	0	0	6
" 12	A. Mc FARLAND (<i>Moolatvoe</i>)	1	0	0
" 14	Rev. J. J. LAWRENCE, (<i>Dindigul</i>)	4	0	0
" 15	A. STANBURY, (<i>Pt Pedro</i>)	0	9	0
" 17	" "		12	
" 17	A. M. CASILEBBE, (<i>Galle</i>)	0	4	0
" 17	S. A. ALLAGACON MOODR., (<i>Batticaloa</i>)	6	0	0
" 26	Rev. C. S. KOLHOFF (by Rev. J. J. LAWRENCE)	0	16	0
April 2	C. A. GOODRICH (<i>Manepy</i>)	1	17	0
" 2	P. CANJEMINADEN (<i>Colombo</i>)	2	0	0
" 2	Rev. J. THOMSON (<i>Tanjore</i>)	2	0	0
" 7	F. C. GRENIER (<i>Jaffna</i>)	0	10	0
" 7	W. K. BURLEIGH, Esq., (<i>Mallagam</i>)	0	8	0
" 7	Rev. S. HUTCHINGS, (<i>Manepy</i>)	5	10	0

CONTENTS.—பொதுவகை.

பக்கம்.		
பாண்டிவன நாட்டுச் சரித்திரம்	Historical sketch of the Pandian kingdom	85
ரம்	Life of Mohammed	ib.
மகமதுவின் சரித்திரம்	ib.	85
கூட்டுவதென்பதற்குச் சிறப்பு	Abridgement of Good's Book of Nature	87
ஞ்சுநூல்	On the unity of God	88
ஏக்கடவுளுக்குட்பட்டார்த்தப்பம்	On the obstacles to the intellectual and moral improvement of the Tamil people	89
இலக்கியக் களஞ்சியம்	On Tamil Classics	90
உதயநாரகையிலேழுதப்ப	Asuspicious Occurrences—No. 1.	ib.
ட்டகோபவசெய்தி முந்	Mathematical questions	91
லாவது	An Inquiry in regard to dreams	ib.
கழ்தக்கள்	Questions on the Roman Catholic Catechism—Cural	92
குறள்	Synonymes	ib.
உத்தரிப்பித்தலைதப்ப	The Entranced Female	93
நியவநஞ்சனை	The Doctrine of Iurgatory	94
வச்சிறுநடைமுறை அச்சிரம்	Rejoinder to the Article on Tamil Grammar in the last No. ib.	ib.
பேய்டலை	Remarkable Facts	95
விச்சுசுசுசுசுசு	Summary of News	96