

THE

SECOND

TRIENNIAL REPORT

OF THE

AMERICAN MISSION SEMINARY,

J A F F N A,

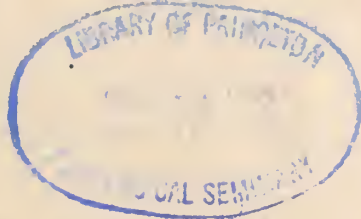
C E Y L O N.

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R E P O R T.



In the first Report of this Institution, published in January 1827, reference was made to a Prospectus issued in 1823, and to a printed statement, which, together with a subscription paper, was circulated to considerable extent in India, in the year 1826. In those publications, a variety of facts, relative to the state of education among the inhabitants of Jaffna generally, but more especially those within the influence of the American Mission, were presented to the public; together with the reasons, given at some length, which led to the establishment of a Seminary for the benefit of Tamul youths. The first Report also contained some views of a prospective nature, and a concise statement of what had then been done, in prosecution of the object proposed.

The general subject being thus somewhat distinctly before the public, it may be proper, without saying much of future plans or anticipated advantages, to confine the present Report, principally, to a retrospective view of the Seminary, for the last three years. This, it is hoped, will furnish the friends of the Institution with such facts as may enable them to form a correct opinion, as to the probability of securing the objects aimed at by the means employed.

I. ADMISSION OF STUDENTS.

At the date of the last Report, the whole number of Students in the Seminary was forty-eight, divided into three classes. In September 1827, twenty-four lads were admitted from the Preparatory School* at Tillipally, after having passed a satisfactory examination; and in September 1829, another class of twenty-nine were received, all, with one exception, from the same school. They had made considerable attainments, not only in Tamul, but in English, to which they had attended regularly, for three or four years, in that School. Those first entered were, at that time, fourteen or fifteen years of age: the others, as a class, were considerably younger, being, on an average, not more than twelve years old, as they had been received into the Preparatory School while quite young; a circumstance very favourable to their acquiring a good pronunciation of English, and a thorough education.

II COURSE OF STUDY.

The study of English, and of various branches of science, principally in that language, occupies about two thirds of the time of the students, and Tamul literature the remainder. In English, the course pursued by different classes has not been precisely the same, owing, in part, to the difference of capacity and probable situation in

* See Appendix A.

life, in members of different classes, and, in part, to the deficiency of books, at one time, which has been supplied at another. Experience also has dictated several changes. An enumeration of the principal books, in the order in which they have been studied, will give some idea of the course pursued in the Seminary, and of the extent to which education has been carried.

1. For the English & Scientific course.—Spelling books, with reading lessons—Dictionaries—The New Testament—Abridgment of Scripture History—English & Tamul Phrases—Lennie's Grammar—Murray's Introduction to the English Reader—and Blair's Class Book, are all used in studying the language. In Mathematics, Geography, &c. Walkingame's, Hutton's, and Joyce's Arithmetic have been used by successive classes—Bonnycastle's Algebra, through Quadratic Equations, and lately, Euler's, in connexion with Bonnycastle's,—the first four Books of Playfair's Euclid—Trigonometry, Mensuration, and Surveying, in Hutton's Mathematics—Cummins's first Lessons on Geography & Astronomy—Blair's Grammar of History—the principal parts of Keith on the use of the Globes—Blair's Grammar of Natural Philosophy, through Mechanics & Pneumatics—Cummins's Questions on the New Testament, accompanied with maps—and Bishop Porteus's Evidences of Christianity. The Bible, first in Tamul, then in English, is studied and regularly recited on the Sabbath during the whole course.

2. Tamul Studies.—It has, from the beginning, been considered an important object to introduce a more rational method of teaching Tamul, than that pursued

in the Native Schools; and also to displace, by works of real utility, those extravagant and immoral fictions of the poets which are studied by all here who make any pretensions to learning, and which are held in high estimation by the people. It was at once evident, however, that no innovations could be effected without much patient and persevering effort. At first indeed it was necessary to make a compromise, and to proceed, in some respects, according to the Native System, introducing the new course only in part, and by degrees; but continued effort has at length brought this department more under controul, and, among others, the following books have been introduced. An abridgment, in prose, of Nannool, the standard Grammar of the poetic dialect, with an application of its principles in analyzing Auveiyar and Moothurei;—Nannool itself accompanied with copious explanations & illustrations from standard authors—Tiruvalluver Cural, a work on moral subjects—some parts of Scanda Purana—Tatwa Kattalei, which treats of the constituent parts and functions of the human body—and a Native System of Arithmetic. The Arithmetic well deserves the Student's attention, though he may be acquainted with the European Systems. It contains many useful tables, both in integers and fractions, and some important rules in Mensuration and other branches, expressed in a laconic poetical manner, by which they are easily retained in memory for practical purposes. Scanda Purana was for a time read, mainly for the sake of convincing the people that the mysteries of this very sacred book, which is periodically recited and interpreted at most of the principal temples, are

not, as was supposed, beyond the reach of Missionaries. It had often been remarked, "if you were acquainted with the contents of the Scanda Purana, you would not think it necessary to make known to us the Christian Scriptures." The use of this book in the Seminary produced no small degree of excitement among the people around, some of whom exerted themselves to hinder the students from reading it. *

III. GOVERNMENT AND EXERCISES.

The Principal has the immediate government of the Seminary, and devotes his time to the superintendency of its concerns. In the business of instruction, he is assisted by two well qualified native teachers, employed on a salary, and by twelve or fifteen monitors, selected from the upper classes, who, for teaching, receive a small reward. The lower classes are taught chiefly by the monitors. Each class is also under the care of a Superintendent, who is, to some extent, responsible for the conduct and daily progress of its members.

Morning and evening prayers, in Tamul, accompanied with the reading of the Scriptures, are attended in the Seminary Chapel at sun-rise, and about half an hour before sun-set, throughout the year. The hours of study, aside from the morning recitation soon after prayer, are from nine o'clock to twelve—from two to evening prayers—and from seven to half past eight, in the evening. As each monitor is pursuing a course of study with his class, he teaches usually but a single branch, and

* See Appendix B.

is employed only from one to two hours each day. The Principal attends the recitations of the first Class at half past six, at eleven, and at half past four o'clock.

The stated weekly exercises have usually been, a meeting on Tuesday evening, for expounding, and enforcing the Scriptures; on Friday, for communicating moral and religious intelligence from periodical publications, in connexion with reading the prophetic parts of the Scriptures; and on Saturday evening, a meeting of inquiry on subjects connected with personal religion. On Sabbath afternoon, nearly all the pious students go in companies of three or four each, to the neighbouring Villages, to catechise the children in the Native Free Schools, to distribute tracts, and to converse with the people. In the evening, all in the Seminary, being divided into two Classes, according to their standing, recite the substance of two chapters from the Bible; one Class in English, the other in Tamul.

The lower classes are examined monthly by the Superintendents, and their progress in study is registered; the Monitors' bills of all descriptions are then inspected and settled; delinquents are corrected by public admonitions, forfeitures, in whole or in part, of a small monthly allowance for stationary, and occasionally, though but seldom, by corporal punishment, suspension, or expulsion, as the case may require. Premiums are seldom given, except for extra exercises in copying or translating. The hope of obtaining the small places of trust and emolument in the Seminary, and of being entitled to a certificate of recommendation at the end of their course, is one of the most common and powerful

motives to diligence and good conduct. Some, it is believed, are influenced by still higher considerations.

All in the Seminary are members of a Bible Association, which is connected with the Branch Bible Society at Jaffna. Quarterly meetings of the association are held in the Chapel; on which occasions, five or six members make appropriate addresses, or read translations of suitable pieces, taken from periodical publications.

At the quarterly vacations, which are from ten to twelve days each, the students, who are collected from different parts of the District, have a very favourable opportunity for distributing tracts and portions of the Scriptures, not only to their friends and neighbours, but to the people generally; an opportunity which most of them are very ready to embrace.

IV. EXAMINATIONS.

Besides private examinations, by the visiting Committee, there have been, since the date of the last Report, four public examinations; two in the English and two in the Tamul language. The first in English was held on the 7th. of September 1827. The three lower Classes were examined in different parts of common Arithmetic, English Grammar, Geography, the principles of projecting Maps, and First lessons in Astronomy. The first Class was examined in Algebra, through Quadratic Equations,—in the first two books of Euclid's Elements of Geometry,—and Porteus's Evidences of Christianity. The examination was held immediately after the Session of the Supreme

Court, at Jaffnapatam. The Chief Justice, with several other Gentlemen, of the Civil and Military Service, as well as the Missionaries of the District, favoured the Seminary with their attendance. In the course of the ensuing week, several letters, expressing a decided approbation of the Institution, and enclosing donations for it, were received by the Principal, from Gentlemen who witnessed the examination.*

The other Examination in English, was held the ensuing year, at the same season, and under similar circumstances. As the particulars of this Examination were published in the Madras Government Gazette of January 1829, no further notice will be taken of it here, than is necessary to present a connected view of the operations of the Institution. The first Class, consisting of five members, having finished their course of study, and being about to be honourably dismissed, the examination was principally confined to them. They were examined with a good degree of particularity, in Plane Trigonometry,—Mensuration of Superfices and Solids,—Mechanics,—Pneumatics,—and the Evidences of Christianity. Much of the time was spent in illustrating, by appropriate experiments, the six Mechanical powers, and the six essential properties of the Atmosphere, as given in Blair's Grammar of Natural Philosophy. The principles of the Air Pump, Air Gun, Common Pump, Syphon, Diving Bell, Thermometer, Barometer, Hygrometer, and some other instrumets, were explained and illustrated. At the close of the examination, a member of the Class made a short speech in English, to the audience, closing with a farewell address to his Teachers and Class mates.

* See Appendix C.

Sir Richard Ottley, Chief Justice of the Island, who had honoured the Seminary, and greatly encouraged the Conductors of it, by attending three previous examinations; afterwards favoured the Principal with a letter, expressive of his views of the present state and future prospects of the Institution.*

The first public Examination in Tamul, since the last Report, was in June 1827. Besides the ordinary studies in this language, the *Third Class* were examined in the Native and European Systems of fractions; and the superiority of the latter was illustrated by the comparative facility of solving questions, which, when wrought by the former System, require very protracted operations. The same Class were examined in Geography, translated into Tamul, from a short treatise in English.

The *Second Class* exhibited a variety of Maps in Tamul, which were distributed among the more intelligent part of the Spectators.

The *First Class* were examined in some of the more important practical parts of Geometry, and in the first principles of Astronomy; especially on the subject of Eclipses, showing their nature, and the method of calculating the mean time of their occurrence. All in the Seminary were then examined in Scripture History and Chronology.

The other Examination in Tamul was held in April 1829, and is more particularly worthy of notice.

* See Appendix D.

on account of the excitement it produced among the best informed natives of the vicinity. Though the several Classes were prepared to be examined, as usual, in various branches of study, the whole day was spent in attending to the dissertations and illustrations exhibited on the following subjects.

1. On the method of ascertaining the distances and magnitudes of the Sun, Moon, and Planets.

2. A comparison in several important points, of the Hindoo System of Astronomy, as taught in this District, with the European System.

3. A dissertation on the importance of a knowledge of the English language, as a medium of acquaintance with the contents of Tamul books in the high language, illustrated by a reference to the Asiatic Researches, and other publications in English on Hindoo literature.

4. An account of the creation of the world, and of the first man and woman; also of the flood, from two of the Vedas and from Bhagavat, the seventh of the eighteen Puranas.

5. Answers to two important questions suggested by the foregoing accounts.

6. A dissertation on the six Mechanical Powers, illustrated by experiments.

7. A dissertation on the nature and properties of the Atmosphere, illustrated by experiments.

The subjects, thus brought forward, were not only attended to with interest, but excited a very considerable spirit of inquiry, and many doubts as to the truth of the Native Systems.*

V. DISMISSION OF STUDENTS.

Of the one hundred and one students who now are, or have been members of the Seminary within the last three years, one has died, another left to act as a superintendent of Schools, and nine have been dismissed, by the visiting Committee, for not approving themselves worthy of gratuitous support. In September 1828, the first Class, consisting of *fifteen* youths, and one from the second Class, were regularly dismissed, and received appropriate recommendations. Of this number, nine had been received to the ordinance of baptism, on a credible profession of Christianity, and were members of the Church in regular standing. It was intended that, as a Class, they should pursue their studies, at least another year; but their anxiety to obtain some profitable employment, and the demands of the Mission for more efficient Native Assistants than could otherwise be procured, induced the Conductors to deviate from their intended course.

At the annual examination in September 1829, by the Missionaries, *eleven* members of the first Class were regularly dismissed, with favourable recommendations. They had not proceeded so far in their studies as those who left the Seminary the preceeding year; but on account of their age, the wishes of their parents, and some other consider-

* See Appendix E.

tations, it was thought expedient to grant them a dismission.

Of the *twenty seven*, thus honourably dismissed at two annual examinations, nineteen are employed at the different stations of the American Mission, two in the service of the Wesleyan, one in that of the Church Mission, and two in European families, as private teachers. Two remain without being permanently employed, and one died in Mission service at Trichinopoly.

VI. CLASSES.

Immediately after the last annual examination, the several classes were re-modelled so as to consist of the following numbers.

First Class..... 21

Second Class..... 22

Third Class..... 20—63

There are also ten others¹ connected with the Seminary, employed partly in teaching and partly in prosecuting their studies, preparatory to becoming Native Preachers, Interpreters, Translators, and Permanent Instructors.

VII. BUILDING, APPARATUS, AND LIBRARY.

Since the publication of the last Report, the rooms for the students, which are now sufficiently extensive for

the accommodation of one hundred, together with the requisite number of Native Teachers, have been tiled, and some of them rendered, in other respects, more substantial and commodious.

Ottley Hall—the principal building—designed for public examinations, lectures, library, &c. which was in progress at the date of the last Report, has since been enlarged, by the addition of *Virandah* rooms on one side and end: at the other end, an Observatory is partly erected. The building, in its present form, including the outer *Virandahs*, is 109 feet in length and 66 in breadth; the centre being two stories in height. The whole will be finished, it is hoped, in the course of the present year, when accommodation for the Seminary, on its present plan, in regard to buildings, will be tolerably complete.

The Philosophical and other Apparatus, then obtained, was noticed in the last Report; and it was stated, that other articles had been commissioned from England. In March 1828, these were received, to the amount of about £ 125, together with a good supply of books,* for the use of the students. Of the Apparatus, the Pneumatical and Mechanical, with the Orrery and Telescope, have been found particularly useful, in illustrating various branches of study, which could not be taught, to any good purpose, without such helps, especially where the task is not only to dispel ignorance, but to contend with inveterate prejudices, not readily yielding, even when opposed by ocular demonstration. †

* See Appendix F. † Appendix G.

The Mission Library, which is devoted to the use of the teachers, and students as far as necessary, consists of more than 600 volumes, (besides class-books, procured for the students) in general, well selected. Some little progress has also been made, in collecting native books, though in regard to these, and other works connected with Oriental literature, the Library is still very deficient, and any of them would be most thankfully received.

VII. FUNDS AND EXPENDITURES.

The amount of subscriptions obtained in Ceylon and India, at the time of printing the first Report, was £ 758. 4. 3. which had been devoted to preparing buildings for the Institution. Since then, or within the last three years, there has been received £ 331. 18. * which has, in like manner, been laid out in buildings; but it has covered less than one half of the expense, in this department, during the same period. The remainder, together with the purchase of books and apparatus—the support of all the students—the pay of the teachers—and the salary of the Principal, at an average annual amount of more than £ 600, has been provided for by the American Board of Missions; exclusive of defraying the whole expense of about 100 lads in the Preparatory School. The Board having several large and expensive Missions to support, in which about 800 children are Beneficiaries, and more than 30,000 in the schools, has not been able, and probably will not be, without neglecting other claims,

* See Appendix H.

to grant the Seminary more ample funds. It must, therefore, be in a great measure, dependant on the private benefactions of its friends, for the means of supporting a larger number of youth, and of extending to them the blessings of education, on a more liberal scale. The endowment of native scholarships, with suitable provision for the permanent support of, at least, six or eight of the best students, to be selected from time to time, from such as have finished the regular course, and retained on the foundation, until thoroughly prepared to act as Instructors in different branches of science, is one particular in which aid is needed, and for which it is respectfully solicited, as being essential to the continued prosperity of the Institution.

CONCLUDING REMARKS.

It is now about twelve years since Free Boarding Schools, for native children, were commenced by the Mission and nearly seven since the Seminary was established. On reviewing the past, it may, therefore, not be improper, for the Conductors of this Institution to state, in a few words, the results of their observation and experience thus far.

I. There is not, as some have supposed, any want of intellect among the natives, which should discourage attempts to elevate their character. On the contrary, the ability and readiness to make improvement, manifested by those who have been brought more fully under instruction, afford the greatest encouragement to the friends of learning, who would impart unto them, more liberally, the means of acquiring knowledge.

2. *The Free Boarding School system is found to be productive of the best effects.* These schools have awakened attention and given a tone to public feeling, on the subject of education, to a greater extent even, than could have been anticipated. It may afford some illustration and proof of this assertion, to remark that, when the system was commenced, there were but few schools of any description, in the District; and those few scarcely deserving of the name; and so strong was the prejudice against Missionary influence, that the people would not allow schools to be established among them. But now,—exclusive of nearly two hundred children and youth, supported in the Seminary, the Preparatory School, and the Female Central School—there are, connected with the Mission, and in the compass of ten or twelve Parishes, ninety Native Free Schools, containing about 3, 300 boys and 600 girls, who are at least learning to read and write their own language, and becoming acquainted with the first principles of Christianity. Three or four Central Schools for teaching Grammar, Arithmetic, and Geography, are also established, with favourable prospects. As the Free Boarding Schools were useful in exciting a desire for education, so also to supply competent teachers and books, and thus to render all the schools more efficient, as well as to increase their number, an Institution of a higher order became obviously necessary. This gave rise to the Seminary, and introduced, it is believed, a new and important era in the history of education in this District.

3. *The plan of assigning to the English language a prominent place in the course of instruction,*

has approved itself in practice, as it did in theory. The views entertained on this subject, when the Institution was first contemplated, are stated at length in the Prospectus; and experience has, thus far, fully confirmed them. The importance of a common medium of communication, between a people and their rulers, is so obvious, that, with good reason, great encouragement to acquire the native languages is held out by the Government, to those who are to fill official situations. But, if this is manifestly important, the object of giving to the natives a knowledge of English—hundreds of whom could acquire it at less expense than attends the acquisition of the Tamul, by some three or four Civilians—must present strong claims on attention. Nothing but a residence among the people in the country, can give any one a just notion of the inconveniences to which they are subjected, in consequence of the English language not being more extensively known. To understand a date, or stamp, or even a single word or figure, in English, they must sometimes go miles for an Interpreter; and to have a petition or any other document, which he may have occasion to present to the officers of the Government, drawn up, a poor native, at a distance in the country, may spend days in travelling and making applications for assistance, to say nothing of the expense and embarrassment to which he is subjected. This inconvenience is now diminishing; and many impediments to the proper administration of justice, are in the way of being removed, by extending, among the Natives, an acquaintance with English. The teaching of this language as a medium of imparting a knowledge of Science and Christianity,

to a limited number of Natives, and through them to the people generally, in their own tongue, is also found by experience to be not only a judicious attempt, but, with the experience of every year, is seen to be more and more obviously important.

4. *The Members of the Seminary, who have made any considerable progress in their studies, form an important medium of communication between their teachers and the learned Natives.* As might be expected, those among the Tamul people who are considered leaders in religion and learning, have ever stood aloof from Christian Missionaries, and regarded their proceedings with jealousy and distrust. No Brahmin has, as yet, offered himself to the service of any Mission in this District, for those occupations in which they are extensively employed, in most parts of India. The most learned of other castes also, studiously avoid intercourse with the Missionaries, and keep their scientific, as well as Religious books, as much concealed as possible. But in their intercourse with the students of the Seminary, they have been obliged to declare their opinions on many important points, concerning which they have recently, for the first time, been made acquainted with the views of Europeans. One most obvious effect of this is, that they are fast forming a more correct opinion of the comparative attainments, in Science, of themselves and of Europeans. A few facts, to which many might have been added, in support of this remark, will be found in the Appendix.*

* See Appendix H.

5. *Further experience does not lead to the conclusion that the plan of the Seminary is too extensive.*

A doubt has been suggested by some, friendly to the Institution, whether it does not propose to carry the business of education farther than the necessities of the people require; or if not, at least, farther than can be done by them, when left to their own resources. But while it is difficult to conceive how any considerable improvement in the state of education here can be effected without foreign aid, and aid bearing some proportion to the magnitude and importance of the object to be obtained, it is evident, that when knowledge is once generally diffused, the people will be relieved from so many burthensome expenditures, imposed on them by ignorance and superstition, that, without difficulty, they may themselves support a system of education much more extended and liberal. Heathenism is not only debasing, but oppressively expensive. Any one acquainted with the contributions of the people in support of idolatry—the time spent—the sums of money given—and the personal labour bestowed—must have a thorough conviction, that the same sacrifices would enable the people, with ease and convenience, to pay their taxes to Government, to establish schools throughout the District, and to maintain the various institutions of Christianity. They might, therefore, without increasing their burdens, have within themselves the means of becoming an intelligent, virtuous, and happy people.

6. *The great object of the Institution—that of training up Christian teachers—is in a fair way of being*

in a good degree accomplished. The diffusion of Scripture knowledge, by well qualified native teachers, is undoubtedly, the destined means for ultimately effecting the renovation of all heathen Countries. It is the leading object of the Seminary, to prepare Natives for this work; and though the difficulties in the way of attaining the object, are inferior only to its importance and necessity, something has already been effected. It needs not be said, that Christian teachers, such as the Word of God requires, cannot be brought forward by any merely human culture, mental or moral, however wisely directed or long continued. But there is great reason to hope, that those who are brought under a course of judicious and persevering Christian instruction, will be effectually led to seek and obtain the influence and guidance of the Holy Spirit. This hope, so far as it regards those already educated in the Seminary, has it is true, in some instances, not been fully realized. Several who have enjoyed its advantages, though fitted for other stations of usefulness, are destitute of the leading requisite for being set apart as Christian teachers. Nor are all those who appear to be truly pious, fitted to become teachers and guides to others. "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil;" and, on the same authority, it may be added, they should be such as are "apt to teach" and have "a good report of them that are without." It cannot be expected that those who are not somewhat distinguished for piety, maturity of judgment, and decision of character, will be able to withstand the strong influence which will be continually exerted against them, to thwart their efforts as preachers of the Gos-

pel. Of course, the work of setting apart Native Preachers can proceed but slowly. Something, however, has been done. Of those who left the Seminary in September 1828, *nine* were members of the Church; of whom seven, with some others not educated in the Seminary, entered immediately upon a course of Theological studies, under one of the Missionaries.

An examination of this class, took place on the 23d. of September last, when *eighteen* were present, of whom, after a satisfactory examination, *three* were considered qualified for license as Native Preachers, *four* received certificates as Catechists, and *six* as Readers and Exhorters; the remainder being required to pursue their studies farther, before receiving any certificate.

All these young men, except one since dismissed for marrying a heathen girl, are now in useful employment by the mission, as christian teachers and assistants; and some of them bid fair, with Divine aid, to become useful and successful ministers in the rising native Church. To those duly impressed with the conviction, which must be clear in the minds of all acquainted with the subject, that an extensive and speedy propagation of Christianity in Ceylon or India, can be hoped for only from the labours of an adequate native priesthood, aided by subordinate teachers, raised up in the country, this statement, while it shows that something has already been done towards effecting the principal object of the Institution, will also, it is believed, evince that it may most essentially aid in disseminating the blessings of a pure, exalted, and cheering

faith, among multitudes who might otherwise remain long entangled, in a licentious, degrading, and comfortless superstition.

In this view, as a religious Institution, the Seminary is thought to have peculiar claims to the favourable regard of all who are friendly to Christian Missions; and it is hoped that such as have favoured it with their patronage hitherto, will feel satisfied with the result of the experiment thus far, and be encouraged to continue their contributions and their prayers. Thus may a new scene of light and life open upon multitudes, now “perishing for lack of vision;” and some of the dark places of Heathenism assume the outlines of a lovely Christian landscape—“the wilderness become like Eden, and the desert like the garden of the Lord; joy and gladness be found therein, thanksgiving and the voice of melody.”

B. C. MEIGS.

D. POOR.

M. WINSLOW.

L. SPAULDING.

H. WOODWARD

J. SCUDDER.

APPENDIX.



A.

The school at Tillipally is a Charity Boarding School, composed of children selected from a great number of applicants, and received, usually, at an early age. This School is obviously essential to the prosperity of the Seminary, being indeed its nursery. Though ten or twelve years since, when similar establishments were first commenced, it was almost impossible to induce any native to give up his child to be, even gratuitously, boarded and educated; and though, so inveterate were the prejudices of the people, that, for several years, no children could be procured, excepting from the lower classes of society, there are now pressing applications, even beyond the means of compliance, made from the most respectable families: and some few offer to pay, in part, the expense of their children's board. The school at present consists of 77 boys, besides day scholars, and is conducted, to some extent, on the monitorial System. Those who appear worthy of support are kept under instruction, till they are able to read and write Tamul and English, to translate easy English into Tamul, and are familiarly acquainted with the ground rules of Arithmetic; after which they are received into the Seminary.

B.

The Scanda Purana is in the hands of but few persons in the Country, excepting those immediately connected with the Hindoo Temples, as it is generally thought unsafe to have the book in the house, lest it should be in some way defiled. After we had succeeded in procuring a copy, several Brahmins and others around us, who are jealous of our proceedings, pretended that we had been imposed upon, and had obtained only a spurious copy. Knowing something of the impositions practised by designing men, in furnishing Europeans with copies of Native books, we had some reason to doubt whether it was genuine, until it had been compared with another.—Nearly two years ago, it was thought expedient to introduce the reading of this Purana in the Seminary. As soon as our intention was made known, the principal Tamul teacher who has been con-

ected with the Institution from its commencement, respectfully remonstrated against the measure. He urged that the Scanda Purana is one of the most sacred books used in the Country,—that it should be taught only in sacred places—that the Mission premises are, in the estimation of the people, very far from sacred—that it would not be possible to perform on them those ceremonies which ought ever to precede, accompany, and follow, the reading of that book—that the members of the Seminary were not fit persons to be instructed in the Purana, and finally, that he could not subject himself to the odium that would be cast upon him by the people, for thus teaching it. This opposition, from the only person connected with the Seminary who was well qualified to instruct a class in the Purana, somewhat deranged our plan. His objections were at length, however, so far overruled, that he consented to give private assistance to a member of the first Class, who, with his help, could act as a teacher; and thus the Purana was introduced. In the course of a few weeks, a part of the Poem was procured from Nellore, rendered from the Poetic dialect into plain Tamul prose; and as it was desirable that the contents of this highly venerated book should be known to the students, seasons were appointed for its being read, in the presence of all in the Seminary. At the first meeting for this purpose, there was a very unexpected disclosure of feeling; some of the Students were evidently afraid of the consequences, some much ashamed, and others were pleased that the hidden mysteries of Scanda Purana were about to be brought into the light. These proceedings immediately excited the attention of many in the vicinity. Sad predictions were uttered, by the Brahmins and others, against all who were in any way concerned in this profanation of their sacred writings, and many considerations were suggested, for the purpose of dissuading the members of the Seminary from risking the consequences of entering on forbidden ground. As it was left optional with all, whether to attend the meetings for reading, or not, the number of attendants gradually diminished, and consequently the exercise was discontinued. Enough, however, was read to convince all who would reflect, that the book is filled with the most extravagant fictions, many of which are of an immoral tendency “for all the people will walk every one in the *name* of his god.”

C.

The following received from William Gisborne Esq. then Collector of the District of Jaffna, is, with leave, subjoined for the information of distant contributors to the Seminary.

“Dear Sir,

“I shall be much obliged to you to apply the accompanying five “guineas to the very useful object of the American Mission Seminary; which “object, from what I witnessed on Friday last, with so much gratification, is,

"I am convinced, attainable, by a continuance of the zeal and attentive care-
 "that have already effected more than the most sanguine hopes could have
 "anticipated."

"With my sincere wishes for the success of the Seminary, I remain,

Dear Sir,

Your faithful servant,

(Signed) William Gisborne."

D.

An extract of a letter from the Hon. Sir Richard Ottley,
 Chief Justice.

"As I may not be able to visit your stations again, previously
 "to my departure from Ceylon, I take the present opportunity of addressing you
 "on several points connected with the System on which you are proceeding;
 "and which I witnessed, in full operation, on the day of your last annual
 "Examination. On that occasion, I felt real satisfaction at the progress of the
 "boys in Mathematics and in Natural Philosophy. Their improvement in
 "Geometry, in Algebra, as well as in Mechanics, Astronomy, and the doctrine
 "of the weight and motion of Fluids, afforded me substantial cause of gratifi-
 "cation."

"The value of those Sciences may not be immediately apparent
 "to those who are not aware of the intimate connexion between the super-
 "stitions of the Heathen of India, and their absurd notions and gratuitous hy-
 "potheses in Natural Philosophy. Their attempts to account for the pheno-
 "mena of nature, are, in many cases, so puerile, and are so little founded
 "upon experiment and a correct observation of the rules of sound reasoning, that
 "whenever the true principles are explained, the baseless fabric, which they have
 "erected, must necessarily fall; and so intimate is the connexion between their
 "idolatry and these errors, that we may hope the former will not long sur-
 "vive the demolition of the latter."

"The first duty of all engaged in the education of the Natives is
 "to teach them the value, and prove to them the truth, of the Revelation
 "which we profess to believe. All other objects ought to be rendered sub-
 "servient to this, and be estimated chiefly in proportion to their tendency
 "to promote it."

"In the first respect, instruction in Mathematical science and sound Philosophy, holds a high and important place in the minds of those who conduct the education of the people in Ceylon."

"The next point to which my attention has been directed, is the education of the females; and your plans and exertions for the purpose of enlightening their minds, and elevating the moral standard amongst them, have met my unqualified approbation; and shall receive, as they have received, my hearty co-operation. They are, it must be confessed, novel, and the difficulty of introducing them has been magnified in consequence of their novelty.

"When we consider how much the notions and principles of early youth are likely to be influenced by the character and conduct of mothers—how essentially the happiness and respectability of families depend on the behaviour of wives towards their husbands, and of mothers towards their children; as well as the weight in Society which one half of the human species must necessarily possess; and when we further add to this account, the consideration, peculiar to the District of Jafna, that the landed property is principally vested in females, no very large array of arguments can be required to evince the importance of communicating to them that instruction which is necessary to enlighten them, and lead them to the knowledge of true Religion."

(Signed) Richard Outley.

E.

The object of the first dissertation was to show, by means of an artificial globe, so prepared as to illustrate the Moon's or Sun's parallax, that the method of ascertaining the distance of those bodies from the Earth, rests on the principles of Plane Trigonometry. Though there are Natives in the District who have some knowledge of Trigonometry, they seem to have known nothing of its application to this subject; and when interrogated respecting the distances of the heavenly bodies, they usually refer to what is contained in the Scanda Purana on this subject; and feel quite satisfied as to its correctness. The statements from the Purana, contrasted with the account given in European Systems of Astronomy, are as follow.

Distance of the	Hindoo Account		European Account
	Yojana	Eng. Miles.	Eng. Miles.
Sun	160,000	1,811,182	95,000,000
Moon	200,000	3,636,563	250,000
Mercury	500,000	9,096,519	36,774,000
Venus	700,000	12,727,272	58,716,000

Mars	900,000—————16,363,636	144,760,000
Jupiter	1,100,000—————20,000,009	494,265,000
Saturn	1,300,000—————23,636,363	906,183,000
Polar Star	1,500,000— ————25,454,545	—————

Respecting these two very different statements, it was observed, that, while Europeans show a very plain method, by which the distances of the sun and planets are ascertained, those who credit the account contained in the Purana, should inquire on what authority it has been given, and whether there be any evidence of its correctness.

In the second dissertation the principal points brought to view were the following.

1. *The extent of the Solar System.* The Hindons state that there are nine planets, viz. the Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn, Rahoo and Keetoo.* On the influence which the seven first mentioned have on the affairs of this world, they have founded a System of Astrology, the results of which are annually given in the Native Almanacks. The following is a specimen of this system, translated from the Almanack of 1824.

“During this year, Saturn is King; Mars is Prime Minister and Major General; Venus presides over herbs and vegetables, and Mercury over dry grain; the Moon presides over paddy, and directs the clouds; the Sun presides over things savoury, and Venus over things insipid.”

The following are the effects indicated by this arrangement. “As Saturn is King, herbs and grain will be but of a moderate quality; there will be rain, here and there, in very unequal quantities; and there will be great fear of thieves and diseases. As Mars is prime minister, there will be but a moderate quantity of rain, and rice, &c. will be rather scarce. As Mars is also Major General, there will be a moderate quantity of vegetation, and the people will have sorrow. As Venus presides over herbs, there will be good crops, where the soil is red; flowers will abound, and the world will have health and comfort. As Mercury presides over grain, there will be moderate crops of all kinds. As the Moon presides over paddy, there will be seasonable rain, paddy will be cheap, and the world will be joyful. As the Moon also presides over the clouds, there will be a good supply of rain, all kinds of grain will grow well, cows will increase, and there will be an abundance of milk. As the Sun presides over things savoury, such as honey, oil, &c. these articles will be cheap. As Venus presides over things

* Rahoo and Keetoo are the moon's nodes; but are considered as the head and tail of the Serpent which devour the Sun or Moon at the time of an eclipse.

insipid, such as pearls, silver, cotton cloth, &c. these articles also will be cheap."

This extract is sufficient to convey some idea of the system founded on the supposed influence of the Sun and Planets, upon the affairs of this world. On this part of the subject, it was observed, that, as the framers of the system of Astrology were ignorant of the extent of the Planetary world, and have not permitted Herschel, the four Asteroids, and seventeen Moons, or Secondary Planets, to share in the distribution of office, or to exert an influence on the affairs of this world, we must conclude, either that there is no foundation, in the nature of the case, for such a System, or that it is founded in great injustice.

2. *The time of the Summer and Winter Solstices.* According to the computations of the best informed in this District, the Sun reaches the Summer Solstice, or most northern point in the Ecliptic, on the 11th of July, instead of the 21st. of June;—and the Winter Solstice on the 10th. of January, instead of the 21st. of December. An easy method was pointed out (that of simply noticing at what time the length of the shadow at noon is the greatest) by which every person might satisfy himself—as the members of the Seminary had done, by actual observation—that those who are accounted learned in this District, greatly err in their views of this subject. It is worthy of notice, that, on the 11th. of July and the 10th of January, the Sun is in those points of the Sidereal sphere which were the solstitial points A. D. 533. The circumstance favours the supposition that the natives here have some knowledge of a system formed at that remote period, which was the commencement of an important era in the history of Hindoo Astronomy; and that they are not aware of the precession of the Equinoxes.

3. *The Hindoo and European theories of Eclipses.*

4. *The comparative distance of the Sun and Moon from the Earth.*

While reading the third dissertation, on the importance of English, as a medium of acquaintance with Hindoo learning, the writer exhibited to the audience, for the purpose of illustrating his subject, the Portraits of the Hindoo gods, as found in the first volume of the Asiatic Researches; and mentioned that they were accompanied with a short description of their characters. This produced a strong sensation in the minds of many present, who supposed that these subjects were, to a great extent, concealed from the knowledge of Europeans.

The following are extracts from the Journal of the Seminary, kept by the Principal.

April 2nd. I learn from various quarters that the subjects brought forward yesterday at the examination, especially those in the second dissertation, have produced much excitement among the best informed in this vicinity. They are resolved to put to the test of observation, various points in Astronomy, which were stated in opposition to the Native System. Some are quite severe in their remarks upon the students who dared to come forward, in public, and charge the most learned men in the country with holding erroneous and absurd opinions.

April 4th. The student who read the second dissertation, mentioned above, returned from Jaffnapatam. He informs me that, during his absence, he heard much said by different persons on the subject of the examination, and that he is much censured by his friends and relations, for the part he took. They say he is bringing disgrace upon himself, his kindred, and countrymen. He informs me, also, that some are preparing to notice, by the method suggested, at what time the sun will come to the Summer Solstice.

April 11th. The term commenced yesterday. From the students who have returned, it appears, that there are many and strange speculations respecting the late examination. Some who witnessed the experiments on the occasion, affirm that the Missionaries are magicians; others, that they are really learned, and that it is surprising they should have a knowledge of the Sciences, as well as of Christianity. The inference in the minds of a few at least, is, that as the Europeans appear to be superior to the Tamulians in science, it is reasonable to suppose, that they have a superior System of Religion.

F

The following articles were received from England—Pneumatic, Electrical, Chemical, Optical, Magnetic, Meteorological, Mechanical, and Hydraulical Apparatus, with an Orrery and Dolland's Achromatic Telescope. The latter is five feet in length, with a magnifying power of about two hundred.

Since the establishment of the Seminary a variety of Class-books have been imported, of which the following are some of the principal. One hundred and seventy copies of Murray's and Lennie's Grammar—eighty-four Arithmetics of different kinds—one hundred Geographies—one hundred and ten English Dictionaries—one hundred and ninety copies of Murray's English Reader, Introduction to the Reader, and other similar books—thirty-six copies of Blair's

Grammar of History—thirty-six of Blair's Grammar of Natural Philosophy—forty-eight of several treatises on Algebra—twelve of Euclid's Elements — and a variety of other books, for the use of the Students, to the amount of about £ 200. Such books as are essentially necessary, in a course of study, and in subsequent life, are sold to the Students at prime cost, others are lent to them, and some are gratuitously given. The permanent advantage to the students, of possessing those books which they have carefully studied, is great and obvious; but their means of purchasing them are so extremely limited, that there is often a degree of necessity to do more to meet their wants than the scanty funds of the Institution can well permit. The desirableness of some systematic provision being made for furnishing them with standard books, and thereby promoting the best interests of learning in the District, will apologize for noticing this subject.

G

Soon after the Telescope was received, it was frequently used, for the purpose of viewing the heavenly bodies, and thus giving proof of what had been before taught, respecting Jupiter's Satellites, Saturn's ring, the partial illumination of the Planets, spots on the Sun, &c. The effect, especially upon those who had attended to the subject, was very pleasing. A remark made by one of the students to the Principal, was doubtless expressive of the feelings of many;—"Sir, though you have often told us of these things, and we have learnt them from our books, we have always had many secret doubts as to the truth of them; but now we see with our own eyes and know that they are true." All, however, were not so readily convinced. It was privately suggested by some, that perhaps the instrument was so fitted up as to deceive; or in other words, that there was an optical illusion. This, it seems, is the opinion of the best informed Natives around us, who have heard reports concerning the Telescope, but are unfriendly to the Seminary. Few of this Class are disposed to form an opinion by actual observation. One individual, who was no less skeptical than some others, came frequently to make observations, that he might satisfy himself, as to the existence and motion of Jupiter's Satellites, convexity of the moon, and some other points which he could by no means admit. Though quite unwilling to trust his senses, when they led to conclusions contrary to his preconceived notions, he at length felt obliged to yield to their evidence, and to acknowledge the truth, on the points in question. The same man, however, can see no proof that the earth is round, or in motion, though his attention has often been turned to the evidences usually adduced on these subjects. Nor can he perceive, in the experiments made with the air-pump, illustrating the pressure of the atmos-

phere, any thing that is not satisfactorily accounted for on the principle of suction; by which we understand something very different from the effects of atmospheric pressure. This attachment to theory, which is almost universal among Natives who make any pretensions to learning, shows the desirableness of bringing those under instruction in the sciences, whose minds are unoccupied, and free from obstinate prejudices; and also the importance of furnishing them with ample means, as to books and apparatus, for a successful prosecution of their studies.

H.

It has been doubted, till very recently, whether Europeans are able accurately to calculate Eclipses, independently of the knowledge which, it is supposed, they have acquired from the Hindoos by bribery. The Eclipse of the Moon which took place on the 20th of March 1829, afforded a favourable opportunity for correcting their error on this subject. By inspecting a Native Almanack, published by Visvanathan, an aged Brahmin, of Batticotta—called, by way of eminence, the learned Brahmin, and who doubtless has a greater knowledge of Astronomy than any other Native in the District—it appeared that, in his calculations of the Eclipse, there were three errors sufficiently glaring to be noticed by superficial observers. According to it, the Eclipse would commence fifteen minutes later—continue two or four minutes longer—and cover three digits more of the moon's disc—than the true calculation showed. As the time of the Eclipse drew near, it was pointed to the Almanack-maker, that he was incorrect in his calculations, which induced him to review his work; but he came to the same result. This he did repeatedly, being assisted by others in the District, who are acquainted with the subject; but all confirmed the statement given in the Almanack. Being quite confident that they were correct, they were not a little pleased in prospect of having the comparative correctness of the two calculations put to the test of observation. As the subject became known in the neighbourhood, it awakened the attention of many who are interested in the continuance of Idolatry. A Pandarum, who has the reputation of being a man of more learning than most others in the Parish, took special precautions that the subject should be so fully understood, as to leave no room for doubt or dispute afterwards. He came several times to the Principal, that he might distinctly apprehend the three points of difference. He made himself acquainted, also, with our method of reckoning time, so as readily to determine the hour and minute, by a watch or clock, and compare it with the time, according to the Native mode of reckoning; and he determined to be himself at the Station, as a witness, at the time of the Eclipse. As it is generally

believed, in the Country, that there is an inseparable connexion between Science and Religion, and that the foretelling of Eclipses is a demonstration of the truth of their System of Astronomy, the point at issue did not merely involve a trial of skill in Astronomical calculations, but materially affected one of the most popular arguments in support of the Hindoo system of Idolatry.

On the evening of the Eclipse, which commenced nine minutes after sun-set; many persons assembled near the Seminary, to witness the result. Passing over various circumstances, some of which were sufficiently amusing, it is enough to remark, that all present, even the Pandarum, had ocular and satisfactory demonstration, that the Native calculation was wrong, in the three particulars above mentioned. While the Eclipse was in progress, a lecture was given in the Seminary Chapel, on the subject of Eclipses. In explaining the cause of Lunar Eclipses, the lamps (except one attached to the Orrery, and which represented the Sun,) being extinguished, the artificial moon was seen partially eclipsed by the Earth's shadow. The representation so well corresponded with what was known to be the relative situation of the heavenly bodies, at the commencement of the Eclipse, that, with one exception, all present were ready to admit the truth of the theory that had been explained, and by which the two serpents, Raboo and Koe'oo, which are supposed periodically to seize the Sun and Moon, and thus to cause Eclipses, were converted into two shadows, one of the Moon and the other of the Earth.

No single occurrence, in connexion with the Seminary, has had so obvious an effect as this, upon different Classes of persons in the vicinity, in awakening their attention to the comparative merits of the two very different systems now taught in the District.

It is in justice, due to the Pandarum, who listened with great interest to the lecture, and proposed several judicious inquiries, to remark, that he has, from that time to the present, manifested far more candour and docility on the subject, than any other Native equally interested to uphold the prevailing system. He has even subjected himself to considerable reproach, for yielding to the conclusions of his own mind, and for speaking openly in favour of the new theory. He is now anxious to have it understood, that there is no connexion between the Native systems of Astronomy and Religion, and that though the former should be overthrown, the latter would remain for ever unimpaired.

DONATIONS TO THE SEMINARY

1827 — 1829.

 IN CEYLON.

	Rds.	Rs.	P.
THE HON. SIR RICHARD OTTLEY	756.	8.	0.
THE VEN. ARCHDEACON GLENIE	300.	0.	0.
CHARLES BROWNRIGG ESQ.	266.	8.	0.
WILLIAM GISBORNE ESQ.	70.	0.	0.
JAMES N. MOOYAART ESQ.	150.	0.	0.
LIEUTENANT MC ALPIN	20.	0.	0.
R. BROOK ESQ.	35.	0.	0.

 IN INDIA.

	Rup.	An.	P.
JOHN SULLIVAN ESQ.	300.	0.	0.
J. C. WHISH ESQ.	50.	0.	0.
MAJOR W. T. BRETT	35.	0.	0.
H. STOKES ESQ.	100.	0.	0.
COLONEL J. HAZLEWOOD	30.	0.	0.
MRS. MOUNTFORD	20.	0.	0.
CAPTAIN COTTON	300.	0.	0.

	Rup.	AN.	P.
MAJOR FLEMING	30.	0.	0.
E. IRONSIDE ESQ.	50.	0,	0.
CAPTAIN E. MACPHERSON	10.	0.	0.
CAPTAIN H. D. ROBERTSON	50.	0.	0.
GEORGE BIRD ESQ.	30.	0.	0.
REVEREND J. CLOW	30.	0.	0.
MRS. CLOW	30.	0.	0.
M. LEWIN ESQ.	30.	0.	0.
CAPTAIN H. O'BRIEN	50.	0.	0.
J. UNDERWOOD M. D.	10.	0.	0.
REVEREND F. SPRING	30.	0.	0.
C. NORRIS ESQ.	20.	0.	0.
J. CAMPBELL ESQ.	30.	0.	0.
WILLIAM A. FORSYTH ESQ.	30.	0.	0.
LIEUT. W. LANGFORD	20.	0.	0.
J. MORTON ESQ.	50.	0.	0.
B. CUNLIFFE ESQ.	40.	0.	0.
CAPTAIN CHASE	20.	0.	0.
REVEREND J. HALLEWELL	30.	0.	0.
GEO. P. BALL ESQ.	20.	0.	0.
JAMES THOMAS ESQ.	60.	0.	0.
R. W. POE ESQ.	20.	0.	0.
J. A. R. S.	50.	0.	0.
ENSIGN FREISE	10.	0.	0.
CAPTAIN MACLEOD	50.	0.	0.
COLONEL HARDY	20.	0.	0.
PHILOLOGUS	50.	0.	0.
MAJOR CLUBLEY	20.	0.	0.
CAPTAIN SALMON	20.	0.	0.
CAPTAIN GRAHAM	20.	0.	0.
CAPTAIN LYONS	10.	0.	0.

	Rup.	An.	P.
J. GLEN ESQ.	30.	0.	0.
LIEUTENANT COTGRAVE	20.	0.	0.
LIEUTENANT LEMISSURIES	35.	0.	0.
CAPTAIN GLEN	20.	0.	0.
J. E. FREDERICK ESQ.	10.	0.	0.
LIEUTENANT J. G. GORDON	10.	0.	0.
A. F. HUDDLESTON ESQ.	50.	0.	0.
J. A. CASSAMAJOR ESQ.	100.	0.	0.
CAPTAIN UNDERWOOD	20.	0.	0.
LIEUTENANT CRAIGIE	10.	0.	0.
COLONEL ARTCHISON	25.	0.	0.
MAJOR FIELD	20.	0.	0.
MAJOR KELSO	30.	0.	0.
LIEUT. COLONEL EVANS	30.	0.	0.
CAPTAIN WILSON	10.	0.	0.
G. S. HOOPER ESQ.	30.	0.	0.
COLONEL MAITLAND	20.	0.	0.
MRS. WILLIAMS	20.	0.	0.
CAPTAIN BRUCKS	30.	0.	0.
UNKNOWN	10.	0.	0.
MR. T. W. NAYLOR, MADRAS	50;	0.	0.

The amount of the above, as stated in the Report, is £ 331. 18. 0, which has been appropriated towards the expense of buildings for the Seminary.