

LOCAL & GENERAL.

Bioscope entertainments are being held in town this week using a machine specially ordered from England.

The General Committee of the Jaffna Auxiliary Bible Society will meet at Tellippallai on Thursday Oct. 4th at 4 P.M. for the transaction of business and the hearing of reports.

Railway. The latest is that the Kurmeegalle Anuradhapura section is to be opened Nov. 1st. Preliminary to this Messrs. Oliver and Perman are to make a trial run over the line in a special train to see whether it is in proper shape for regular use.

Picnic. Some of the members of the Jaffna Bar and Officers of the Court, indulged in a picnic for two days from the 23rd to 25th. They chose Mr. Tampoe's estate at Point Pedro for the entertainment and enjoyed a good holiday. Occasional deviation from work is a health restorer.

The Days of Universal Prayer for Sunday School are fixed for Sunday and Monday Oct. 16th and 17th. We earnestly hope that every Sunday School Superintendent will see to it that these days are observed in some fitting way, and that particularly teachers be urged to make special prayer for the pupils committed to their care.

Wesleyan Mission News. The Annual Meeting of the "Home Mission" of the Wesleyan Petal Church was held on the 21st inst. in St. Peter's Church. Mr. K. Sanmukam B.A. occupied the chair and addresses were made by Rev. J. Trimmer, Mrs. Trimmer, Sister Annie Capper and Mr. T. S. Cooke. The field of work has been enlarged and Achell, Everal and Poiddy have been added. Karisal and Rajapet are the five places of work in all. At Karisal alone the Church numbers 50 members. The total expenditure for the year was Rs. 1800.

Calcutta University has just issued a notice stating that the preliminary examination for 1905 will be held as usual at the customary centres, but that no subsequent Matriculation examination will be held by Calcutta University outside its new area of enlarged Bengal, Burma and Assam. This is interpreted to mean that the papers presented in 1905 may go on to B.A. This means that there will be a scurrying to get under the fostering care of Madras University, with apparently poor chances of success. Madras University is not a University but we shall not get it so long as we have a Director who utterly fails to appreciate our needs.

The Temperance Campaign. We are glad to learn from Mr. Edward Mather, is going steadily on. Only a few stations have been visited but 750 pledges have been secured from Protestants, Hindus (including Brahmans) and Catholics. It is planned to visit every house in Jaffna. Another line of effort is sounding bushes and corners of toddy trees that no more toddy shall be drawn from them. Owners of 250 trees have in this way ceased to draw toddy. Articles by prominent doctors are in course of preparation which will be shortly published and distributed showing the evil effects of intoxicants on the body. We rejoice greatly that earnest energetic men have been thus raised up to prosecute vigorously this noble campaign. All cannot lead but we can all help.

The Annual Prize-giving of the Wesleyan Mission High School, Point Pedro, took place on the 16th inst. under the presidency of Rev. G. G. Beebe, A. C. E. M. The prizes were given to a goodly gathering of friends and sympathisers. The report was read by the Principal, Mr. S. A. Paulpillai B.A., and showed progress in every direction. The prizes were given away by Mrs. Brown and the Chairman then made a forcible and vigorous speech exhorting the students to study the Classic (the Bible) very carefully and to give particular attention to the formation of a good and noble character. Speeches were also made by Mr. Sanmukam, C. C. Pedro dappa, and T. Nagalinga Mudir. A pleasant and successful function was brought to a close by the chairman pronouncing the benediction.

The Annual Convention of the Congregational Church of Ceylon occurs at Tellippallai on Thursday, October 13th, at 10.30 A.M. Ordinarily the meeting has been under the chairmanship of one of the Missionaries but this year the Bishop has asked Professor S. T. Arnold to preside. The following will be the programme:

1. The Work of the American Board for 1903-4. *Proctor Arnold.*
2. The Native Evangelical Society. *A. Abraham, B.A.*
3. Relation of Laymen to the Churches and the Pastors. *A. C. Curtis, Esq.*
4. Temperance. *Edward Math, Esq.*

Communion, conducted by *Rev. S. Voodahilly.*
Rev. A. Lockwood who was, during the last two years and a half, stationed in Pt. Pedro left for Trimmer's estate to take up his new duties there. Before his departure the members of the churches under his supervision, as well as a few Hindu friends assembled at Christ Church, Pt. Pedro and presented him with an address. In the unavoidable absence of Rev. G. J. Trimmer who was expected to preside, the chair was taken by Rev. J. M. Osborn and after the usual religious exercises, an address was given by Mr. S. A. Paulpillai B.A. Several present made remarks eulogising the good and successful work done by Mr. Lockwood. He then feelingly replied expressing his sorrow at his departure from the work he has been doing and in the true sense of the words, to all present. The gathering dispersed after bidding him good bye.

A Pastoral Tour in Mannar.

Mannar is the centre of some very interesting work carried on by the Wesleyan Missionary Society. The centre has been occupied for many years and the Mission is well established there. From Mannar centre the work is spreading slowly in the Island of Mannar and on the mainland adjacent.

The Home Missionary Society selected Veeruvil (on the island of Mannar) as one of its centres and sent an catechist, and two laymen (with two years ago a very independent Catholics on the mainland) joined our Church. To meet their needs work was opened in two centres, one at Murrungu on the borders of Giant's head and the other at Puthukamm. The distance being about 3 miles from what we may call Mannar field at present.

For this work the Mission supports two ministers, one catechist, and three laymen (with two assistant teachers) and the Home Mission sends a catechist and a Bible woman to its villages.

The work is connected, ecclesiastically with Jaffna and one visit at least is paid annually. In Sept. last a party visited these villages from Jaffna and inspected the work.

Mannar is a difficult place to get to during the season of monsoons, but the minister has been bold and tireless on his journey or an equally trying land journey in bullock cart via Punneryn. This year neither of these routes was followed but the party drove down the Central Road as far as Vavuniya. Vankulanki and were turned off and drove to Mannar. The road was fairly good for the most part and the 15 or 20 miles of bad road were negotiated more easily than we had anticipated. Our work did not begin till we reached Murrungu on our way down. This was the first time the minister had been to Mannar, there late in the evening having driven two long stages that day.

Early on the following morning a deputation headed by Rev. J. Leland the minister in charge of the work (the Moopen (or) order) of the community and most of the male members called on us at the Rest-House. We had a little talk with them and then went to visit the school house. Our way led for about 3/4 m. along the bank of a small tank. The water level of drought abated on every hand and the tank was nearly dried up. On the opposite bank basking in the sun, we saw twenty or thirty crocodiles of all sizes. The school is well furnished and answers its purpose very well but is too far from the centre. The great difficulty however is to find land high enough to build on. During the time of our visit the whole place was dried up like a cinder. The fields were full of cracks and we were told that many cows had broken their legs by getting caught in such cracks while grazing. But when the rains come these fields and most of the land round will be covered with a new soil. The little plots of high ground will stand out like islands in the ocean. We hope soon to have a suitable site on which to build a neat and commodious school in a central place.

Many of our people came from neighbouring hamlets to attend the best time for services and meetings. About noon therefore, we were escorted in procession, with banners carried by school children, to a pandal the people had put up for our reception. The school children were examined in their religious knowledge and then prizes were distributed to those who had done well in their school work during the past year. After this part of the proceedings addresses were given by the members of the visiting party and a very pleasant meeting came to a close. In the afternoon the party drove on 14 miles into Mannar arriving there on Saturday evening. Quite a crowd of our people met us as we landed on the ferry and in our turn greeting we felt the pledge of a good time there.

Sunday was a full day. It happened to be the first Sunday in the month and so Communion Sunday. The service in the morning was taken by the Rev. G. J. Trimmer, who also, assisted by the Rev. J. Beebe, conducted the communion service at the close. In the afternoon Sister Annie Capper (Puttur) gave an address to the Sunday school children. The High School in the evening was conducted by the Rev. A. Lockwood and was followed by an English communion service.

Monday was devoted to Mannar. In the morning an examination of the Vernacular and English schools in religious knowledge was held and the English classes were also tested in reading and writing in English. After prizes were given to those who had passed the recent Government examination, the children were addressed. In the afternoon the ladies of the church met at Mrs. Trimmer's invitation and under her presidency, to resuscitate the sewing meeting. There was a very good attendance and it was unanimously resolved to begin the meetings forthwith.

In the evening a well attended missionary meeting was held in the church and the claims of the unevangelized portions were clearly set forth.

Tuesday was the day set apart for the Home Mission station at Karisal. It is 7 miles from Mannar and as the journey has to be made in bullock carts it is not very rapid. A party of the Mannar friends had arranged to go out so we started at 7 A.M. and reached Karisal about 9. The front of the church had been decorated and the school at the back hung with cloths and matted had been prepared as a reception room for our use. At 10.30 the children of the school were assembled in the Church and examined in Scripture. Then they sang us some Tamil Lyrics and received their prizes.

In the afternoon at 2 P.M. we held a meeting for our members and adherents. The church was quite full and to one who can recall the state of Karisal 15 years ago, the scene was cause for great thanksgiving. These people a few years ago were debased and degraded devil worshippers. Today they are clothed and seated in God's house participating with intelligent interest in true spiritual things. Rev. Trimmer, Sister Annie, Miss Levers, Miss Clausz, Mrs. Beebe, and G. J. Trimmer addressed them and we concluded the meeting feeling that in that jungle village God has His house. On Wednesday our return journey commenced. We were delayed about two hours at Mannar because the ferry boat was stuck in the mud and we had to wait for the tide to float it. Then we drove 6 miles on to visit the main road. Then we cart and the companion of Puthukamm were waiting to take us to that village. Over a mile of road and then over two miles of no road we bumped away till we reached the shed which serves at present for school and catechist's residence. The people had decorated it with cloths and flowers in our honour so that its poverty was not so ostentatious as it might be. At the same time here as in Murrungu the want of land is one great difficulty to overcome. We hope it will soon be removed and then we shall be able to give our catechist a house to live in and to give people a church to worship in and to our children a school to learn in.

We had a very interesting meeting here. The people read us an address of welcome. Misses Levers and Clausz had come from Mannar for the first time to visit these people. They were pleased with what they saw, that Mannar intends to send a deputation or party once a month to visit and encourage their brethren in Puthukamm. At the close of the meeting a messenger came to inform that an infant was admitted by baptism into the force of Christ's little ones.

After the meeting three miles back by bullock cart we got to the main road. Then we drove on to Murrungu. The next day forenoon was spent there and at midday we gathered the scattered followers of our

rich Lord and commemorated His death and Passion. Much might be written of the trials and difficulties of our people and their patience. The Romanists oppose them with bitter hostility. They have formed a "boycott" against them and the ordinary civilities of life are turned into threats and injuries. From these our people suffer. They deserve our sympathy and certainly claim a constant place in our prayers. They have remained steadfast and their spiritual experience has been helped rather than hindered by what they have endured.

Our great needs are land and buildings. The former we hope soon to see. For the latter funds are needed. Two village Churches, two village schools, a house for a catechist and one for the minister in charge of the work are minimum requirements. If any readers of the "Star" would like to help on this work, a subscription on account of the building fund would be a very practical way of showing sympathy.

G. J. T.

THE CEYLON STEAMSHIP COMPANY LTD.

The Steamers Lady Havelock and Lady Gordon are appointed to leave Kankesanturai for Colombo on the undermentioned dates—

| | |
|--------------------------|--------------------|
| Lady Havelock | Via Paumotu |
| | 11th October. |
| Lady Gordon | Via Pt. Pedro. |
| | 3rd, 14th October. |
| W. MATHER & SON, AGENTS. | |

Photographic Enlargements

prepared in permanent style from any Photograph, even if faded.

Single Heads

extracted from groups and enlarged. All plates taken by us are carefully preserved for enlarging.

Frames

of different styles supplied for photographs. S. K. LAWTON & Co.

CALICUT TILES

of every description, direct from the Basel Mission Tile Works, are supplied by us at Jaffna, Pt. Pedro, Trincomalee and Batticaloa. They are the

strongest and most lasting.

The excellent qualities of our tiles cannot be adequately described here and we ask you to come and look around before you go elsewhere. When comparing prices don't forget quality, our tiles are superior in color and make, lighter in weight and larger in size.

We supply all Government Departments

including Railways, Public works, Naval & in the Northern and Eastern Provinces. W. MATHER & SONS.

TILES! TILES! TILES!!!

Genuine Mangalore roofing tiles of all descriptions. Flat tiles, ridge tiles, flooring tiles, halves, ventilators, ornamental ridges, skylights of various patterns, terminal ridges, etc. etc. etc.

Select quality only.

From European manufacture of the mark of J. H. Morgan and Son. Of the best texture and finish and of larger dimensions than the ordinary Calicut tiles. These tiles are the strongest and the best ever manufactured and unequalled by any quality in the market and

Save 10 per cent in the number

Come and see! Or apply to Messrs. JOSEPH & Co. Main Street Petal, Jaffna.

Katiraveil Pillai's

Tamil Dictionary.

New and comprehensive edited on latest lines. Among the noticeable features of the work are the derivations of words and citations from standard authors to illustrate the meanings and uses of words. Words relating to Hindu Philosophy and metaphysics (including Vedanta and Sivasatnam) Botany, Medicine, Logic, Rhetoric, Astrology, Astronomy, Chemistry and Mathematics have been fully defined and explained.

Vol. I now ready

Price Rs. 5.

For copies apply to S. R. GUNATH & CO., OPPOSITE THE JAFFNA LIBRARY, MAIN ST.

BRODIE AND COMPANY'S Red Star Brand Portland Cement

can always be had at Alexander Brothers & Co. Sole Agents, Jaffna.

If you want real, silver laced, stylish, PITH TURBANS go to Ward and Davy who always keep a stock up to date, made of fast color cotton and silk.

| | |
|----------------------|-------------|
| Office Brand from | Rs. 7 to 15 |
| Mudalliar Brand " | " 10 to 13 |
| Wedding Brand " | " 15 to 25 |
| WARD & DAVY, Jaffna. | |

The Morning Star.

Subscription Rates.

| | |
|--|-------|
| 1 copy in Jaffna, delivered free | 1.50 |
| 25 copies | 25.00 |
| 1 copy in Ceylon and in India (inc. postage) | 16.00 |
| 5 copies | 65.00 |
| 1 copy to Straits or any other country | 2.00 |

Advertising Rates.

| | |
|--|------|
| First column per line | 3.00 |
| One half column | 2.00 |
| One column | 3.00 |
| Domestic occurrences not exceeding 5 lines | 2.00 |
| Subsequent insertions half above rates | |
| Address—Communications, notices, or advertisements | |
| To The Editors, Telloipallai | |
| —On business to J. P. Cooke, Vaddukkondai. | |

Christian versus State Education.

A situation of great interest has been created in Travancore by the progressive attitude of the new Dewan, Mr. V. P. Madhava Rau, in determining to extend educational facilities to all classes of the people and bring the whole system under complete State control. The first circular to managers of Grant-in-aid schools was issued in June of this year and runs as follows:

"Government do not think it desirable that any portion of the ordinary school hours should be devoted to religious instruction, and rule therefore that in all aided schools all the prescribed five hours should be devoted to secular instruction only, and that in no case was to impart religious instruction to the pupils of their faith, it should be done either before or after the school hours, viz. before 8 A.M. or after 4 P.M."

Naturally enough managers of Christian schools were disturbed by this circular, for it was certain that with a five hour session before them, pupils could not be induced to lengthen the period either by coming earlier or, on empty stomachs, to stay after the regular session for an hour or three quarters of an hour to listen to instruction in an alien faith unless compelled to do so. Clearly, such a rule rigidly enforced, could have no other effect than to make it impossible to give any religious instruction under conditions that would be at all favorable, but there was nevertheless just one chance left: managers could compel children to come before or remain after the prescribed five hours.

On Aug. 27th, the Government issued the following circular which removed even that one chance: "the circular reads as follows:

"Doubts having arisen regarding the interpretation and practical application of the Proceedings of Government prohibiting religious instruction in aided schools, the following explanatory ruling has been passed by Government, and it is enjoined for the information and guidance of those concerned:

"Grant is sanctioned to school on the understanding that it is a general institution open to all classes and creeds. If the manager of such a school lays down rules which will have the effect of excluding pupils belonging to a particular creed, he is acting against the understanding on which grant was sanctioned. The grant to the school is, under the circumstances, liable to be withdrawn."

The construction of that compulsory religious instruction outside the prescribed school hours does not contravene the provisions of the Government Proceedings on the subject is unwarranted. The proceedings do not in any particular case prohibit religious instruction for five hours to secular instruction, but also prohibits managers from compelling pupils of alien faiths to attend religious instruction."

The last clause contains the kernel of the circular and is certainly blunt and concise enough to make it perfectly plain that hereafter the Travancore Government will not permit religious instruction to be given in any school to which it gives grants-in-aid. Whatever may be the outcome of this decision we are of the deliberate opinion that the Travancore Govt. is well within its rights in the ruling which it has made, and furthermore that the Dewan is, in principle, proceeding along the line which will most surely and efficiently extend education to all classes. The mere fact that the money given as grants-in-aid to Christian schools is contributed almost entirely by a people whose religious faith is not in accord with Christianity, should be quite sufficient to settle the justice of the Government's ruling.

But there is another side to the whole question. We believe that the efficiency of primary education, nominally under Christian auspices, viewed from the religious standpoint, has been greatly overestimated. Any direct connection between State and Church cannot but result disastrously to the spiritual interests of the Church. Whatever may be gained by the privilege of giving Christian instruction in State aided schools is much more than lost by the conditions which it entails. Here in Ceylon the teachers know that their salaries are in larger part derived from Govt. than from the Mission bodies, by whom they are employed; they know that every hour devoted to religious instruction is so much time lost to Govt. subjects from which they earn grant, and consequently they give only so much time to religious instruction as the varying strictness of their managers compels them to give. Further, the great thing is by all ways and means to secure the favor of the Inspectors and this inevitably leads them to practices which are, for the most part, incompatible with a Christian character and which kill their influence for good with their pupils. Pastors and Catechists are drawn into the maelstrom because, in part, their salaries are derived from the contributions of the teachers to the church, and partly because they fear the trouble in the church which would follow a straightforward exposure of the underhanded tactics of their teachers. We believe that the low spiritual state of our churches is to be charged in no small degree to the unholy influences which grow out of our State aided schools.

If on the other hand instead of the unwieldy large number of grant-in-aid schools, there were, in important centers half the number of schools financed and controlled absolutely by the Missions, much if not all of the evil influences arising out of State aid would be avoided.

Hard as the blow at the existing regime may seem in Travancore, and hard as a similar attitude on the part of the Government here in Ceylon would be, we believe that the Kingdom of God in both places would receive untold benefit from the total loss of all State aid. Such a system of Mission schools would not draw children in large numbers because parents prefer the annual examinations and the standing which Government inspection gives, but the real results from the Christian stand point, as well as the educational, would be immeasurably superior to our present system. Unfortunately there are obstacles innumerable to any such change, chief among which is the conservatism of Government and its hesitancy to add to its expenditure the large sum such a change would involve, and then too, the church and school managers, who are now in a position to become so much involved in the one or the other, that any change like that proposed would amount to a complete revolution in our methods of work.

Our system of education completely in the hands of the State, supplemented in numerous centers by Christian schools designed primarily for the children of Christians would mean increased efficiency both in secular and in religious instruction. It also, it is believed, would be a step towards the preaching of the Gospel, which has now, because of the mass of detail and machinery, chiefly educational, in which he is involved become almost a lost art again.

Our present methods of work here in Ceylon are not accomplishing what ought legitimately to be expected from the expenditure of so much time and money; should we not, therefore, fearlessly endeavour to ascertain the underlying reasons?

The Prize Bible Essay.

Miss Helen Miller Gould, an American milloness, offered last year three prizes of \$5,000, 1,500, and 750 respectively, for the three best essays on the following two-fold topic:

- (1) The origin and history of the version of the Bible approved by the Roman Catholic Church;
- (2) The origin and history of the American Revised Version of the English Bible.

The second promise to be most interesting. There are nearly 250 persons representing every quarter of the world who have notified their intention of competing, of whom we are glad to know that Mr. Advocate Isaac B. B. is one. The time for mailing the essay, originally June 30th, has now been extended to the 15th October, and the number of words allowable is increased to 15,000.

It is interesting to note the circumstances that led to this offer. Miss Gould used in one of her charity schools in the northern part of New York city the usual version of the Bible in use in her own Church. Father Eberly, a Catholic priest attached to the school, took it upon himself to protest against this and the result was that Miss Gould after considerable correspondence with him offered the three prizes above mentioned. One of Father Eberly's deliverances was as follows:

"I take this opportunity of correcting an erroneous assertion contained in one of your notes, and which so many non-Catholics, knowing no other, do not hesitate in falsely repeating and spreading, viz.: 'The Church you represent discourages the reading of the Scriptures by the people.' The Catholic Church has never prohibited any of her members from reading the Holy Bible. In every family whose means will permit the buying of a copy, there you will find the authentic version of God's words as authorized by the Holy Spirit, and which has down to us unchanged from the time of Christ Himself."

The Catholic church is always cute enough to put forward the negative fact that she does not forbid or "prohibit" her members from possessing and reading an authorized copy of the Bible but such statements, like all negative evidence, are of very small value unless they are accompanied by positive statements. Here she does promote the circulation and reading of her own version. Now it may be that, for instance, in Jaffna there is some depot or store publicly located, like the Bible Society's Depot on Main St. where Catholic versions of the Bible in Tamil and English can be obtained—there may be such a place, only we do not happen to know where it is. It may be that the Catholic Mission employs colporteurs or other agents to go about and peddle the Bibles to their own members, and it may be that statistics are published showing how many Bibles are sold each year, and it may be, further, that the Bible is advertised for instance in the papers, and the prices at which copies can be obtained stated, but if so we do not happen to know about it. It is quite as easy to prevent people from getting what they want to read there and by keeping them ignorant about it as by actively forbidding them to have it—in fact it is a good deal easier.

The Treaty with Thibet.

On the 4th of this month there was concluded in Lhasa, the capital of Thibet, what is in many ways the crowning event of one of the most remarkable campaigns of modern times. Conducted as it has been in an absolutely unknown country at an altitude from 12 to 16,000 feet above sea level and with a long and difficult line of communications to defend it forms a triumph of which Britons may well be proud. The special correspondent of the Times of India gives the following graphic description of the final event in the Potala or palace:

The road leading up to the Potala was lined with troops. On a narrow path leading to the Potala like so many places in Lhasa, proved dingy and out of repair. We ascended a long flight of stone stairs which were much worn, entered a dark gateway, and then passed through a narrow and dark passage in a large hall lighted from above. The hall at one time doubtless was a blaze of gorgeous decorations, for symbolic pictures are painted on the walls, and the supports of the roof are painted and carved. Over the entrance is a canopy of silk with dragons worked there, and the hangings are faded and parts discoloured. A real note of colour was struck by the gorgeous robes of

the Thibetan Councillors, the Bhutanes and Nepales. Before the formal proceedings opened the Thibetans handed round refreshments—tea and drink—and he understood Colonel Younghusband then said to the Councillors and the Thibetans were willing to sign the Treaty, and the Councillors made no dissent. The Treaty was then read by the interpreter, after which seals were affixed to the Treaty. The Councillors, and Colonel the three monasteries, and the signatories of the Treaty itself is Younghusband then signed. The treaty is written in English, Thibetan and Chinese, and is one enormous sheet of paper. The Thibetans objected, for superstitious reasons, to signing any documents consisting of more than one sheet.

It had been arranged during the process of signing a flashlight photograph should be taken of the scene, but the flash caused some consternation amongst the monks. They were reassured however by amongst the monks, they were reassured however by the laughter of the Nepales, who are quite civilized. The Thibetans were extremely particular about the seals being properly fixed and in the right place. As there were several copies of the Treaty to be signed the sealing process took a long time. The monks who apparently first took part in the sealing were the monks who first had sat or stood silently in deepest abstraction. They now wandered about the hall, smiling, laughing in the most hearty and scathless officers, eating nuts and drinking tea and smoking shalls from the floor. After the Treaty had been signed and the sealing was completed, the assembly took their seats again.

Continuing, the account gives the following report of the speech which Colonel Younghusband then made to the assembly:

The Convention has been signed, and we are now at peace and domestic tranquility in the past are over. A basis has been laid for mutual good relations in the future. In the Convention the British Government has been careful to avoid interfering in the least degree with your religious institutions, and no part of your territory has been made an attempt to interfere with your internal affairs; and have fully recognized the continued suzerainty of the Chinese Government. They have merely sought to ensure that you should have relations between India and Tibet, which are no less advantageous to you than to us, should be established as they have been with every other part of the Chinese Empire—and every other country in the world is to be treated with respect in future; and that you should not depart from your traditional policy in regard to political relations with other countries.

The Treaty which I have signed and I promise you on behalf of the British Government that we will rigidly observe. But I also warn you we will rigidly enforce it. Any infringement of it will be severely punished in the most effective manner. You and your subjects will be treated with respect in future; and that you should not depart from your traditional policy in regard to political relations with other countries. The Treaty which I have signed and I promise you on behalf of the British Government that we will rigidly observe. But I also warn you we will rigidly enforce it. Any infringement of it will be severely punished in the most effective manner. You and your subjects will be treated with respect in future; and that you should not depart from your traditional policy in regard to political relations with other countries.

The speech was translated sentence by sentence, the Councillors nodding assent. In conclusion, Colonel Younghusband thanked the Amban for his assistance.

Canonization Up To Date.

Queer things are done and believed in India, of which the following taken from the Social Reformer is in point:

A friend of ours writes from Gudibanda, that where he would have been a miracle, it has taken place at Gudibanda on the morning of the 16th inst. when the saint of the Jains, who predicted his passing away from all mundane concerns, was trying to lift up his hand to bless the people, his body departing was circulated around about, and a public gathering around the place, and in the presence of curious admirers, the saint began to manifest his death struggle, which commenced at 8 A.M. and lasted for full 3 hours. A few of his devotees surrounded him, lest he should fall. The struggle of the *Anan* or soul was great and the saint appeared evidently agonized, and all discerning eyes noticed the hard breathing which was heard. The saint lost his consciousness; and when the struggle was over, he was believed he would pass away at the prophesied hour, but the spirit struggled hard and became uncontrollable. The last pulse began to beat after an hour and the cold limbs which had long since regained their vigour, the saint got back his consciousness and gave out that the struggle could not be over. There was calm for half an hour, but a sort of tremour was visible in the limbs, and the nerve centers became again alive to life and vigour. The saint remarked that he had passed over a crisis, and his death was reserved to better times after two years. The Jain had many other miracles, and on such occasions all funeral arrangements were arranged and the pyre erected of sandal-wood was ready to consume the remains of the great saint. But to the great joy of the Jains, the saint was once more himself. We hope he will live long enough to benefit his devotees by his long experience of austerities.

Progress of the War.

- Sept. 15th. Russian gunboat strikes mine outside Pt. Arthur, and sinks.
- Sept. 20th. Two more forts at Pt. Arthur captured by Japanese.
- Sept. 21st. A great battle expected near Mukden. Russia purchases four warships from Argentine Republic.
- Sept. 22nd. British steamer "Rusden" carrying coal to Vladivostok captured by Japanese. Japanese advance on Mukden from which they are 12 miles distant.
- Sept. 24th. Japanese troops suffering from cold. Cholera appears at Pt. Arthur.
- Sept. 25th. Japanese capture six more forts at Pt. Arthur. Russia very anxious for safety of Pt. Arthur.