

# The Hindu Organ

(THE CHEAPEST WEEKLY IN CEYLON)

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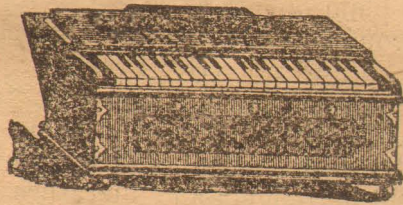
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The Executors of the Will of the late Advocate Nagalingam will offer for sale by Public Auction at the premises of Alexander Brothers in the Main Street Jaffna on the 2nd day of March 1900 commencing at 3 P. M. the following property belonging to the estate of Mr. Nagalingam

(1) All that House and premises situated at Kankesanturai including the compound in extent 11 Lms. and 3 Kulies Vc bounded on the East by the property of Rev. Samuel Howland, on the North by sea Beach, on the West by the property of Ponnutturai and Sellappapillai and on the South by road.

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**IN THE DISTRICT COURT OF JAFFNA  
ORDER NISI**

Testamentary. }  
Jurisdiction. } No 1040.  
Class. II }

In the Matter of the Estate of the late  
Ohinshippillai wife of Arumugam Coomarasamy  
of Valvedditurrai

Arumugam Coomarasamy of Valvedditurrai Deceased.  
Petitioner.

Vs

1. Arumugam Valuppillai and wife
2. Sithamparam of Valvedditurrai

Respondents

This matter of the Petition of Arumugam Coomarasamy of Valvedditurrai praying for Letters of Administration to the estate of the abovenamed deceased Chinnachippillai wife of Arumugam Coomarasamy coming on for disposal before C. Eardley Wilmot Esquire, District Judge, on the 30th day of January 1900 in the presence of Messrs. Casippillai and Cathiravelu Proctors on the part of the Petitioner and affidavit of the Petitioner dated the 29th day of January 1900 having been read, it is declared that the Petitioner is the lawful husband of the said intestate and is entitled to have Letters of Administration to the estate of the said Intestate issued to him, unless the Respondents or any other person shall on or, before the 14th day of March 1900 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 30th day of January 1900  
Sigd/ C. Eardley Wilmot.  
District Judge.



**THE HINDU ORGAN.**

JAFFNA, WEDNESDAY FEBRUARY 14, 1900

**"Evidences of Christianity."\***

The Rev. T. P. Hunt, Native Pastor, American Mission, has come out with a book on what he calls "the evidences of Christianity", a copy of which has been put into our hands by a friend. The book is not altogether a treatise on Christianity as its title implies. It compares Christianity with the travesty of Hinduism which passes for genuine Hinduism in Missionary circles and shows the former to the greater advantage. Mr. Hunt is welcome to write any number of books on the "Evidences of Christianity", and we have not the slightest concern with it. But when he proceeds to institute a comparison between Christianity and Hinduism, and resorts to exploded arguments to prove the alleged falsity of the latter, it becomes our duty to expose his errors and fallacies. The book is written in Tamil, but its professed object

is to reach the English-educated Hindus of India and Ceylon. Though the title is pretentious enough, the book contains not a single argument which has not yet been advanced, not a single reason which has not yet been put forward to prove the truth of Christianity by Western writers. During the last two decades or so, Hinduism has come to be better understood and better appreciated by many intelligent Christians both in the East and West, and books relating to the alleged superstitions and errors of that religion have become rare. As Dr Cobb admits in the October number of the *Nineteenth Century*, the study of Hinduism by Christians has benefited Christianity too. He says that "the solvent power of an increased knowledge of other religions than our own, and in particular of the East" has brought about an anti-dogmatic spirit in Christendom. In this state of things, one would expect Mr Hunt to adduce "new evidence" to establish the truth of Christianity. So far from doing this, Mr. Hunt quotes only the stale arguments and exploded theories of the writers of the early part of this century who wrote in ignorance of the Eastern religions. Our friend who has favoured us with a copy of Mr. Hunt's publication, thinks that in point of one-sidedness and fallacious reasoning, Mr. Hunt's book is of a piece with the generality of books which foreign writers on Hinduism used to publish years ago—at a time when Hinduism was regarded only as a tissue of superstitions—when missionaries of the mental calibre and critical mind of the Rev. Dr. Miller and others have not risen. Says Dr. Miller:—"Hinduism is not the idolatry and unrooted polytheism of savages. The idolatry which has spread over it till it seems to the superficial observer to be itself, is merely a corruption and excrescence. Within, there are aspirations as lofty and philosophies as subtle as formed the environment of the early Church at Ephesus and Alexandria." Professor Max Muller speaks of Vedantism as that "most satisfying religion and most sublime philosophy". Hundreds of other writers eminent in the field of religion and literature have testified to the nobility of the Hindu religion and the noble truths it inculcates. The superstitious practices of ignorant Hindus cannot afford true tests of Hinduism any more than the superstitious practices of ignorant Christians afford true tests of Christianity.

We shall not tire our readers by further comments on the action of Mr Hunt, but address ourselves at once to the examination of his book. Mr. Hunt rests his arguments on foundations which are most unsubstantial. In fact, it is a wonder to us how Mr. Hunt who is reputed to be a minister of ability and learning, came to give expression to views some of which are most unwarranted and unsustainable. Speaking of Catholicism, he says that the Roman Catholics regard the Pope as a being superior even to God. Has anything more violent been ever said by a Christian writer? True the *ex cathedra* utterances of the Pope are invested with infallible authority. But no human being in the world, whether Catholic or Non-Catholic, thinks that the Catholics regard the Pope as superior to God. Did Mr. Hunt write for the sake of effect or did he actually believe that our Catholic friends regard the Pope as superior even to God? His views on the doctrines of Hinduism are more violent than even on those of Roman Catholicism. It is not possible to refute the errors with which his book bristles in a single article. We shall only deal with a story which he quotes with much glee from *Pramotara kandam* (பிரமோதரகாண்டம்).

A Brahman, without following the rules, rites, and observances prescribed for his

caste, was addicted to the eating of fish and flesh, murder, theft, gaming, adultery and other vices. In the course of his wicked career, he had commerce with the wife of a Pariah. Being caught in the act, he was cut by the Pariah by means of a sword and instantly killed. The murderer threw the corpse on the Pariah burial ground, and a dog which was prowling about the burial place was eating the body. The dog had some ashes stuck to its feet, which came in contact with the Brahman's dead body. In consequence of the ashes which remained settled in the dog's feet having come in contact with the corpse, the Brahman attained Moksha (in Christian parlance, went to heaven). Having related the story, Mr Hunt naively questions as follows:—What do you think of the story? Is it true or false? Could a man who did not seek God when he was in this world go to heaven after his death simply because his decaying body came in contact with some ashes? Mr Hunt's mind did not soar high enough. He has failed to ask what became of the Brahman's soul between the time of his death and the getting up of the historic dog over his body. Did he think it was hovering between heaven and earth suspended like Muhammad's coffin?

Now, nobody who has a correct and adequate knowledge of Hinduism both in its popular and philosophical forms, can misconstrue or misunderstand the object and meaning of the story. The highest born is said to have had intercourse with the lowest born, and that too illicit intercourse. The highest born is moreover said to have committed all the lowest and basest acts possible by man to commit. Such as he was—worse than even a Pariah—his soul attained Moksha, because his decomposing body which was being eaten by an unclean brute came in contact with some ashes. It requires no effort of mind on the part of an unprejudiced critic of Hinduism to understand that the story was intended to teach the virtue and efficacy of the sacred ashes. Extremes are postulated to impress on the minds of the people the immeasurable merit of wearing ashes. Ashes again, as all unbiased students of Hinduism know, are not to be worn mechanically, though many Hindus who do not understand the tenets of their religion do so. God burns the sin or *mala* of the soul, and ashes are emblematical of the process. We do not at all think that the intelligent section of the Native Christian community will agree with Mr Hunt in the opinion that their and our ancestors—the deepest thinkers of ancient times—thought that if ashes were rubbed against a man's body even after his death he would go to heaven. If they thought so, why do the Hindu Shastras prescribe so many rules, rites, and ceremonies, to be observed by the people? *Gnanis*, householders, and others are enjoined to follow the rules and practices suited to their respective stages.

(To be continued)

**LOCAL & GENERAL.**

**Steamer Movements**—We understand that *Jady Havelock* starting on her North-about voyage will reach Jaffna to-day and *Vita* sailing South about will reach Jaffna on the 20th Instant and 6th March.

**Delft Ponies**—We hear that Mr. Ievers has issued orders for the capturing and selling of six Delft ponies. They have been brought to Jaffna and are very fine-looking. The Government and the public must be thankful to the energetic Government Agent of the Northern Province for the efforts made by him to improve the breed of horses in Delft.

**A Telegraph Line to Mullaitivu**—We understand that the long-felt want of a telegraph line to Mullaitivu is to be supplied. The Government have decided to open a branch



line to Mullaitivu at once. The preliminary operations have been already taken in hand.

The Ceylon Contingent—This Contingent called "Rutherford's Raiders" is now on their way to South Africa.

The Low-Country Singhalese Seat—We are glad to announce that Mr. S. C. Obeyesekere has been appointed Representative of the Low Country Singhalese in the Legislative Council. Mr. Obeyesekere is a Proctor possessed of large independent means. He is of high social standing. Two of his close relations were Members of the Council in the past.

The Customs Department—We are glad to find that the following Tamil gentlemen serving in the Customs Department have received promotions:—Mr. T. P. Ollegasagempillai from Rs 1432 to Rs 1534, Mr. C. Sautheram from Rs 1320 to Rs 1430, and Mr. J. Seevaratnam from Rs 1100 to Rs 1138.

A Village Presidentship in Batticaloa—We congratulate Mr. Albert Kauagasabai of Batticaloa on his appointment as one of the Village Presidents of the Eastern Province.

The Pearl Banks—It is stated that Captain Donnan will inspect the pearl banks at Silavaturai in the course of the current month.

An Assistant to the Post-Master-General—Mr. A. R. Slater of the C. C. S., has been appointed an Assistant to the Post-Master-General. This is the first instance of a civilian being appointed as such Assistant.

Mr. Andrews—This gentleman who is the father-in-law of Mr. C. Eardley-Wilmot, is staying in the Fort and is visiting the places of importance and interest in the Peninsula.

A marriage in High Life—The marriage of Mr. S. Bastiampillai Mudaliyar, Chief Mudaliyar of the Jaffna Kachcherri with Miss Mary Anne Nallamma Swaminathan, a grand-daughter of the late Mr. Simon Casie Chetty, District Judge of Chilaw, took place on the 9th instant. The elite of the Jaffna society including the Government Agent and Mrs. Ievers, the Office Assistant and Mrs. Lak, graced the occasion with their presence and testified to the very high esteem in which the Mudaliyar is held by all classes of the public. We congratulate Mr. and Mrs. Bastiampillai on the happy event and wish them long life, health, wealth and prosperity. The Mudaliyar was presented with a purse of about Rs 1200 by his numerous friends, well-wishes, and admirers.

Two other Marriages in High Life—The marriage of Mr. J. Cherubim, the popular Agent of the B. I. S. N. Co., Limited, with Miss Anne Magdalene Sandrasegara, and of Mr. Joseph N. Sandrasegara, the well-known Licensed Surveyor, with Miss Mary Constance Cherubim, took place on the morning of the 12th instant. The large attendance at the marriages testified to the popularity of the parties. We wish them a long and prosperous career.

High Officials going on leave—Sir E. Noel Walker is to go on leave shortly, Mr. Taylor, the Auditor-General acting for him. Mr. Taylor's place will most probably be filled up by Mr. Pennycuik, the Treasurer. Mr. C. P. Layard, Attorney General, will go on six months' leave in April next. Mr. E. W. Ievers, the Government Agent of the Northern Province will proceed home on three months' leave also in April. Major Knollys, the Inspector-General of Police also has applied for leave.

A New Justice of the Peace—Mr. John Kadiratamby, Crown Proctor, Batticaloa, has been appointed a Justice of the Peace for the Batticaloa District.

The Director of Public Instruction—Mr. S. M. Barrows, the Director of Public Instruction is to pay his first official visit to Jaffna about the 15th instant.

Mr. S. S. Mathiaparanam—We are glad that this gentleman who was employed as chief clerk at the Municipality of Perak and who came here on sick leave has been granted an extension of leave for four months. He is now at Keerimalai, the Sanitarium of Jaffna, and we hope he would soon recoup his health and go back to Perak to assume his duties.

Mr. Sithamparanatha Mudaliyar—We extend a hearty welcome to this gentleman who has returned to Jaffna by the last trip of the "Lady Havelock" from Batticaloa, having retired from the Presidentship of Village Tribunals, Batticaloa South, which he held for about twenty years with very great acceptance to the Government and the public.

The Nayanmarkaddu Hospital—Mr. V. Mailvaganam, the well-known Doctor of Nayanmarkaddu who went to India recently, has returned and taken charge of his Hospital duties. During his absence, his brother Mr.

Sivasubramaniam looked after the affairs of the hospital and was very popular with the patients. Both Mr. Mailvaganam and his brother are efficient Surgeons.

Mr. S. Philips—We understand that Mr. S. Philips of the Trincomalie Kachcherri is on a visit to Jaffna.

THE NORTHERN CIRCUIT.

The first Criminal Sessions of the Supreme Court for the Northern Circuit for this year will be opened on Friday, the 23rd instant, at Jaffna. Mr. Justice Lawrie, who has not taken the Northern Circuit for some time, will be the presiding Judge. His Lordship and staff will leave Colombo on Wednesday, the 21st instant, by the Steamer going North-about that day.

There are six cases on the Jaffna Calendar two being cases of murder. There are no cases at Trincomalee but there are three cases at Batticaloa, and the Court will probably sit there early in March. Of the three cases one is the big case in which Mr. Vanderstraeten, the District Engineer, is charged with causing death by a rash and negligent act, particulars of which have appeared in these columns.

NEWS OF SWAMI VIVEKANANDA.

The Swami Vivekananda is now in New York City, greatly improved in health and strength. A reception was tendered the Swami in the library of the Vedanta Society, Friday evening November 11th, where many of his American friends met him for the first time since his return to this country (America) late in August. The Swami Turiyananda is lovingly homed in the family of the friends of Swami Saradananda, in Montclair, New Jersey, 20 miles from New York, and has begun to teach a class in Montclair and a children's class in New York. Many friends are already won to Swami Turiyananda and are gratified for his presence.

Bravadin.

CORRESPONDENCE.

Vavuniya  
28th January 1900

To  
The Editor "Hindu Organ"

The Assistant Government Agent who went to Colombo for the examination has returned, and after staying here for a few days to transact business proceeded to Mullaitivu. On his way he heard some irrigation cases from Melpattu South at Paranthan.

Lord Graham who is expected here next week will spend a week on a shooting expedition. Mr. Macdonnell, the Inspector of Village Tanks, and the other officers are preparing to meet him. A general meeting was held yesterday for the purpose of forming a foot-ball club, and the chairman Mr. R. Kanthapa spoke at length on the importance of physical exercise and introduced the subject to the audience in an eloquent speech. Remarks were made by Messrs. A. Rajakariar, Ellankainasan, and E. Emerson and in spite of the opposition made by the latter, it was decided by a majority that that club should be formed. The following were chosen as committee members, Messrs R. Kanthapa (President), A. Rajakariar (Secretary), Geo. Dutton (Treasurer), Sam. Lovel (Captain), A. Ponnswamy, and E. Emerson. Besides the above named there were present Messrs A. Sinnadurai, V. Muttarajah, Sam. Lovel, V. Sinnattamby, J. P. Tampoo, V. Anderson, Navasivavam, Silvester, and others.

The annual meeting of the Vavuniya Library came off on the 25th instant and besides the President, Mr. C. S. Vaughan, there were present Messrs H. P. C. Armitage, Maddock, R. Kanthappah, C. Chelliah, A. Rajakariar, P. R. Mappanar, E. Emerson and others. It was decided that a sum of (Rs 40) rupees forty out of the Government grant should be spent in buying some standard Tamil books. It is very much gratifying to see that encouragement is given to Tamil literature and this is an example for others to follow.

A Jaffnese

TELEGRAPHIC SUMMARY.

THE WAR

London, January 31st.

A Press telegram describes the fight at Spionkop as of a bitter and bloody nature. The summit was exposed to a terrific cross-fire from artillery and musketry on the neighbouring heights, which the British endured the entire day with splendid heroism losing about 500 men, mostly from shell-fire. The smokeless powder

used by the enemy prevented our locating the enemy's guns; while the heights were inaccessible to artillery. The withdrawal of our force became necessary, and was effected in good order without molestation from the enemy.

The second edition of THE TIMES publishes a Despatch from Ladysmith, dated the 28th instant, saying that the garrison can hold on. The health of the garrison is improved.

General Buller telegraphs that no blame is attributable to Colonel Thorneycroft, who ordered the withdrawal from Spionkop. His conduct was admirable.

The Boers state that their losses at Spionkop were 53 killed and 120 wounded.

A Fourth Cavalry Brigade has been ordered to embark for the Cape immediately.

London, February 1st.

An additional list of casualties at Spionkop gives 138 men killed, 293 wounded and 60 missing.

In the last message read 392 wounded not 293. The total casualties since crossing the Tugela River are—301 killed, 1,584 wounded, and 130 missing.

It is reported that a British force with Artillery, has occupied, Prieska, to the westward of Kimberley.

THE TIMES telegram from Spearman's Camp says that artillery and Engineers were on their way to Spionkop when the abandonment of the position took place.

Colonel Baden-Powell reports from Mafeking that he has forced the enemy to move the positions of the big guns, and hopes shortly to shift two of their strong works with dynamite. The garrison, he says, are healthy and cheery.

The completion of the Spionkop casualties gives the number of 215 as missing.

Mr. Wyndham, Under Secretary for war, replying to the criticisms of Sir C. Dilke in the House of Commons, defended the conduct of the war, and said he was convinced that General Buller was able to show cause for his tactics, deciding on the 2nd November to relieve Ladysmith.

Mr. Wyndham said that within a fortnight we should have in South Africa 180,600 troops horse and foot, and 48 batteries and 110 guns in position, and he would ask the House for further War Vote, as also the means to re-organise our Military defence.

Mr. Balfour replying to a question, said it was not intended to employ Indian troops in South Africa.

London, February 2nd.

The Press regards Mr. Wyndham's defence as the most effective yet delivered, and praises his candid recognition of the mistakes made in the past and his determination to retrieve them.

Another additional list has been made to the wounded at Spionkop of 34, including Captain J. Armstrong, of the York and Lancasters.

Capt. Elmalie, of the Lancashire Fusiliers, who was wounded at Spionkop, is a prisoner.

Captain Congreve, Lieut. Roberts, Lieut. Reed, and Corporal Nurse have been gazetted for Victoria Crosses besides 19 Artillerymen for Distinguished Service Medals. There have been also numerous promotions to fill vacancies.

London, February 3rd.

During the Debate on the address in reply to the Royal Speech, Mr. Goschen said that the Admiralty was enabled to assist the Army without depleting the Navy. The drainage on the troops of the country, he added, required the Navy to watch with greater vigilance.

THE TIMES states that the Welby Commission is approaching the end of its enquiry. The report will not be unanimous. The minority will include Sir William Wedderburn, Mr. Dadabhai Naoroji and probably, Mr. Caine.

A fresh movement of General Buller is believed to be imminent, if not already begun.

All accounts say the spirit of the troops is splendid. General French has arrived at Cape Town, and is consulting with Lord Roberts.

Lord Methuen's command is being rapidly reinforced.

Well-accredited reports have reached Capetown that the Free States are becoming increasingly tired of the war, and that some of the influential leaders, including one of the principal commandants, have entered into negotiations with the British with the view of ascertaining what terms would be granted if they quit their allies.

London, February 4th.

The Boers from Vryheid have captured a British Magistrate at Uqutu (sic) in Zululand, besides white and 34 coloured police, with horses and ammunition.

Lord Roberts has arranged for the release of Commandant Pretorius whose leg has been amputated, saying that he has no desire to detain a brave man.

London, February 5th.

Unconfirmed reports are published in the papers that General Buller has recrossed the Tugela and is marching to the relief of Ladysmith.

The "Daily Telegraph's" despatch from Spearman's Camp, dated the 4th evening, states that our Infantry are lining the low ridges on the north bank at Potgieter's Drift. This checks the Boer snipers.

Messages are being freely interchanged between General Buller's and General White's Camps.

A large convoy of stores accompanies the Ladysmith relieving force.

A message from New York states that Mr. Alger, late Secretary of War, strenuously denounces the growing pro-Boer agitation in the United States. He says that America is oblivious of the measureless debt of gratitude for England's attitude during the Spanish War.

The debate on the Address was resumed in the House of Commons this evening. Sir W. Harcourt criticized the Transvaal policy of the Government. Referring to the Jameson Raid Committee, he denied hushing it up, and favoured the reopening of the inquiry to dispel the slanders that the Government had connived at the Raid.

He admitted that we must fight now to the bitter end.

Mr. Chamberlain said the House must look on the broad issues dating long anterior to 1831. The country's one desire was a speedy and satisfactory end of the war, and to this Government directed all its energies. He said that, even if the Ladysmith move had been a tactical mistake, Lord Roberts would soon have over the original number to execute the first plan of the campaign. It was premature to forecast a settlement, but



he would never consent to a second Majuba Hill, or the endangerment of British paramountcy.

Captain Sydney Mills, of the Rifle Brigade, has died at Ladysmith. General Woodgates condition is critical. London, February 6th.

A Boer despatch from Ladysmith states that a heavy cannonade began yesterday morning and still continues. No particulars, however, have been received.

Replying to a communication from Mr. Kruger that Mr. Steyn was complaining of the British destruction of farm-houses, Lord Roberts declares that the charges are not substantiated, and accuses the Boers of the barbarous practices of spoliation and expulsion of British subjects refusing to fight their own country.

The Times Paris correspondent, wiring in reference to Sir Edmund Monson's sudden departure from Paris, says that the step was taken owing to the painful impression caused at the British Court and on the British public by the decoration of M. Leandre, the caricaturist of the journal LE RISE in which Her Majesty was so grossly insulted. This, added to the attacks made on the British generally, and also the painful impressions he so often personally experienced, caused Sir Edmund to decide, of his own accord to go South beyond the French frontier, holding that his presence in Paris would rather embarrass than improve matters. Her Majesty's Government did nothing to dissuade him, but it is no question of recall.

LATER.

THE TIMES' Paris correspondent further says that the question of how the Prince of Wales will be received at the opening of the Exhibition also operated on Sir E. Monson's mind.

## SELECTIONS.

### TWO NOTABLE MEN OF THE DAY.

This is a season of reviews, retrospects and sober reflections—a season when workers in all fields are busy taking stock of the work that has been done, and thought of the work that yet remains to do, and remarrying their forces against the future. The Theosophists celebrated their Anniversary yesterday. The Congress people are holding their fifteenth session at Lucknow. And other labourers in the vineyard, if not so well-known and pretentious, at least equally necessary and earnest, are bracing and invigorating themselves for their future work in ways that seem best in their eyes. At a time like this, if, giving way to the prevalent retrospectiveness, we look back into the past for a while, it is only natural. Nor can we, as those interested not in one kind of work or two, but in all kinds of it which together aim at the harmonious progress of the Indian people, confine our retrospect to one or two years. In such short periods too little is done, however great the earnestness and energy devoted to the doing of it, to be appreciable to the public at large. So going back sufficiently far to bring into bold relief the beneficent work of the movements working in our behalf, and standing as it were at the threshold of the Twentieth Century, we feel we have to be thankful for much. And for much of this we are indebted to foreigners. In the days when India was not sufficiently united and thus sufficiently strong to protect itself, its material wealth excited the cupidity of other nations. And horde after horde of aliens, shrewd enough to know its weakness and strong enough to profit by its wealth, passed over it marring it mentally as well as materially, making peace and contentment impossible. But now British dominion has put all that out of the question. Still India has not lost its interest to others. It has still its invaders—though invaders of a less destructive and more charitable sort than those who despoiled it of its material riches in the past—men whose goal is the conquest of India's mind and heart, men who love India for its past and men who love India for its present—philanthropists, preachers and exploiters. Nor is it a matter for wonder that these should have all or mainly been western. In the west it is, more than anywhere else, that men are distinguished by indomitable energy and untiring perseverance, by eyes keen to see far into the future and by hearts nobly patient with their burdens in the present that unborn generations might be the better and happier for them, by stubborn will to do and dare and sacrifice themselves for an object or an idea. It is in the west, too, that hunger for something higher and more enduring than the successes of this world, for thoughts and views of life sublimer and more far-reaching than those which have satisfied it so long, is the strongest. Well, if these western adventurers—and we need hardly say that we use the word in no disagreeable sense—many have come and many have gone. But two or three stand out very prominently by reason of the mighty tasks they set themselves to, and the great successes they have achieved.

Earliest in the field, and the first to devote himself to India's spiritual salvation—to the revival and rejuvenation of the spirituality which was the distinguishing characteristic of the India of yore—was Colonel Olcott. He told us last night, at the Town Hall, how the Theosophical movement originated in a small room in New York. Twenty-four years have passed by since then. And within this time, and from this small seed, has grown the mighty tree with its branches overshadowing, as it were, the whole of the civilized world. There have been obstacles, oppositions and schisms in any number to face—troubles caused by those of whom the venerable President-Founder has worked and by those to whom he seemed to be in antagonism. But he has never wavered, never for one moment has he thought to withdraw from the grand work he put his hand to. And as a result his society has gone on working steadily and

vigorously—the more so for the impediments that again and again opposed themselves to it—making ancient Hindu thought and ideals known in the furthest corners of the earth, and paving the way for the universal recognition of the unity that underlies all religions. In India itself his hold upon the hearts and minds of the people has grown so appreciably and yet so surely, that to-day with so much of memorable arduous service to his credit, he is busy planning new schemes for the Hindu's spiritual advancement, doing all he could to support and strengthen the educational work started by his younger colleague Mrs. Besant in connection with the Central Hindu College, and inaugurating a movement of his own among the Panchamas.

Mr. A. O. Hume has done equally notable and enduring work in another sphere. It was perhaps appropriate that Mr. Hume, of all Europeans in this country, should undertake to do to the Indians politically that which Col. Olcott has sought to do to them spiritually. He too was a Theosophist, and it was as a Theosophist that he first learnt to respect and love the people of this land. But that in no way smoothed the path that he set himself to tread. His work had its own peculiar difficulties. While Col. Olcott laboured to get the Indians to go back to, and re-attain, the high state of spirituality from which in the course of long centuries they had fallen, Mr. Hume had to crystallize the blind struggling aspirations implanted in a few hearts by Western education into a definite shape so that it might be the nucleus of a movement for the political salvation of India. How far he has succeeded in this great endeavour of his, what persistence, unconquerable faith, unflinching earnestness of purpose, and self-sacrifice of his have gone to build up the Congress movement which has in the teeth of malignant misrepresentation, stubborn prejudice and interested opposition, fast grown to be a power for good—the vociferous cheers that will rend the Congress pandal at Lucknow to-day, when the vote of acknowledgment of Mr. Hume's services is proposed, will amply testify as they have testified in previous Sessions. To realize the greatness of the man and his work clearly, we have to remember not only that he is an Englishman with all the virtues of English character highly developed in him, but an Englishman whose success in his self-imposed task of infusing into us a national life has been the measure of his courage in working against his own interests and the prejudices of his class. He had himself been of the "Heaven-born" Service, and must have seen how the muteness of the millions safeguarded and consolidated the almost unlimited powers of that service. But in setting himself to teach the Indians to realize their position and claim their rights and privileges as citizens of the British Empire he simply, and of deliberate purpose, put them in the way of reducing the privileges of his class.

Such in brief hurried outline is the kind of work that has been accomplished in our behalf in two most important fields of Indian activity by an American and an Englishman.

### THEOSOPHY AND THEOSOPHISTS.

Last evening the Victoria Hall presented one of the most inspiring scenes Madras has had the good fortune of witnessing. Colonel Olcott, the grand old man, who has now become so familiar and popular a figure amidst us traced the growth of the Society from its origin in a private room in the city of New York to the end of the twenty-fourth year of its existence which synchronises with the 27th day of November 1899. A marvellous growth it is! A handful of American with a Russian lady for their guide and philosopher launched into existence a Society with the noblest ideal of forming a nucleus of brotherhood from men of all races and creeds with no dogma to preach, and no doctrine to enforce, but merely inculcating that there is no higher religion than truth. The only condition it enforces on its members is toleration of the beliefs of others. The study of the Eastern religions and literature being the second of its objects, the European and American members brought up under the influence of a religion which brooks no rival, have been weaned from their natural grooves of thought and prejudice and influenced to study Eastern religions with reverence and devotion. And quite a respectable literature has grown up; and we have the pleasant phenomenon of the Eastern philosophy and religion penetrating the Western mind and satisfying and solacing many a thirsting soul in the West. The Society has passed through many a stress and storm. We remember the time, when the cold shoulder was turned towards Colonel Olcott and his society by some of his own so-called followers. This had been so far sometime after the Columbian Episode. Madam Blavatsky lived through all these troubles and anxieties, and converted the world-famed colleague of that redoubtable free thinker and friend of our country, Mr. Charles Bradlaugh, with the result that the disciple with an unique insight and intuition so characteristic of her, thoroughly grasped the profound teachings of her teacher, and helped to uplift again the banner of the Theosophical Society. With her profound devotion and spirit of self-sacrifice, added to her eloquence and clearness of intellect, Mrs. Annie Besant has become the more prominent figure in the society and commands the reverence and esteem of all its members.

The Society has brought about a wholesome revolution in the thought of the world and secured respect

and veneration of the proud races of the West for this land of the Saints and Sages. While the Orientalists have no doubt had their share in creating an interest in our religion and our literature, it is Madame Blavatsky and her followers that first entered the field on our behalf and, in spite of us, have fought bravely and unflinchingly for a number of years. We see men and women hailing from Honolulu and New Zealand on one side and Switzerland and Holland on the other, testifying to the beneficent influences of Hindu thought and religion, and we have the strange spectacle of learned people born in foreign lands pledging themselves to labour for the moulding of character according to ancient Hindoo ideals, and the uplifting the outcasts and the down-trodden, at a sacrifice of what all ordinary men hold dear in this world. The ground has been cleared for the tolerance and reception of new ideas of religion and philosophy; and it is of great significance that Mr. Chatterji, a young Bengalee Brahmin, should now be able to attract learned Italian professors to his lectures on Vedantism; and this, as Mrs. Annie Besant eloquently pointed out last night, "is happening under the very shadow of the Vicar of Christ." The Gita is being translated for love; and is said to be a source of spiritual refreshment for thousands of educated foreigners. Much more can be said to entitle the Society to the respect and gratitude of the Hindu race.

The great effort of Mrs. Besant and her followers for the establishment of a central Hindu College as a tiny seed for the establishment of Colleges all over India for imparting a really sound education on national lines, have brought into prominence the object that their mission with the Hindus is to make them real Hindus and their religion a living force for their salvation, and thus fulfil the mission of India as the teacher of spirituality to the whole world.

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