

*Review - 14 PP. 1814*

# READING LESSONS,

ARRANGED FOR

EVERY DAY IN THE YEAR.

COMPRISING THE LEADING FACTS CONNECTED WITH

THEOLOGY—ASTRONOMY—GEOGRAPHY—MINERALOGY—METEOROLOGY  
—PHYSIOLOGY—NATURAL HISTORY, (WITH CUTS.)

SELECTIONS FROM

THE CURAL—NALADEYAR—MOOTHERI—NANNERI.

HISTORICAL FACTS CONCERNING INDIA AND ENGLAND—ANECDOTES IL-  
LUSTRATIVE OF MORAL AND RELIGIOUS DUTIES.—VOCABULARY  
OF ENGLISH ADJECTIVES—FABLES—AND A VARIETY OF  
OTHER MISCELLANEOUS MATTER.

தினமறிவிளக்கம்.

இப்புத்தகத்திலே

வேதசாத்திரம், வானசாத்திரம், புவனசாத்திரம், சுரங்க  
சாத்திரம், பரமானுசாத்திரம், தாவரசங்கமசாத்தி  
ரம், கிருட்டிவிபரம்.

குறள், நாலடியார், மூதுரை, நன்னெறி,  
(என்னும் நூல்களிறெறித்த கிலபாட்டுகள்,) கட்டுக்கதைகள், சன்மா  
ர்க்கத்துக்குந் தேவபத்திக்குந் தூண்டுதலான சரித்திரங்களுயடுத்த  
கில தூண்டுக்கதைகள், இங்கிலீசுப் பண்புச்சொற்கள், சேர்  
த்தசொற்றிரட்டுகள், வேறும் அனேக முக்கியகாரியங்  
கள்சேர்த்து, வருடத்திலே மொவ்வொரு நாளு  
க்கு மொவ்வொரு பாடமாக வகுத்தெழுதி  
யிருக்கின்றது.

MADRAS:

PRINTED AT THE AMERICAN MISSION PRESS.

1814.

## கடவுள் வாழ்த்து.

---

ஏர்மருவுபரமண்டலாதிபதியாவிஹ் . . . . .ம்  
 இன்புடல்கருணைபுரிசுவா . . . . .ய்  
 எளியன்பான் உமதருளிணுலின்பு . . . . .ட  
 னியற்றுமிந்த . . . . .த்  
 தேசுரியதினமறிவிளக்கமாந்தேவ . . . . .னே  
 உமதுசரண . . . . .ந்  
 தெளிவுறவெண்ணியேமருளறவுன்னி . . . . .யே  
 துவ்வியகாணிக்கையாக . . . . .ச்  
 சீர்பெருகவைக்கிறேன்என்றிதனைவாசிக்கு . . . . .ஞ்  
 செகத்துளோர்வாழ்வுமருவ . . . . .ப்  
 கார்மருவுந் திதனில் அஞ்ஞானமோடவு . . . . .ங்  
 கருதரியமெஞ்ஞானநாடவு . . . . .ங்  
 கற்புநெறியோங்கவும்முத்திநெறிதேங்கவு . . . . .ங்  
 கருதிலார்மருள்நீங்கவு . . . . .ங்  
 கர்த்தனேகருபைசெய்தாசீர்வதித்தருளு . . . . .ங்  
 கருணையேஎமதுபொரு . . . . .ளே.

## PREFACE.

---

THE character and design of this volume are plainly indicated by the "*title*" and "*table of contents*." The general reader or the student at school is here furnished with a few remarks *daily* on some interesting subject, preceded by a brief and appropriate Scripture text. So conscious is the compiler of the defects that a critical eye may detect in its pages, that he can with confidence recommend little else than the *plan*. It is not a finished production, but an essay at what might be made far more attractive and useful.

It requires but a glance at the Index to see that a vast field has been traversed to collect the various facts, arguments, and counsel here brought to view. Could he have foreseen the amount of labour that such a journey and collation were to require, he would have shrunk from the task. As the work appeared in semi-monthly numbers, (accompanying the "*Aurora*," ) he was compelled to furnish matter, whatever might at the time be the state of his health or the nature of his other engagements. He has been from time to time encouraged to proceed from various assurances that the work was doing good.

Were it desirable to revise the volume and give it a more permanent form, articles now inserted might be supplied with matter more satisfactory and the style of others made more simple and popular. But it now appears as when it came from the press, and his only hope is that some person of qualifications superior to any he can lay claim to, may think it worth their time and strength to perfect the plan and render it, what he feels assured it can be made, a valuable reading and school book.



## TABLE OF CONTENTS.

### JANUARY.

1. *Thoughts* appropriate to the first day of the year.
2. *Time* viewed as an estate—(an instructive Parable.)
3. *Sun*—its dimensions and phenomena.
4. *Atheism*—its folly illustrated by a fact.
5. Meditations on the sun.
6. *Earth*—its rotundity illustrated by four facts.
7. *Sciences* of Theology, Astronomy, Geography, Botany, Mineralogy, Geology and Chemistry accurately defined.
8. *Ocean*—its extent and strength.
9. *Cural*—with explanations.
10. Brief Memoir of *Mohammed*.
11. *Just King*—a Persian Anecdote.
12. *Lion* described—(with a cut.)
13. *Languages* now extant.
14. *India*—its boundaries and divisions.
15. Relations and duties of life.
16. "*Great effects from little causes*," explained and enforced.
17. Rules for reading a book with profit.
18. *Wise Choice*—an instructive Anecdote.
19. *Heavenly bodies*—their general divisions.
20. *Primary Planets*—their diameters, &c.
21. *Divine Attributes* named and defined.
22. *Geographical lines*—their names, definitions and uses.
23. *Generosity and Gratitude*—an Anecdote.
24. *Ocean*—its phosphorescence.
25. *Cural*—with explanations.
26. Christ and Mohammed contrasted.
27. *Dervise and Raven*—a Persian Story.
28. *Tiger*—(with a cut.)
29. European and Asiatic races.
30. *History of India*—(to be continued.)
31. *Minerals and Metals*.

### FEBRUARY.

1. *Time*—its rapidity illustrated and its right improvement enforced.

2. *Mercury and Venus*—their dimensions, distances, and other phenomena.
3. *Mind*—its constant activity, and the importance of keeping before it right subjects.
4. *God's Eternity*—defined and practically contemplated.
5. *Naladeyar*—with explanations.
6. *Continents, Islands, and Seas*—defined and named.
7. *Gold*—its properties, uses, &c.
8. *Ocean*—its saltness.
9. *Cural*—with explanations.
10. "*I never knew a man lost on a straight road*," explained and applied.
11. Government of the tongue.
12. *Elephant*—(with a cut.)
13. *Journey*—an instructive Anecdote.
14. *India*—its history continued.
15. African and Australian races of men.
16. *Covetousness*—its folly illustrated by a Parable.
17. *Earth, Mars, and the Asteroids*—their dimensions, distances, and other phenomena.
18. *Psalm cxlvi*, paraphrased.
19. *God's Power*—defined and practically applied.
20. *Naladeyar*—with explanations.
21. *Divisions of water* on the Globe.
22. *Silver*—its nature and uses.
23. Meteorology, Philosophy, Metaphysics, Natural History, and Chronology defined.
24. *Cural*—with explanations.
25. *Ocean*—its depth.
26. *India*—its rivers.
27. *Wolf*—(with a cut.)
28. *India*—its history continued.
29. Origin of the human race.

### MARCH.

1. *Practical rules of life*—twelve.
2. Jupiter, Saturn and Herschel, their dimensions, distances and other phenomena.
3. *Just and Dutiful Son*—an instructive Anecdote.
4. *God's Power*—practically contemplated.
5. *Naladeyar*—with explanations.
6. *Divisions of the Earth*.

- |  |  |
|--|--|
| 7. <i>Copper, Brass, and Bronze</i> —their nature and uses.  | 7. <i>Important Counsel</i> to youth in school.  |
| 8. <i>Miller and Camel</i> —a Persian Story.   | 8. <i>Devotion</i> —its strength illustrated by the story of two Persian Princes.  |
| 9. <i>Cural</i> —with explanations.  | 9. <i>Cural</i> —with explanations.  |
| 10. <i>Ocean</i> —its tides.   | 10. <i>Ocean</i> —Mælstrom near Norway described.  |
| 11. <i>India</i> —its rivers continued.  | 11. <i>Asia</i> —its rivers, languages, productions, &c.   |
| 12. <i>Rhinoceros</i> —(with a cut.)   | 12. <i>Fox</i> —(with a cut.)  |
| 13. A <i>tree</i> —its growth explained, and a vocabulary in English and Tamil of its several parts.   | 13. <i>Air Pump</i> —explained.  |
| 14. Historical, internal, and experimental evidences of the truth of <i>Christianity</i> , defined.  | 14. <i>Sandwich Islands</i> —a recently occurred fact concerning them.   |
| 15. These evidences illustrated by a familiar but appropriate instance.  | 15. The <i>same</i> continued with an English translation of both.   |
| 16. <i>Races of men</i> —the origin of their differences.  | 16. <i>Ingratitude</i> , reproved and punished, (a Story.)   |
| 17. An Anecdote concerning two Greek youths, named Esculus and Amyntas—by which are illustrated the blessings derivable through Christ the Saviour of the world. | 17. <i>Comets</i> , explained—(to be continued.)   |
| 18. <i>Secondary Planets</i> or Moons, their names, dimensions, &c.  | 18. Animal, vegetable, and mineral kingdoms, defined and illustrated.  |
| 19. " <i>Crime and punishment walk hand in hand</i> ," explained and illustrated.  | 19. Brief Notice of <i>Confucius</i> .   |
| 20. A <i>fact</i> illustrative of the truth that <i>wickedness will come to light</i> .  | 20. <i>Naladeyar</i> —with explanations.   |
| 21. <i>Asia</i> —its boundaries, countries, &c.  | 21. <i>Africa</i> —its boundaries, countries, cities, &c.  |
| 22. <i>God's Wisdom</i> defined and illustrated.   | 22. <i>Lead</i> —its nature and uses.  |
| 23. <i>Naladeyar</i> —with explanations.   | 23. <i>Thermometer</i> —explained.   |
| 24. <i>Iron</i> —its nature and uses.  | 24. <i>Cural</i> —with explanations.   |
| 25. <i>Air</i> —its nature and phenomena.  | 25. <i>Rules for reading the Bible with profit</i> —(1) Bear in mind that it is the word of God. (2) Pray for Divine aid and illumination—(to be continued.) |
| 26. <i>Cural</i> —with explanations.   | 26. Important Counsel to youth in Schools.   |
| 27. <i>Ocean</i> —its currents.  | 27. <i>Zebra</i> —(with a cut.)  |
| 28. <i>Earthquakes</i> —their causes, &c.  | 28. <i>Dervise</i> —an Eastern Tale.   |
| 29. <i>Bear</i> —(with a cut.)   | 29. <i>Vocabulary</i> .  |
| 30. Advantages of the different features, forms, &c. of men.   | 30. Modes of gaining a livelihood practised in different nations.  |
| 31. <i>Spendthrift</i> —an Anecdote.   |  |

---

APRIL.

- |   |   |
|---|---|
| 1. <i>Æsop's Fable of the Milkmaid</i> , adapted to the Tamil mind.   | 1. <i>Flattery</i> and an unguarded use of the tongue reproved, (two Stories.)                          |
| 2. <i>Eclipses</i> —that of the Sun, the Moon, and other planets explained.   | 2. <i>Comets</i> —their number, size, &c.   |
| 3. <i>Eclipses</i> —their cause illustrated by a familiar instance, with an appeal to the reader on the inutility of special fasts and ablutions at the time. | 3. <i>Europe</i> —its boundaries, countries, islands, &c.   |
| 4. <i>Vocabulary</i> —names of the various Artists stated.  | 4. <i>History</i> defined, and the different modes in which ancient events have been transmitted to us. |
| 5. <i>Naladeyar</i> —with explanations.   | 5. <i>History of England</i> —first era, that of the ancient Britons or Aborigines—(to be continued.)   |
| 6. <i>Tamil Proverbs</i> with English translations.   | 6. <i>Naladeyar</i> —with explanations.   |
|   | 7. <i>Barometer</i> —explained.   |
|   | 8. <i>Tin</i> —its nature and uses.   |
|   | 9. <i>Different forms of government</i> prevalent in different nations.                                 |
|   | 10. <i>Cural</i> —with explanations.  |
|   | 11. <i>Important Counsel</i> to youth in Schools—(continued.)   |
|   | 12. <i>Dog</i> —(with a cut.)   |

13. Rules for reading the Bible with profit. 3d Rule—Read the Bible with care and self-denial. 4th Rule—Read it with unbroken attention.
  14. Brief Account of *Alexander the Great*.
  15. *The same* continued.
  16. Conduct and not Parentage the true Standard of excellence,—(a Story.)
  17. *Wise and remarkable sayings* of eminent men.
  18. *North America*—its boundaries, countries, &c.
  19. *History*—the events that occurred during the 1st and 2d periods.
  20. *Naladeyar*—with explanations.
  21. *History of England*—second era.
  22. *Mercury or Quicksilver*—its nature, uses, &c.
  23. *Wind*—its cause, &c.
  24. *Cural*—with explanations.
  25. *Headache*—causes of this ailment and European mode of cure.
  26. *Excellence of the Bible*, by Rev. J. Wesley, A. M.
  27. *Dog*—(with a cut.)
  28. *Important Counsel* to youth in schools.
  29. *Forms of Government*, (continued.)
  30. Rules for reading the Bible with profit. 5th Rule—Learn something new from every verse you read. 6th Rule—Believe all that you read.
  31. *Vocabulary*—names associated with a *Book*, its printing, binding, &c.
- 
- JUNE.
1. *True Riches*—an instructive Narrative.
  2. *Words of advice useful to all*, especially the young.
  3. *South America*—its boundaries, countries, &c.
  4. *History*—the events that occurred during the 3d, 4th and 5th periods.
  5. *Naladeyar*—with explanations.
  6. *History of England*—third era
  7. *Calcutta*—its geography and history.
  8. *Loadstone*—its nature, uses, &c.
  9. *Cural*—with explanations.
  10. *Fever*—causes and kinds of this ailment and European mode of its cure.
  11. *Important Counsel* to youth in schools.
  12. *Dew*—its cause and phenomena.
  13. *Watrus*—(with a cut.)
  14. Rules for reading the Bible with profit. 7th Rule—Read with a willing and an obedient mind.
  15. *The Infidel rebuked*—a Story.
  16. *Custom*—a rigid and blind adherence to it unwise, as shown by a story.
  17. *Words of advice* useful to all.
  18. *Great Britain*—its boundaries, countries, &c.
  19. *History*—the events that occurred during the 6th, 7th and 8th periods.
  20. *Naladeyar*—with explanations.
  21. *History of England*—brief account of King Alfred.
  22. *Platinum*—its nature, uses, &c.
  23. *Rain*—its cause, phenomena, &c.
  24. *Cural*—with explanations.
  25. *Madras*—its geography and history.
  26. *Meditations* on sickness.
  27. *Ib.e.v.*—(with a cut.)
  28. Rules for reading the Bible with profit. 8th Rule—Self-apply all that you read.
  29. *The universality of Christianity*.
  30. *Vocabulary* of English adjectives with their opposites.
- 
- JULY.
1. Luther's discovery of a Bible.
  2. *Words of advice useful to all*.
  3. *God's justice*—defined, proved by Scripture texts, and enforced.
  4. *History*—the events that occurred during the 9th and 10th periods.
  5. *Naladeyar*—with explanations.
  6. *History of England*.
  7. *Historical Anecdotes* of King Canute and King Xerxes.
  8. *Metals*—briefly reviewed.
  9. *Cural*—with explanations.
  10. *Bombay*—its geography and history.
  11. Rules for reading the Bible with profit. Rule 9th—Seek to have your affections stirred up while you read. Rule 10th—Set apart a special time for devotional reading.
  12. *Snow*—its cause and phenomena.
  13. *Kangaroo*—(with a cut.)
  14. *The excellency of Christianity*—its power to benefit the characters of all who embrace it.
  15. *Vocabulary* of English adjectives with their opposites.
  16. *The Jews*—a singular fact concerning them.
  17. *The Thunder-storm and the oak*—an instructive allegory.
  18. *Counsel* profitable to all.
  19. *God's existence*—proved from seven considerations.



20. *Man*' in general and the soul defined.
21. *Naladeyar*—with explanations.
22. *History of England*—(continued.)
23. *Fox and the Crow*—a Fable.
24. *Diamond*—its nature, &c.
25. *Cural*—with explanations.
26. *Fox and the Grapes*—a Fable.
27. Rules for reading the Bible with profit. Rule 11th—Keep the Lord Jesus in view in all you read. Rule 12th—Read the Bible more than any thing else.
28. Advantages of *Education*.
29. *Horse*.
30. *Vocabulary* of English adjectives.
31. *Proverbs* by King Solomon.
- 
- AUGUST.
1. Dove and the Ant—a Fable.
2. *Words of advice* useful to all.
3. *God's truth*—defined, proved by Scripture texts, and enforced.
4. *Man*—the parts of his material frame named and explained.
5. *Naladeyar*—with explanations.
6. *History of England*.
7. *Fox and the Goat*—a Fable.
8. *History*—events during the tenth and last period, and the periods of memorable events before the birth of Christ.
9. *Cural*—with explanations.
10. Rules for reading the Bible with profit. Rule 18th—Read the Bible daily. Rule 19th—Read the Bible in regular course.
11. *Hail*—the phenomena explained.
12. *Elk*—(with a cut.)
13. *Aphorisms* on temperance.
14. Continuation of the same.
15. *Vocabulary* of English adjectives.
16. *Proverbs* by King Solomon.
17. Wise reply of a pious shepherd with reasons for submission to the Divine will.
18. *Words of advice* useful to all.
19. *God's Omnipresence*—defined, proved, and illustrated.
20. *Man*—digestion explained, &c.
21. *Naladeyar*—with explanations.
22. *History of England*.
23. *Wind and the Sun*—a Fable.
24. *Good from evil*, or the text, "The wrath of man shall praise thee O God"—illustrated.
25. *Moothoory*—with explanations.
26. Rules for reading the Bible with profit. Rule 15th—Let your daily portion be of proper length. Rule 16th—Read for yourself impartially and without prejudice.
27. *Rainbow*—explained.
28. *Swine*—(with a cut.)
29. Elements of Christian doctrine and duty.
30. *Vocabulary* of English adjectives.
31. *Horse and Laden Ass*—a Fable.
- 
- SEPTEMBER.
1. *Fox and Wolf*—a Fable.
2. *Words of advice* useful to all.
3. *Man*—the human blood.
4. Same continued.
5. *Naladeyar*—with explanations.
6. The dangerous consequences of rejecting good advice, illustrated by a fact concerning Darius, King of Persia.
7. Same continued.
8. *History of England*.
9. *Moothoory*—with explanations.
10. *Rules for reading the Bible* with profit. Rule 17th—Read for yourself impartially and without prejudice. Rule 18th—In every passage try to have before your mind the whole scene and all the circumstances. Rule 19th—Compare passage with passage.
11. *Electricity, lightning, and thunder*, explained.
12. *Ostrich*—(with a cut.)
13. Jesus Christ both God and Man.
14. *Horse and the Ass*—a Fable.
15. *Vocabulary* of English adjectives.
16. *Shepherd Boy*—a Fable.
17. *Words of advice* useful to all.
18. *Immutability of God*.
19. *Power of kindness*—illustrated by a story.
20. *Naladeyar*—with explanations.
21. *History of England*.
22. *Cleanliness*—(with a cut.)
23. *Good deduced from evil*.
24. *Moothoory*—with explanations.
25. *Rules for reading the Bible* with profit. Rule 20th—make a judicious use of Commentaries. Rule 21st—Read the text abundantly.
26. A *Parable* illustrative of man's position in this world, his relation to the next, and the light thrown upon the world beyond the grave by the Bible, left as a legacy by our Lord Jesus Christ.
27. Same continued.
28. *Owl*—(with a cut.)
29. *Vocabulary* of English adjectives.
30. Proper proportion of study and relaxation.
- 
- OCTOBER.
1. *Father's advice to his Son*.
2. *Counsel* profitable to all.
3. Human body—*secretions*.



4. Parable of the "Two Sons"—with a brief practical exposition.
5. *Naladeyar*—with explanations.
6. *History of England*.
7. A fact concerning Tindal, the translator of the Bible.
8. *Holiness of God*—defined, proved and illustrated.
9. *Moothoory*—with explanations.
10. *Rules for reading the Bible* with profit. Rule 22d—Remember that this Book is to be the study of your whole life. Rule 23d—Cherish ardent love for the Scriptures.
11. *Early piety*—illustrated and enforced.
12. *Same* continued.
13. Two instructive fables.
14. *Eagle*—(with a cut.)
15. *Vocabulary* of English adjectives.
16. Two Anecdotes illustrating, 1st the power of a kind reproof, and 2d, the encouragement derivable from God's knowledge of all that passes at all times.
17. *Wonderful preservation of the Bible*.
18. *Counsel* profitable to all.
19. Human body—*colour of the skin* and *principle of life*.
20. *Bodily cleanliness*—(with a cut.)
21. *Same* continued.
22. *Naladeyar*—with explanations.
23. *History of England*.
24. *Doe* with one eye—a Fable.
25. *Love of God*—defined, proved and illustrated.
26. *Moothoory*—with explanations.
27. *Rules for reading the Bible* with profit. Rule 24th—Charge your memory with all that you read. Rule 25th—Commit to memory some portion of Scripture every day.
28. *Boy and the Thief*—a Fable.
29. *Opossum*—(with a cut.)
30. *Vocabulary* of English Adjectives.
31. *Paganism*—its history, creed, and odiousness in the sight of God.
11. *Rules for reading the Bible* with profit. Rule 26th—Make what you read the subject of meditation. Rule 27th—Frequently converse about what you have been reading.
12. *Vocabulary* of English adjectives.
13. *Man and his Goose*—a Fable.
14. *Condor*.
15. *Vocabulary* of English adjectives.
16. *Judaism*—its history and creed.
17. Scripture Texts in proof of the Divine attributes and the duties men owe to their Creator.
18. *Barren Fig Tree*—a Parable.
19. Dates of some important Inventions.
20. A Story for the Young—illustrating the evil of covetousness.
21. *Same* continued.
22. *Naladeyar*—with explanations.
23. *History of England*.
24. *Same* continued.
25. *Nanneri*—with explanations.
26. *Rules for reading the Bible* with profit. Rule 28th—Commit to memory some portion of Scripture every day. Rule 29th—Turn what you read into prayer.
27. *Vocabulary* of English adjectives.
28. *Quail*—(with a cut )
29. *Christianity*—its three sects.
30. *Vocabulary* of English adjectives.

## DECEMBER.

1. The sentiments of three Tamil Sages on the *excellence of wisdom*.
2. Five different ways of acquiring knowledge.
3. *Thieves and the Cock*—a Fable.
4. *Injurious influence* of bad company—a Story.
5. *Same* continued.
6. *Naladeyar*—with explanations.
7. *History of England*.
8. *Same* continued.
9. *Nanneri*—with explanations.
10. *Divine wisdom and goodness*, illustrated in the human body.
11. *Ignorance and superstition*—an historical Anecdote.
12. *Rules for reading the Bible* with profit. Rule 30th—In all your reading remember that it is for the salvation of your soul.
13. *Vocabulary* of English adjectives.
14. *Ass*—(with a cut.)
15. *Mohamedanism*.
16. *Vocabulary* of English adjectives.
17. *Earthworm and the Bee*—a Fable.
18. *Natural History*—its four divisions.

## NOVEMBER.

1. *Five rules for conversation*.
2. *Counsel* profitable to all.
3. Human body—the *senses*.
4. Pattern for pupils at school.
5. *Same* continued.
6. *Naladeyar*—with explanations.
7. *History of England*—(continued.)
8. Account of the Spanish Armada.
9. *Same* continued.
10. *Moothoory*—with explanations.

- |   |  |
|---|--|
| 19. Minerals, metals, and vegetables found in Asia.<br>20. <i>Same</i> in Europe, Africa, North and South America.<br>21. <i>Naladeyar</i> —with explanations.<br>22. <i>History of England</i> .<br>23. Continued—reign of Victoria.<br>24. <i>Nanneri</i> —with explanations.<br>25. Christmas. | 26. <i>Vocabulary</i> of English adjectives.<br>27. The <i>true religion</i> —the question which is it? Examined.<br>28. <i>Pupils</i> —their duty while in the school-room—(with a cut.)<br>29. <i>Vocabulary</i> of English adjectives.<br>30. <i>Whale</i> .<br>31. <i>Ebenazar</i> . |
|---|--|

## அட்டவரிசை.

### தைமாநம்.

- க. புதுவருஷத்துக்குரிய சிந்தனை.  
உ. காலத்தை ஒரு ஆதினம்போற்  
பாவத்துப்பேசியது.  
ங. சூரியனும், அதின் வடிவ அள  
வும்.  
ச. தேவனில்லையென்பதைப் பற்  
றிய மதியினம்.  
ரு. சூரியனைப்பற்றிய தியானம்.  
சு. பூமியின் வடிவமும், அதின்  
சுற்றோட்டமும்.  
எ. சாத்திரங்களின் பேர்சனும்,  
அவைகளின் பொருள்களும்.  
அ. சமுத்திரம் அதின் விஸ்தாரம்,  
வல்லமை.  
கூ. சில குறள்களும், அவைகளின்  
பொருள்களும்.  
ய. மகம்துவின் சுருக்கமான சரி  
த்திரம்.  
லக. நீதியுள்ள இராசா.  
யஉ. சிங்கம். (படம்.)  
லங. இப்பொழுது வழங்குவரும்  
பாஷைகள்.  
லச. இத்தேசம், எல்லைகள், பிரி  
வுகள்.  
லரு. சீவிய சம்பந்தமும், அதைச்  
சொந்த கடமைகளும்.  
யசு. கிறியகாரணம், பெரிய காரி  
யம்.  
லஎ. புத்தகங்களைச் சரிபாபா பய  
னுடன்பாசுக்கும்முறைகள்.  
லஅ. உத்தமத்தெரிவு.  
யசு. பலவாசனோகிகளைக்குறித்து.  
உல. கிரகங்களின் ஆளவும், பிரமா  
ணமும்.  
உக. தேவனுடைய குணங்கள்.  
உஉ. பூமிப்படத்திலே காணப்படு  
ம்வரைகளும், பிரிவுகளும்.  
உங. உதாரகுணமும், நன்றியறித  
லும்.  
உச. சமுத்திரம், கடலில் மினி.  
உரு. சில குறள்கள்.  
உசு. கிறிஸ்துவுக்கும், மகம்துவுக்கு  
முள்ள லீரோத அலங்கார  
நிலைபங்கள்.

- உஎ. பக்கிரியும், அண்டங்காண்க  
யும்.  
உஅ. புலி. (படம்.)  
உசு. ஒரு குலத்தார் பிரித்து பல  
குலத்தாரானகாரணங்கள்.  
கல. இத்தேசச்சரித்திரம்.  
நக. சுரங்கப்பொருள்கள்.

### மாசிமாநம்.

- க. காலத்தின் வினாவும், அதின்  
முக்கியமும்.  
உ. புதன், வெள்ளியென்னுமிரண்  
டு கிரகங்களையுங்குறித்து,  
ங. நேர்மையான சிந்தைதொண்  
டிருத்தல் நமது கடமை  
யென்பதைக்குறித்து.  
ச. பராபரனுடைய நித்தியம்.  
ரு. நாலடியார்.  
சு. கண்டங்கள், தீவுகள், சமுத்  
திரங்கள்.  
எ. பொன்.  
அ. சமுத்திரம், கடற்றண்ணீர்  
ப்பு.  
கூ. குறள்.  
ய. மேலான வாக்கியம்.  
லக. ஒரு பயணம், (ஒருகதை.)  
லஉ. யானை, (படம்.)  
லங. நாவடக்கலைக்குறித்து.  
லச. இத்து தேசச்சரித்திரம்.  
லரு. விகற்பமான மனிதசாதிகளை  
க்குறித்து.  
யசு. பொருளாசை.  
லஎ. பூமி, செவ்வாயென்னுமிரக  
ங்களையும், வேறுசில சிறு  
ரகங்களையுங்குறித்து.  
லஅ. ஞான்பாட்டு, (ராசாஅ-சங்  
கீதம்)  
லக. தேவ வல்லமை.  
உய. நாலடியார்.  
உக. தண்ணிப்பிரிவுகளும் அவை  
களின் உதாரணங்களும்.  
உஉ. வெள்ளி.  
உங. சாத்திரங்களின்பெரும் அலை  
களின் பயனும்.

உசு குறள்.  
உரு. சமுத்திரம், ஆழம்.  
உசு. இந்த தேசத்திலுள்ள நதிகள்.  
உள. கோளாய், (படம்.)  
உஅ. இந்து தேச சரித்திரம்.  
உக. விகற்பமான மனிதசாதிகளைக் குறித்து.

பங்குறிமாதம்.

க. ஒரு உத்திரி தன் நலன்பனாகிய ஒரு இளைஞனுக்குக் கற்பித்த முக்கியவாய்பொழிகள்.  
உ. வியாழன், சனி, எர்சலென்னுங்கிரகங்களைக் குறித்து.  
ங. நேர்மையுள்ள புத்திரன்.  
ச. தேவ வல்லமை.  
ஞ. நாலடியார்.  
க. தளையின் றிரிவுகள்.  
எ. செம்பு, பித்தலா, வெண்கலம்.  
அ. ஏந்திரக்காரனும் ஒட்டகமும்.  
க. குறள்.  
ப. சமுத்திரம், ஏற்றமவற்றும்.  
பக. இந்துதேசத்தின் நதிகள்.  
பஉ. காண்டாமிருகம். (படம்.)  
பங. ஒரு மரம் (அது வளரும் விதமும், இங்கிலிசிலும், தமிழிலும் தையடுத்தச் சொல்லக் ராதியும்.)  
பச. கிழிஸ் தமார்க்கத்தின் பேரினுண்டான வத்தாட்சிகள்.  
பரு. கிழிஸ் தமார்க்கத்தின் பேரினுண்டான அத்தாட்சிகள். (முற்பக்கத்தின் தொடர்ச்சி.)  
பசு. விகற்பமான மனிதசாதிகளின் காரணங்களைக் குறித்து.  
பஎ. இஸ்க்யூல்ஸ், அமினாடஸ் என் பவர்களின் சரித்திரம்.  
பஅ. உபகிரகங்கள், அல்லது சந்திரர்களைக் குறித்து.  
பக. குறித்துக்குத்தொழில் தெண்டனை.  
பஉ. பெருநாடு இரண்டு பிள்ளைகளும், அவர்களுடைய சிறிய பிதாவும்.  
பக. ஆசியாக்கண்டம்.  
பஉ. தேவஞானம்.  
பங. நாலடியார், (இளைப்பறியலையமை.)  
பச. இருப்பு.  
பரு. பரமானு.  
பசு. குறள்.  
பஎ. சமுத்திரம்.

உஅ. பூகம்பம்.  
உக. கரடி. (படம்.)  
ங. மனிதருடின் வித்தியாசநயம்.  
ஙக. அதிசைச்செல்வுக்காரன்.

சித்திநாமாதம்.

க. வீணா எண்ணத்தைப் பற்றிச் சொல்லியது.  
உ. கரசனம்.  
ங. கிரகனம். (தொடர்ச்சி.)  
ச. சொற்றிரட்டு.  
ரு. நாலடியார்.  
சு. தமிழ்ப்பாட்டுமொழிகள்.  
எ. தரும்பிப் பள்ளிக்குடத்துப் பிள்ளைகளுக்கறிவிக்கும் புத்திகள்.  
அ. தேவபத்தி. (இரண்டுகதைகள்.)  
க. குறள்.  
ய. நீர்ச்சுழி.  
பக. ஆசியாக்கண்டம்.  
பஉ. நரி. (படம்.)  
பங. வாயுச்சார்பி.  
பச. சாணுவிச்சுத்திவுகளிற் சிலதைப் பற்றியவொருகதை.  
பரு. சாணுவிச்சுத்திவுகளிற் சிலதைப் பற்றியவொருகதை. (முற்பக்கத்தின் தொடர்ச்சி.)  
பசு. தன்றியறியாமையின் கண்டனையைச் சொல்லியது.  
பஎ. வாலநட்சத்திரம்.  
பஅ. மிருகங்கள், பயிர் பூண்டிகள், சுரங்கங்களும் இடம் பூமியின்பொருள்களைக் குறித்து.  
பக. கொனவியுசியஸ் என்பவனாக்குறித்து.  
பஉ. நாலடியார், (வாழ்நாள்குறுதியாக.)  
பக. ஆரிக்காக் கண்டம்.  
பஉ. நயம்.  
பங. சிதோஷ்டணமறிகருவி.  
பச. கிலகுறள்.  
பரு. வேதாகமத்தை வாதிட்பதற்குத்தகுந்தகற்பினைகள்.  
பசு. தரும்பிப் பள்ளிக்குடத்துப் பிள்ளைகளுக்கறிவிக்கும் புத்திகள்.  
பஎ. ஜப்பாறு.  
பஅ. ஓர் சன்னியாசியின் கதை.  
பக. அப்பஞ்சுடுவோனையும் அவன் தளபாடங்களையும் குறித்த சொற்றிரட்டு.  
பங. மனிதருக்குள் நடந்த வருத்தொழில்கள்.

வைபாசிமாதம்.

- க. முகஸ்ததி செய்பவனாக்ருந்  
தத்தச்சொல்லியது.  
உ. வாலந்தசுத்திரம்.  
ங. ஐரோப்பாகண்டம்.  
ச. சரித்திர அறிவு.  
ரு. இங்கிலாந்துதேச சரித்திரம்.  
க். நாலடியார், (அறன்வலியுறுத்  
தல்.)  
எ. வரயுந்நுக்குங்கருவி.  
அ. துத்தநாகம்.  
க். பலவகையானசனங்களுக்கும்  
ஈ. மிருக்குமரசாட்சிமுறை.  
வ. சிலகுறள்.  
யக. தருமப்பள்ளிக்கூடத்தப் பிள்  
னகளுக்கறிவிக்கும்புத்திகள்.  
யஉ. நாய், (படம்.)  
யங. வேதாகமத்தை வாசிப்பதற்கு  
த்தகுந்த கற்பனைகள்.  
யச. அலேக்குசந்தொன்ற பெரிய  
விராசனைக்குறித்து.  
யரு. அலேக்குசந்தர் (தொடர்ச்சி.)  
யக். ஒழுக்கமறிதலைக் குறித்துச்  
சொல்லியது.  
யஎ. ஞானிகள் சொன்ன காரண  
மொழிகள்.  
யஅ. அமரிக்காக்கண்டம்.  
யக். சரித்திர அறிவு, (முதலாம்  
ண்டாங்காலப்பகுதி.)  
உய. நாலடியார், (அறன்வலியுறு  
த்தல். தூயதன்மை)  
உக. இங்கிலாந்துதேசச்சரித்திரம்.  
உஉ. இரசம்.  
உங. காற்று.  
உச. சிலகுறள்கள்.  
உரு. தலைவலி.  
உக். வேதாகமமேன்மை.  
உஎ. நாய், (படம்.)  
உஅ. தருமப்பள்ளிக்கூடத்தப் பிள்  
னகளுக்கறிவிக்கும்புத்திகள்.  
உக். பலவகையானசனங்களுக்கும்  
ஈ. மிருக்கும்ரசாட்சிமுறை.  
ருய. வேதாகமத்தை வாசிப்பதற்கு  
த்தகுந்த கற்பனைகள்.  
ருக. சொற்றிரட்டு.

துனிமாதம்.

- க. மெய்ப்பாக்கியம்.  
உ. நலயோசனைகள்.  
ங. அமரிக்காக்கண்டம், (தென்ன  
மரிக்கா.)

- ச. சரித்திர அறிவு, மூன்றாம்,  
நாலாம், ஐந்தாம் காலப்  
பகுதி.  
ரு. நாலடியார், (தூயதன்மை.)  
க். இங்கிலாந்துதேச சரித்திரம்.  
எ. கற்குத்தா.  
அ. காந்தக்கல்.  
க். சிலகுறள்கள்.  
ய. சுரம்.  
யக. தருமப்பள்ளிக் கூடத்தப் பிள்  
னகளுக்கறிவிக்கும்புத்திகள்.  
யஉ. பனி.  
ய. சடற்பசு.  
யச. வேதாகமத்தை வாசிப்பதற்கு  
த்தகுந்த கற்பனைகள்.  
யரு. ஓர்நாஸ்திகள் நிலையழிவு.  
யக். வழுப்பாசாரம்.  
யஎ. நலயோசனைகள்.  
யஅ. பெரியவிறித்தானியா.  
யக். சரித்திர அறிவு, ஆறாம், ஏழா  
ம் எட்டாங்காலப்பகுதி.  
உய. நாலடியார், (துறவு, சினமின்  
மை.)  
உக. இங்கிலாந்துதேச சரித்திரம்.  
உஉ. கல்வெள்ளி,  
உங. மழை.  
உச. குறள்.  
உரு. சென்னபட்டினம்.  
உக். வியாதிகளுக்குறித்த சிந்தனை.  
உஎ. பலை ஆடு, (படம்.)  
உஅ. வேதாகமத்தை வாசிப்பதற்கு  
த்தகுந்த கற்பனைகள்.  
உக். கிறிஸ்துமத ஏகப்பிரபாலனம்.  
ருய. சொற்றிரட்டு.

சுடிமாதம்.

- க. அரியபெரியகாட்சி.  
உ. நலயோசனைகள்.  
ங. தேவதீதி.  
ச. சரித்திர அறிவு, (ஒன்பதாம்  
பத்தாங்காலப்பகுதி.)  
ரு. நாலடியார்.  
க். இங்கிலாந்துதேசச்சரித்திரம்.  
எ. காணாற்று சேர்க்கைசென்னுயி  
ராசாக்களுக்குறித்து.  
அ. லோகங்களுக்குறித்த பொது  
வீபரம்.  
க். சிலகுறள்.  
ய. பம்பைப்பட்டினம்.  
யக. வேதாகமத்தை வாசிப்பதற்கு  
த்தகுந்த கற்பனைகள்.

- 10உ. உறைந்த மழை.  
 10க. காங்குறு. (படம்.)  
 10ச. கிறிஸ்துமதமேன்மை.  
 10ரு. சொற்றிரட்டு.  
 10சு. யூதனைக்குறித்த.  
 10எ. குமுறலையுடைய பெருங்காற்  
 ஁ங்கருவாலி மரமும்.  
 10அ. நல்யோசனைகள்.  
 10க. தேவனுண்டென்பதற்குத்திரு  
 ட்டாந்தங்கள்.  
 உ0. மனிதனைக்குறித்துச் சொல்லி  
 யது.  
 உக. நாலடியார்.  
 உஉ. இங்கிலாந்துதேசசரித்திரம்.  
 உரு. குள்ளநரியும், காக்கையும்.  
 உச. வயிர்க்கல்.  
 உரு. குதிரை.  
 உசு. குள்ளநரியும் கொடிமுந்திரிக்  
 கனியும்.  
 உஎ. வேதாகமத்தை வாசிப்பதற்கு  
 த்தகுந்த கற்பனைகள்.  
 உஅ. படிப்பினால்வரும் பிரயோசன  
 த்தைக்குறித்து.  
 உசு. குதிரை.  
 100. சொற்றிரட்டு.  
 10க. ஞானவாகுடிய சாலோமோ  
 னின் நீதிமொழிகள்.

### ஆவணிமாதம்.

- க. புறவும், ஏறும்பும்.  
 உ. நல்யோசனைகள்.  
 10. தேவசத்தியம்.  
 10ச. மனிதனைக்குறித்துச் சொல்லி  
 யது.  
 10ரு. நாலடியார்.  
 10சு. இங்கிலாந்துதேசசரித்திரம்.  
 10எ. குள்ளநரியும், வெள்ளரிமீ.  
 10அ. சரித்திர அறிவு. (பதினேராங்  
 காலப்பகுதி)  
 10க. குதிரை.  
 10. வேதாகமத்தை வாசிப்பதற்கு  
 த்தகுந்த கற்பனைகள்.  
 10க. ஆலாங்கட்டிமழை.  
 10உ. மாம்மினா. (படம்.)  
 10க. குடிவெறியைக்குறித்த புத்தி  
 கள். (தொடர்ச்சி.)  
 10ச. குடிவெறியைக்குறித்த புத்தி  
 கள்.  
 10ரு. சொற்றிரட்டு.  
 10சு. ஞானவாகுடிய சாலோமோ  
 னின் நீதிமொழிகள்.  
 10எ. விவேகமுள்ள மாறுத்திரம்.

- 10அ. நல்யோசனைகள்.  
 10க. தேவசருவலியாபகம்.  
 உ0. மனிதனைக்குறித்துச் சொல்லி  
 யது.  
 உக. நாலடியார்.  
 உஉ. இங்கிலாந்துதேசசரித்திரம்.  
 உரு. காற்றுஞ் சூரியனும்.  
 உச. தீமையிலிருந்தும்நன்மை.  
 உரு. மூதனா.  
 உசு. வேதாகமத்தை வாசிப்பதற்  
 குத்தகுந்த கற்பனைகள்.  
 உஎ. வானவில்.  
 உஅ. பன்றி. (படம்.)  
 உசு. கிறிஸ்துமதத்தின்சுருக்கமான  
 போதனைகளும், அதற்குரி  
 ய கடைமைகளும்.  
 100. சொற்றிரட்டு.  
 10க. குதிரையுஞ், சுமையோடிருந்  
 கின்ற எளிய கழுதைபும.

### புரட்டாதிமாதம்.

- க. குள்ளநரியும், கொளையும்.  
 உ. நல்யோசனைகள்.  
 10. மனிதனைக்குறித்து, (உதிரம்.)  
 10ச. மனிதனைக்குறித்து, (உதிரம்.)  
 10ரு. நாலடியார், (கல்வி.)  
 10சு. நல்ல ஆலோசனையைத்தள்ளி  
 னகெடுதி, (தொடர்ச்சி.)  
 10எ. நல்ல ஆலோசனையைத் தள்ளி  
 னகெடுதி.  
 10அ. இங்கிலாந்துதேசசரித்திரம்.  
 10க. மூதனா.  
 10. வேதாகமத்தை வாசிப்பதற்கு  
 த்தகுந்த கற்பனைகள்.  
 10க. மின்சாரம்.  
 10உ. தீக்குருவி.  
 10க. கிறிஸ்துவின் மனுவைத் தெய்  
 வீக உடன்பாடு.  
 10ச. குதிரையுங், கழுதைபும.  
 10ரு. சொற்றிரட்டு.  
 10சு. சூதசொல்லுகின்றபயல்.  
 10எ. நல்யோசனைகள்.  
 10அ. தேவனோடு தன்மையுள்ளவ  
 றொப்பது.  
 10க. தாய் தகப்பன்மாராதைநரி  
 யப்படுத்தும் ஒரு கிறிஸ்து  
 னையின்கதை.  
 உ0. நாலடியார், (குடிபிறப்பி.)  
 உக. இங்கிலாந்துதேசசரித்திரம்.  
 உரு. தீமையிலிருந்துண்டாகும்நன்  
 மை.  
 உச. மூதனா.



- உரு. வேதாகமத்தை வாசிப்பதற்கு  
த்தகுந்தகற்பனைகள்  
உசு. படிப்பினை தருமுலமை.  
உஎ. படிப்பினை தருமுலமை, (பொருள்)  
உஅ. ஆந்தை.  
உசு. சொற்றிரட்டு.  
ருய. வியாபிதகொண்டிருக்கிற  
வீசோப்பென்றிவள்.

### இப்பசிமாதம்.

- க. ஒருபிதாத் தன்குமாரனுக்குச்  
சொன்னபுத்தி.  
உ. நல்யோசனைகள்.  
ரு. கழிப்பு, (மனிதனைக்குறித்து.)  
ச. ஒரு உலமை.  
ரு. நாலடியார்.  
சு. இங்கிலாந்து தேசசரித்திரம்.  
எ. திமையிலிருந்துண்டாகும்நன்மை.  
அ. தேவ பரிசுத்தம்.  
சு. மூதுரை.  
ய. வேதாகமத்தை வாசிப்பதற்கு  
த்தகுந்தகற்பனைகள்.  
ருக. இளைஞன்புத்தி, (தொடர்ச்சி.)  
யஉ. இளைஞன்புத்தி.  
யரு. நம்பிக்கையுள்ள நாய்.  
யச. கழுஞ்.  
யரு. சொற்றிரட்டு.  
யசு. தாய்தகப்பன்மாராதைநிய  
ப்படுத்தத்தக்க சிலபிள்ளைகளின்கதை.  
யஎ. சத்தியவேதக்காப்பு.  
யஅ. நல்யோசனைகள்.  
யசு. தோவினது நிறம்.  
யஉ. சரீரகத்தியைக்குறித்து.  
உக. சரீரகத்தியைக்குறித்து.  
உஉ. நாலடியார்.  
உரு. இங்கிலாந்து தேசசரித்திரம்.  
உசு. ஒற்றைக்கண் பெண்மான்.  
உரு. தேவ அன்பு.  
உசு. மூதுரை.  
உஎ. வேதாகமத்தை வாசிப்பதற்கு  
த்தகுந்தகற்பனைகள்.  
உஅ. ஒருசிறுவனும், திருடனும்.  
உசு. ஒப்போசம், (படம்)  
ருய. சொற்றிரட்டு.  
ருக. அஞ்ஞான மாரிக்கத்துக்குரிய  
சரித்திரமும் விசுவாசப்பிர  
மானமும்.

### கார்த்திகைமாதம்.

- க. சம்பாஷணையெய்யும்விதம்.  
உ. நல்யோசனைகள்.  
ரு. புலன்கள்.  
சு. பள்ளிப்பிள்ளைமாதிரி.  
ரு. பள்ளிப்பிள்ளைமாதிரி.  
சு. நாலடியார்.  
எ. இங்கிலாந்து தேசசரித்திரம்.  
அ. இன்பானியக்கப்பற்றளமுறிவு.  
சு. இன்பானியக்கப்பற்றளமுறிவு.  
ய. மூதுரை.  
ருக. வேதாகமத்தை வாசிப்பதற்கு  
த்தகுந்தகற்பனைகள்.  
யஉ. சொற்றிரட்டு.  
யரு. ஒரு மனிதனும், அவன் வாழ்  
தும்.  
யச. அழகுஞ்சிப்பிள்.  
யரு. சொற்றிரட்டு.  
யசு. பூதமார்க்கம்.  
யஎ. தேவலட்சணங்களைக் காட்டு  
கிற வேதவாக்கியங்கள்.  
யஅ. சன்கொடாத அத்திரம்.  
யசு. சில முக்கியகாரியங்கள் கண்டு  
பிடித்தகாலங்கள்.  
யஉ. பலநாள்க்கள்ளன் ஒரு நாளி  
ல்கப்படுவானென்றது.  
உக. பலநாள்க்கள்ளன் (தொடர்  
ச்சி.)  
உஉ. நாலடியார்.  
உரு. இங்கிலாந்து தேசசரித்திரம்.  
உசு. இங்கிலாந்து தேசசரித்திரம்.  
உரு. நன்னெறி.  
உசு. வேதாகமத்தை வாசிப்பதற்கு  
த்தகுந்தகற்பனைகள்.  
உஎ. சொற்றிரட்டு.  
உஅ. காடை, (படம்)  
உசு. கிறிஸ்துமார்க்கம்.  
ருய. சொற்றிரட்டு.  
  
மார்கழிமாதம்.  
க. கல்வியறிவின்மேன்மை.  
உ. அறிவுவளரச்செய்யும்பலவித  
காரியங்கள்.  
ரு. திருடர்களும், சாவலும்.  
சு. தியதொழிமையெறுத்தல்.  
ரு. தியதொழிமையெறுத்தல்.  
சு. நாலடியார்.  
எ. இங்கிலாந்து தேசசரித்திரம்.  
அ. இங்கிலாந்து தேசசரித்திரம்.  
சு. நன்னெறி.  
ய. மனிததேகத்திலுள்ளங்கிய தே  
வ ஞானமும், நன்மை மயும்.

- |   |  |
|---|--|
| <p>யக. அறியாமையும், அவதூறீத்யும்,<br/>         யஉ. வேதாகமத்தைவாசிப்பதற்கு<br/>         த்தகுந்தகற்பனைகள்.<br/>         யக. சொற்றிரட்டு.<br/>         யச. கழுதை. (படம்.)<br/>         யரு. மகம் துமாரீக்கம்.<br/>         யக. சொற்றிரட்டு.<br/>         யஎ. நிலப்புழுவும், தேனீயும்.<br/>         யஅ. சீவபிராணிகள்க்குறித்தது.<br/>         யக. சுரங்கங்கள், லோகங்கள், மர<br/>         ங்கள், பயிர்கள் முதலியன.<br/>         உய. ஜோரப்பா, ஆபிரிக்கா, அம<br/>         ரிக்கா முதலியவற்றிலுள்ள<br/>         சுரங்கங்கள் முதலியன.</p> | <p>உக. நாலடியார். (நன்றியில் செல்<br/>         வும், ஈயாமை.)<br/>         உஉ. இங்ஙலாந்துதேச்சரித்திரம்.<br/>         உக. இங்ஙலாந்துதேச்சரித்திரம்.<br/>         உச. நன்னெறி.<br/>         உரு. கிறிஸ்துப்பிறந்தபெருநாள்.<br/>         உக. சொற்றிரட்டு.<br/>         உஎ. மெய்மாரீக்கம்.<br/>         உஅ. பள்ளிக்கூடம். (படம்.)<br/>         உக. சொற்றிரட்டு.<br/>         உஉ. திமிங்கலம்.<br/>         உக. ஏபேன், ஏசர்.</p> |
|---|--|

*This is a specimen of the entire work filling 366 pp. — in Tamil*  
**January 1st.**

*This month was fasted in the English language*  
"Hitherto hath the Lord helped us."—*Samuel*, vii. 12.

## THOUGHTS APPROPRIATE TO THE FIRST DAY OF THE YEAR.

A traveller left his home on a journey to a distant country. It was his custom when reaching the summit of a mountain to pause and look back as far as his eye could extend upon the way he had passed over, and forward over the road that lay still before him. A survey of the dangers he had escaped, and a recollection of the protection he had enjoyed, encouraged him to continue his journey with new vigour, courageous to meet any obstacle that might oppose his progress, and careful to avoid what he had found from experience to be wrong and injurious. *Life* is a journey—all men are travellers. At the period of birth this journey is commenced, nor will it terminate until at the moment of death, the soul leaves the body and enters the eternal world. The first day of the year is like the mountain summit alluded to. On that summit we now stand. Let us pause and seriously reflect on the past year. In the first place—how many are the blessings we have enjoyed! Life—reason—friends—and an abundance of other temporal favours—but above all these a knowledge of Him who is the Saviour of the soul. Again, how many *sins* we have committed! In thought, word, and deed we have transgressed the laws of our Heavenly Father and King. For our mercies, we should be *grateful*; for our sins, *penitent*. We should resolve that, by God's assistance, we will during this year speak and act with better motives, and holier desires than we have done during the time past. Such thoughts and resolutions are appropriate to the first day of the year.

Count not thy days that have idly flown,  
The years that were vainly spent,  
Nor speak of the hours thou must blush to own,  
When thy spirit stands before the throne,  
To account for the talents lent.

But number the hours, redeemed from sin,  
The moments employed for heaven:—  
Oh, few and evil thy days have been,  
Thy life, a toilsome but worthless scene,  
For a nobler purpose given.

Life's waning hours, like the sybil's page,  
As they lessen, in value rise;  
Oh, rouse thee and live! nor deem that man's age  
Stands in the length of his pilgrimage,  
But in days that are truly wise.

*January 2d.*

"Whatsoever thy hand findeth to do, do it with thy might."—*Ecclesiastes*, ix. 10.

---

AN ESTATE.



AN ESTATE.

A certain man became possessor of a landed estate, with the power to cultivate it as he willed, and to derive from it any amount of revenue his ingenuity or labour might obtain; yet with this condition—that an enemy was entitled to take away a certain portion of it every day, until the whole was gone. What, think you, were the thoughts, and what the conduct of this man concerning his property? Did he not endeavour to discover by what means he could put it to the best account before it should pass out of his hands? Reflecting that each day it was becoming less, and that the smaller its extent, the smaller would be the return it might make, did he not till, and sow it, and use every possible exertion for gaining from it the greatest amount of advantage. "If a wise man, such was his course," you exclaim. Now listen! Time is that estate. You are its present owner. It is constantly being taken from you. Soon all will be gone. Improve it *now*. "Fear God and keep His commandments." Do this, and when the last instant of time is seized away, an eternity of joy will open before you.

---

Time is the most subtle but the most insatiable of depredators, and by appearing to take nothing is permitted to take all. Time is the cradle of hope but the grave of ambition; is the stern corrector of fools but the counsellor of the wise, bringing all they dread to the one and all they desire to the other. Like Cassandra, it warns us with a voice that even the sagest discredit too long, and the silliest believe too late. Wisdom walks before it, opportunity with it, and repentance behind it. He that has made it his friend will have little to *fear* from his *enemies*; but he that has made it his enemy will have little to *hope* from his *friends*.

Be wise to-day, 'tis madness to defer.

## THE SUN—ASTRONOMY.

The sun is the largest and most magnificent object that comes within the range of human observation. Its nature, shape, movements, and other phenomena, have in every age and country awakened inquiry and elicited speculation. Waving all mention of the many theories that have been advanced on this subject, the following are the opinions of the wisest of modern astronomers. The sun, the planets, with their moons, and the comets, form one collection of worlds called the solar system. Of this system the sun is the *centre*, and imparts to the other bodies that move around it light and heat. The form of the sun is nearly that of a sphere or globe. Its diameter is about 886,000 miles, and its circumference about 2,700,000 miles, its distance from the earth is about 95,000,000 miles, and its magnitude more than a million of times larger than our planet. The sun was generally considered by the ancients to be a globe of pure fire, but the opinion entertained at the present day is, that it is an opaque body surrounded by an atmosphere of a phosphoric nature. One of the modern philosophers computes the light of the sun on each square foot of the earth turned towards it as equal to 6,500 lamps placed at one foot distance. Though the sun appears to us as one bright body, yet when seen through a telescope, it is found to have dark spots which are supposed to be *openings* in the phosphorescent fluid that surrounds it.

Though the sun is the centre of a vast number of revolving spheres it is itself ever moving ; first, round the common centre of all bodies belonging to our system : second, on its axis : third, towards the constellation Hercules.

That science which treats of the forms, distances, and appearances of the heavenly bodies, is called *astronomy*. It is a very noble and useful science—*noble*, for it treats of the most magnificent of the Creator's works—*useful*, for it assists the mariner when voyaging upon the sea, the traveller when traversing foreign and unknown countries, and the historian in ascertaining the dates of events that are past. The sciences of geography, chronology, and navigation are intimately connected with astronomy. We would commend this science to all who can give it their attention. They will derive from it both pleasure and profit.

"The undevout Astronomer is mad."



**January 4th.**

“The fool hath said in his heart there is no God.”—*Psalm*, xiv. 1.

---

### THE EXISTENCE OF GOD—THEOLOGY.

An astronomer had a friend who denied the existence of a God. Notwithstanding the philosopher's repeated and cogent arguments, his friend was unconvinced. At length he devised a plan that would, he hoped, carry conviction to the skeptic's mind. He constructed a miniature celestial globe, and placed it on his table. When his friend called at his house, he asked the astronomer, “where he got his globe, and who made it?” “I got it no where, no one made it,” was the reply. “No one made it! what can you mean? Surely you must have obtained it from some one,” said the friend. The philosopher looking seriously at his erring companion, said, “can you deny that this little ball made itself, and yet can you say that the sun, the moon, the planets, and this earth came by chance?” The skeptic saw his dilemma, confessed himself convinced, and acknowledged that there must be a God who created and sustains all things. Reader—you, without doubt, believe that there is a God. Are you performing the duties you owe to Him? These duties are to “worship Him in spirit and in truth”—“to love Him with all your heart,”—“to fear Him and keep His commandments.” These things do, and He will be thy friend forever!

The science that treats of the attributes, &c. of God is termed *theology*. We have said that astronomy is a noble and useful science, but far more noble and more profitable is that of theology, for it treats not of the most splendid of created things, but of the *Creator himself*! It is a science more useful than all others, because it pertains to the eternal interests of each member of the human family. He who has not the time, opportunity, or inclination to study the other sciences, may yet be a good man, but that person is not prepared to dwell in God's presence after death, who will not, while he lives, study His character and seek to learn and strive to do His will.

---

Acquaint thee, O mortal! acquaint thee with God,  
And joy, like the sunshine, shall beam on the road,  
And peace like the dew drop, shall fall on thy head,  
And sleep like an angel, shall visit thy bed.

Acquaint thee, O mortal, acquaint thee with God,  
And He shall be with thee when fears are abroad,  
Thy safeguard in danger that threatens thy path,  
Thy joy in the valley and shadow of death.



**January 5th.**

"The Lord God is a Sun and a Shield."—*Psalms*, lxxxiv. 11.

---

### REFLECTIONS ON THE SUN.

Who can look at the sun without admitting the existence and acknowledging the power and goodness of God. What power less than that of Omnipotence could have created, and through so many ages have sustained a body of such dimensions and capabilities. The sun displays not only the power but the goodness of the Creator. How great the pleasure and benefit we derive from light and heat and colour! but of these the sun is the fountain. Surely He who created the sun, and who through it grants us so many and valuable blessings, is worthy of our worship, and our grateful praise and love. But many in every age have fallen into a serious error upon this point—the error is that of supposing, that not only is the Being who created the sun to be revered, but a certain amount of homage is due to the *orb itself*. That is a dangerous mistake. It is worshipping the creature which is idolatry—and was the earliest form in which that prevalent and fatal sin showed itself in our world. Let us carefully avoid this and all other forms of creature worship, for they place an insurmountable barrier between our souls and heaven. "Idolaters cannot enter the kingdom of God." But let us remember the words of Moses addressed to the Jews, "Take ye therefore good heed unto yourselves lest thou lift up thine eyes unto heaven, and when thou seest the sun, moon, and stars, even all the hosts of heaven, should be driven to worship them and serve them." (Deut. iv. 19.) Let our conduct while on earth be such, that when death removes us hence, we may enter that world where "the righteous shine forth as the sun in the kingdom of their Father."

The planets and other heavenly bodies, also the aerial and meteorological phenomena, will in future numbers of our paper be treated scientifically and practically—their philosophy stated, and their bearings upon man's relation to his Creator, and consequent duties specified. Such an examination cannot but be interesting to all who are at all desirous of seeing God as He displays Himself in His varied and impressive works.

These are thy glorious works, Parent of good,  
Almighty, Thine this universal frame,  
Thus wondrous fair: Thyself how wondrous then,  
Unspeakable, who sittest above the heavens  
To us invisible or dimly seen  
In these Thy lowest works, yet these declare  
Thy goodness beyond thought and power divine.  
Thou Sun of this great world, both eye and soul  
Acknowledge Him thy greater, sound His praise,  
On thy eternal course both when thou climbest,  
And when high noon has gained, and when thou fallest.

**January 6th.**

"Oh Lord thou hast established the earth and it abideth."—*Psalm*, cxix. 90.

---

## THE EARTH—ITS NATURE AND FORM—GEOGRAPHY.

The earth in which we live is a large body composed of land and water. Its diameter is about 7,925 miles, and its distance from the sun is 95,000,000 miles. It moves round the sun once in 365 days and 8 hours. The idea is entertained by many ignorant persons that the earth is flat like a board. The falsity of this notion will be manifest if we consider the four following facts—(1) If a traveller turning his face to the east or west journey straight forward, he will after a lapse of time return to the place he had left. This would not be the case were the earth flat like the top of a table. (2) When a ship is voyaging towards land, the first part of it visible to those on shore is the top of the mast, then the sails, and at length the hull. Were the world flat, the whole ship would be visible at one and the same time. (3) When the earth comes directly between the sun and the moon, the shadow cast upon the moon is circular—which shows conclusively that the earth is round. (4) If we journey towards the North-star, that body which was at first just above the horizon, will at length be seen above our heads. These facts show conclusively that the earth is globular.

As the earth moves round the sun, sometimes one part is turned towards that orb and sometimes another part. This is the cause of day and night. All the time that a certain place is next to the sun, to the inhabitants of that place it is *day*, when by the earth's motion it is turned away from that place it is *night*. The length of day and night is different in different parts of the year, and different parts of the world. The cause of this phenomena and other things pertaining to the earth we will explain at another time.

The science that treats of the nature and form of the earth, as also of the various countries, seas, &c. upon its surface, is termed *geography*. It is a science which the young should study with great care, for without a knowledge of geography, books that treat of other nations can be read with but little interest or profit. It is our intention to present our readers with consecutive articles on this important subject. With this we shall connect history and chronology. An opportunity will thus be afforded of bringing to the notice of our readers a greater number of facts relative to the events of all ages and countries which will be found, we trust, interesting and instructive.

January 7th.

"Happy is the man that getteth understanding."—*Proverbs*, iii. 13.

---

### LEARNING—ITS PROPERTY AND USES.

"Hear the qualities of learning, it blesses him  
Who gives and him who takes."

When you give what is tangible to others you cease to possess it yourself; but in respect to knowledge it is different, for without the owner's losing possession of it, this gift may be freely imparted and yet not lost. By constantly giving away gold and silver, the stock is diminished; but by giving away learning it so far from being reduced, is rather the more increased. Learning cannot, like riches, in any way be lost, or squandered away, or stolen. Like a good counsellor, learning teaches us to beware of approaching evil, and shows us its consequences: and if, unfortunately, trouble should at any time overtake us, it then gives us good advice. Learning is the associate and intimate companion of the possessor.

As a torch gives light in darkness, so amongst men does the light of learning. Again, as when you light a candle from another, the latter is not extinguished; so by communicating information, the darkness of another blind man is removed, and there is no loss to the person who enlightens him.

He who possesses such a treasure ought not therefore to lose it by his negligence, nor to be unwilling to impart it according to ability.

Let the young remember these important truths. We are not sure that we have acquired a knowledge of any subject until we attempt its communication to others. What we can give we know that we have got. The memory, like the body, is strengthened by exercise. Each time that a pupil recites his lesson to his teacher, he has increased assurance that he has acquired that lesson, and the recitation of it has fastened it more deeply in his own memory.

---

There are some persons who seek to get knowledge but are unwilling to impart it to others. They only *listen*, but never *speak*. In the following significant stanza the poet compares such persons to the *sand on the sea-shore*—

Some act upon this prudent plan.  
Say little and hear all you can;  
Safe principle but hateful.  
So barren sands imbibe the shower.  
But yielding neither fruit nor flower.  
Unpleasant and ungrateful.—COWPER.

**January 8th,**

“Worship Him that made the sea.”—*Revelation*, xiv. 7.

---

## PHENOMENA OF THE SEA.

About two-thirds of the surface of the earth is covered with water. This water is congregated sometimes in large and sometimes in small portions. The large bodies of water are called *oceans*—the smaller ones are called *seas, gulfs, lakes, rivers, &c.* There are five oceans—the Atlantic, Pacific, Indian, Northern and Southern. There are several phenomena connected with the ocean worthy of our notice. These are its extent, its strength, its restlessness, its taste, its colour, its unvariableness, its depth, its tides, its currents, its phosphorescence, its inhabitants and its utility. We will briefly notice each of these phenomena.

First—*The extent of the Ocean.* We can look across the widest rivers with the naked eye. By the aid of a magnifying glass we can see across many lakes and bays; but though we ascend the highest mountains and have the assistance of the most powerful telescopes, we cannot see across the ocean. The Atlantic Ocean is 2,300 miles broad. The Pacific Ocean is 10,000 miles wide. The Indian Ocean is 4,000 miles broad. These oceans are also many thousand miles in length.

Second Phenomenon—*The strength of the Ocean.* When a ship is on the land it requires all the strength of many strong men and beasts even to stir it, but when launched into the ocean it sits like a bird on the surface of the water, and is tossed up and down with perfect ease. The ocean can hold up all the ships, and those most heavily laden that can be placed upon it. Besides this, if a ship after being finished must be taken to pieces, it requires the labour of many persons for a long time to do it; but the ocean can in a few hours break to pieces the strongest ships. How great is the power and strength of the ocean!

Third Phenomenon—*The restlessness of the Ocean.* Whoever saw the water of the ocean for an instant *still*. Its movements are different in degree at different times, but they *always exist*. The Prophet Isaiah compares the heart of a wicked man to the sea, because it is never peaceful—never happy. (lvii. 20.)

The other phenomena of the sea we intend in future numbers of our paper to consider.

*January 9th.*

"Attend to know understanding."—*Proverbs*, iv. 1.

---

#### SELECTIONS FROM THE CURAL.

1. As the letter *A* is the first of all the letters of the alphabet, so the eternal God is first in the universe.

2. What profit is knowledge to those who worship not Him who is pure Intelligence.

3. Mental anxiety can alone be removed by worshipping the ineffable Jehovah.

4. The great (in spirit) will alone attempt to do those ways which are difficult to be done. The mean (those who are deficient in mental energy) will not attempt those things which require energy and perseverance.

5. To the full extent of your ability (at all times and in all ways) practise virtue.

6. Say not we will make choice of a virtuous course of life at some future period. Be virtuous *now*; in the hour of death she will be to you an undying help.

---

"The Cural of Tiravullavur is held in the highest veneration by the Tamil people. The writer of it is deemed an incarnation of wisdom. It is called the first of works, from which, whether for thought or language, there is no appeal. The author's style is in general dignified, though he at times descends to puerilities." (Rev. J. Drew.) From this work we intend to select consecutively the most important maxims, and those that bear most directly on the relative duties of life. It should be remarked, that it is impossible to give in English the energy and elegance to a Tamil poem that it has in the original. The translations we shall present, are from the pen of that ripe scholar, the Rev. J. Drew, who has given an English dress to 24 chapters of the work, and intends to issue a second volume should his health allow of a return to India.

The late Mr. Ellis published some portions of the Cural with free and elegant (poetic) translations. Both works will repay a careful reading. The energy of a strong mind and the necessity for a Divine Revelation will equally manifest themselves in every chapter of this classical production.



**January 10th.**

“Many false prophets shall arise and shall deceive many.”—*Matthew*, xxiv. 11.

---

#### BRIEF MEMOIR OF MOHAMMED.

Mohammed was born in Mecca, a city of Arabia, A. D. 569. His ancestry was honourable but his parents were poor. He became an orphan when young and was taken in charge by his uncle, who instructed him in the arts of war and commerce. At the age of 25 he married Kadija, a rich widow of Mecca, and thus became a man of wealth and rank. Impelled by a sight of the wickedness around him and by an ambitious desire to gain notoriety, he determined to establish a new religion. About the year 609, he informed his wife that God had sent to him His Angel Gabriel, to make known to him His will, and to appoint him His Prophet. His wife was at first incredulous, but at length she and several of his servants became his disciples. In the year 622 his uncle died, and the protection afforded by his power as the Chief Magistrate of Mecca being withdrawn, the people so persecuted him that he was obliged to flee to Medina. This event is called the *Hejira*, and from it the Mohammedans reckon their time. The people of Mecca received him joyfully, and great numbers became his disciples. He placed weapons of war in their hands and led them against his enemies; and after many battles he compelled all the Arabs to submit to his authority and embrace his religion. He died at Mecca in the 63d year of his age. Multitudes flock to his sepulchre annually.

This pilgrimage is so necessary a point of practice that, according to a tradition of Mohammed, he who dies without performing it may as well die a Jew or a Christian. The same is expressly commanded in the Koran.

---

In succeeding numbers we propose to consider the *inconsistency*, the *ambition*, the *craftiness*, the *sensuality*, and the *cruelty* of Mohammed, as opposed to the *consistency*, the *humility*, the *frankness*, the *purity*, and the *benevolence* of Christ. Then will follow comparative views of the Scriptures and the Koran—and the effects of the two religions on the intellects, the morals, and the happiness of mankind. It is our wish and purpose to treat the whole subject with simplicity, candour and kindness.



**January 11th.**

"Blessings are upon the Head of the Just."—*Proverbs*, x. 6.

---

### THE JUST KING.

One of the kings of Persia, who is famous in history for his exact justice, was once out hunting, when, finding himself hungry, he ordered the people to dress a deer that they had just taken. When all was nearly ready, they found that they had forgotten to bring any salt with them; so they sent a lad off to fetch some from a village at a little distance. The king overheard them, and, calling to the boy, said, "And mind you take money to pay for it." The attendants expressed their surprise at his thinking of such trifles, and asked what harm there could be in taking a handful of salt. The king replied: "All the evil that now troubles the earth, first began in such trifles, till by degrees it grew to its present height; and if I take the salt, my officers will perhaps seize the cow."

There are many people who do not think it worth while to attend to what they are doing except upon great and important occasions; forgetting that happiness and virtue consists in those trifling occurrences of which human life is made up.

---

We ought to desire that every one with whom we are in any way connected, should enjoy all the rights, privileges, and advantages of every kind which they are fairly entitled to; and we ought to avoid doing ourselves, and to discourage others from doing any wrong whatever to any one, especially to the weak and defenceless. This is *justice*. It is one of the Divine attributes, and whoever would be like that perfect and glorious being, must be just in all the relations he sustains both to God and to his fellow-men. If it is unjust to disregard the claims that our fellow-men have upon us, how much greater is the injustice of which they are guilty, who fail to perform the duties they owe to their Heavenly Father, Benefactor and King!

## January 12th.

"The devil, as a roaring lion, goeth about seeking whom he may devour."

1 Peter. v. 8.

---

A LION.



A LION.

The lion was considered by the ancients and is by the moderns as the *king of beasts*. This rank it holds by reason of its majestic appearance and gigantic strength. The lion and lioness differ somewhat in appearance and disposition. The lion though the strongest and most ferocious of beasts is not the largest—the measurement of a full grown lion from the insertion of the tail to the nose is 7 feet, and its height about 4 feet. Lions are not as numerous as they used to be. They shun the society of men, and therefore as the world becomes populated and forests are cut down they decrease in number. They now inhabit Africa, and are at times to be found in the deserts of Persia, India, and Japan. They prey on horses and large quadrupeds and when pressed by hunger on men. They are afraid of the flame, therefore travellers protect themselves on their journeys by keeping burning around them at night a large fire. The roar of the lion is terrific and frightens all who hear it. As most animals fear and avoid the lion, he seizes upon his prey stealthily, creeping towards them like a cat, and then leaping upon them with a tremendous bound. When we carefully consider these characteristic features and habits of the lion, we are not surprised that the wise men used this animal as an appropriate emblem of the *devil*. Let us be as watchful of the one as we would be of the other.

---

It is intended to present to our readers, serialim, all of the most important of the animal creation—beasts, birds, fishes and insects—with a description of their forms, dispositions, habits, places of residence, and other peculiarities. Each sketch, so far as our means will allow, will be accompanied by a cut that may aid the reader in forming a more distinct idea of the animal about which he is reading.

**January 13th.**

"The whole earth was of one language and one speech."—*Genesis*, xi. 1.

---

### LANGUAGES.

When God created man He gave to him not only the power of articulate speech, (thus distinguishing him from and elevating him above the dumb brutes) but also a language in which to express his thoughts and feelings. The language thus divinely bestowed is supposed to have been the *Hebrew*. During the 2,000 years after creation, all mankind conversed in that tongue. But now how different! There are at present 80 different languages and a great number of associated dialects in use among the inhabitants of our world. If we are desirous of learning the origin of this remarkable change, we must turn to the Scripture History as given by Moses, and there we learn that when the Ancients incurred the Divine displeasure by attempting to erect a tower that their name might not be forgotten, God punished them by confounding their language, so that they could not understand each other's speech, (see *Genesis* xi. 1—9.) Hence the change we now behold. In *Asia*, and the adjoining islands, the principal languages are Syriac, Arabic, Sanscrit, Tartarian, Chinese, Boli, Malay, Tamil, &c. &c. On the continent of *Europe*, they are English, French, Spanish, German, Italian, Portuguese, &c. &c. In *America*, the English, Spanish, and India (or those of the aboriginal tribes). In *Africa*, the Berba Mandingo, Amina, Congo, Caffree.

Concerning these languages we remark two circumstances—(1) Those most extensively in use are the English, French, Chinese and German. (2) The Old Testament Scriptures were written in Hebrew, and the New Testament in Greek. (3) In all languages the first letter of the alphabet is *A*. Hence the couplet of the Tamil sage Tiruvalluvar. "As the letter *A* is the first of all letters, so God is the highest being in the universe."

---

There are other important respects in which the inhabitants of the several continents and countries differ from each other—such as colour, figure, religion, modes of domestic life, forms of government, &c. These we intend to point out and illustrate in future numbers of our paper.

### INDIA—ITS GEOGRAPHY.

India, the name of the country in which we live, lies on the southern part of the extensive continent of Asia. Its extreme length is 1,900 miles, and its breadth 1,500. Its boundaries are on the *north*, the Himalaya Mountains; on the *east*, Assam, Arracan, and the Bay of Bengal; on the *west*, the Arabian Sea and the River Indus; on the *south*, the Indian Ocean.

Its divisions are—First, *Northern India*, which lies along the southern side of the Himalaya Mountains, and is subdivided into (1) Cashmeer, (2) Sermoor, (3) Gurwal or Sreenuggur, (4) Kumaon, (5) Nepaul. Second, *India Proper*—which is subdivided into (1) Lahore or Punjaub, (2) Mooltan, (3) Delhi, (4) Oude, (5) Sind, (6) Ajmeer or Rajpootana, (7) Agra, (8) Kuch, (9) Guzerat, (10) Malwa, (11) Allahabad, (12) Bahar, (13) Bengal. Third, *Dekkan*—which is subdivided into, (1) Khander, (2) Gondwana, (3) Berar, (4) Orissa, (5) Aurungabad, (6) Beder, (7) Hyderabad, (8) Northern Circars, (9) Bejapoor. Fourth Division, *South India*—which is subdivided into, (1) Dooab, (2) The Ceded Districts, (3) Northern Carnatic, (4) Kanara, (5) Mysore, (6) Baramahal, (7) Salem, (8) Central Carnatic, (9) Malabar, (10) Koorg, (11) Coimbatore, (12) Southern Carnatic, (13) Travancore.

The Rivers of India are the Indus, the Sutledge, the Jumna, the Ganges, the Brahmapootra, the Nurbudda, the Tuptee, the Muhanuddee, the Godavary, the Kistna, the Toombudra, the Pennary, the Palar, the Cavery. N. B.—Of these rivers the Brahmapootra is the longest. In the year 1822 this river overflowed its banks, and 37,000 men and women were destroyed by the flood. In the river Muhanuddee, diamonds of good quality are found. The Ganges is considered sacred by the Natives of this country, who visit it in multitudes annually to bathe in its waters.—(To be continued.)

---

We deem it of first importance, and that for obvious reasons, that our readers should be well acquainted with their own country, its geography, history, commerce, resources, and relations to other lands. "India," therefore, in some of its relations, will form a place in each number of our periodical. It may not be untimely to mention in this connection that a small volume entitled "*An Introduction to the Geography and History of India*," compiled with great labour and care by an officer of the Madras Army, and edited by the Rev. A. R. Symonds, M. A., has lately been issued from the American Mission Press. We would strongly recommend the work to all Instructors of Native youth. They will find it a valuable assistant.

**January 15th.**

"Let every soul be subject unto the higher powers."—*Romans*, xiii. 1.

---

### THE RELATIONS AND DUTIES OF LIFE.

Each individual of the human race sustains certain relations to *God* and to his fellow-men. Connected with and emanating from these relations are many important duties to know and practically regard, which is his first obligation. The highest relation man sustains is to *God*, and this is the relation of a creature to his Creator, of a subject to his king, of a beneficiary to his benefactor. All men live, and move, and have their being in Him, their Heavenly Father. He is King over the whole earth. From Him cometh down every good and every perfect gift. As their Creator all men owe to Him *affection*—"Thou shalt love the Lord thy God with all thy heart, mind, and strength." As their King all owe to Him *loyal attachment*. As their Benefactor all owe to Him *grateful praise*. These duties spring out of the relations men stand to God. They are related likewise to their fellow-men. All are children, some are husbands, some are wives, some are masters, some are servants, some are rulers, some are subjects. These relations give rise to many duties. Thus children must honour their parents. Parents should instruct and discipline their children. Masters should be kind to their servants. Servants should be faithful to their masters. Rulers should be just to their subjects. Subjects should be loyal to their rulers. Thus all should be faithful to each other. Of these duties, especially those due by the Hindús to their rulers, we will speak more fully at another time. In the mean time lay these things to heart.

---

This is introductory to a series of articles on the relations and duties of the Hindús to their Rulers—from the Queen, through all ranks of their Governors, to the lowest Native officer to whom they are directly amenable. A gentleman in the Civil Service of the Presidency has kindly prepared for us an able article on this subject, which with the assistance of published works at our command will enable us to be full and correct on this important subject. Much of the unhappy oppression that now exists in agricultural districts would be removed were the community better informed in their relations and privileges as citizens of an enlightened Christian government. Their ignorance is in this and other respects, their ruin.

**January 16th.**

“Behold how great a matter a little fire kindleth.”—*James*, iii. 5.

---

#### GREAT EFFECTS SPRING FROM LITTLE CAUSES.

How small a thing is a spark of fire—but of what injurious consequences may it be the cause! For example—Here is a village of closely located thatched houses. A spark of fire falls upon the roof of one of them; it is soon consumed, together with others to which it is attached and all the effects they contain. Again, here is a fort fully garrisoned. In the centre stands the magazine-house stored with powder. A spark of fire is communicated to a grain of that powder—the whole is instantly ignited—the fort is blown to pieces—and hundreds of lives are in a moment destroyed. The seed of the oak and the banyan are very *small*, but how large are the trees that spring from them. There are important subjects of a practical kind to which these illustrations may be applied. How great harm may arise from *wrong words*. For example—A ship is returning from a long voyage. It is passing a dangerous reef of rocks. The man who is watching on the bow calls to the helmsman, “steer to the *east*.” It was a mistake. He should have said, “steer to the *west*.” But it is too late; the error is committed. The ship strikes upon the rock, and a multitude of immortal beings sink to rise no more. Be careful of your words; a sentence not uttered as it should be may do great harm; it may inflict a wound upon the friend you dearly love, and may greatly injure your character and long disturb your peace. Said a wise man of old, “I will take heed to my ways that I sin not with my *tongue* ;” an important resolution!—Again be careful of your *actions*! For example—A man went to an apothecary’s shop to obtain medicine. The druggist took down a bottle, poured out the liquid and gave it to him. It was by mistake *poison*. The man drank it and died. Be careful what you *do* as well as what you *say*. Remember that great effects spring from trifling causes. Remember the important revealed assurances that we must, in the last day, render a strict account to the Judge of all for our words and actions while on earth.

---

This is the first of a series of Maxims we propose to consider in this illustrative and practical way, such as—

Honesty is the best policy.

Be sure your sin will find you out.

They that honour God will He honour.

Godliness is profitable unto all things.

The fear of the Lord is the beginning of wisdom.

Do as you would be done by, &c.