

The Hindu Organ

(THE CHEAPEST WEEKLY IN CEYLON)
PUBLISHED EVERY WEDNESDAY.

VOL XI.

JAFFNA: WEDNESDAY 30TH MAY 1900.

NO. 45.

RATES OF SUBSCRIPTION TO THE HINDU ORGAN.

FOR SUBSCRIBERS.

	Tam: Ed.	Eng: Ed.	Both Ed:
	Rs. Cts.	Rs. Cts.	Rs. Cts.
Jaffna Town per annum	1-50	3-00	4-00
Outstations and India	2-00	4-00	5-50
Straits Settlements	2-25	4-50	6-25

FOR PATRONS

	Rs. Cts.	
Jaffna Town per annum	10-00	and upwards
Outstations and India	11-00	do
Straits Settlements	12-00	do
Fortnightly Tamil, and weekly English editions of the Hindu Organ will be sent free to patrons for one year.		

OFFERED CHEAP! OFFERED CHEAP!!
A FRESH CONSIGNMENT
Just Unpacked

THE
AMERICAN
BEE
TIME
PIECES.
Rs. 4.



NICKEL SILVER

THE
GERMAN
BEE
TIME
PIECES.
Rs. 3.

GUARANTEED AS CORRECT
TIME KEEPERS.

Each Time Piece covered by a fancy tin box

M. Nalliah & Sons,
STATIONERS & CO.
JAFFNA.

TRY BUT ONCE YOUR

LUCK.

Dear readers, do you believe in astrology? If so, do you want to know every detailed particulars of your past, present, and future lives? Do you want to know exactly when your fortune will embrace you? Do you want to know how long you will be happy in this world? If you want all these, then please send me your birth-time day, date, month and year, with a fee of Rs. 1-8 in advance or solved question will be sent per V. P. P. New Horoscopes are made at these rates. Events from birth to death in any language required. — Horoscopes with daily results, Rs. 28-15; weekly Rs. 23-15; fortnightly Rs. 15-15; monthly, Rs. 8-15; and yearly results, 4-15. Lost Horoscope Rs. 3-8 only. Rs. 1-8 must be sent in advance accompanied by orders. All Horoscopes are made Bingsotary or Parasary Methods. (V. P. charge extra 8 annas charged.)

Certificates and gold medals awarded by Maharaja Gobinda Lal Roy Bahadur of Rungpur, Maharajas Bahadur of Vizianagaram and Mysore. Mr. N. N. Ghosh Barrister at law, Baboo K. P. Mukergjee Chief Engineer. Mr. M. M. Ghosh, Barrister-at-law, Mr. B. S. Stanley

Bluest, Civil Judge C. P. Mr. R. S. Macdonald
Steward Civil Engineer & Co.

Soliciting the public patronage

JOTISHI

BEPIN BEHARI SARASWATI

(B. E. F. T. of Malabar)

The member of the Paris Astrological and Astronomical Society

Astrologer of Mobeskatha Rajbatty

ASTROLOGER PALMIST, AND

Horoscopists.

22/1 HARRISON ROAD

Harrison Road P.O.

CALCUTTA.

G. KUR & SONS.

HARMONIUM MANUFACTURERS.

AND

IMPORTERS OF MUSICAL INSTRUMENT.

52 Dhurumtollah Street, Calcutta.

THE BEST BOX HARMONIUM OF THE DAY.

THE

LILY-FLUTE

GUARANTEE FOR 2 YEARS.



The best Harmonium for playing Bengali and Hindustani airs.

It is of convenient dimensions and strong throughout while the exterior is so beautiful as to make it an ornament to any drawing-room.

Exquisite tone and touch, beautiful design, and sound workmanship characterize this High Class Harmonium.

Fitted with all the latest improved mechanisms.

Highly recommended by the Professors of Music and appreciated by the Music Trade all over India.

3 Octaves with 3 Stops (Including a Tremolo)
C to C. Rs. ... 35

Do. (best quality) do. „ ... 40

Folding Lily-Flute (Box and Table Harmonium Combined) of excellent English design, a beautiful thing, played by both hands (Two pedals) Rs. 75.

CASH WITH ORDERS.

Orders executed by V. P. P. when they are accompanied with quarter of the amount.

CATALOGUE FREE ON APPLICATION.

BRIGHTEST! CHEAPEST!! MOST INTERESTING!!!

PLEASE NOTE.

After many years' labour a Rare Invaluable Religious Book in English has just been published.

NO HINDU SHOULD BE WITHOUT IT.

“KRISHNA AND KRISHNAISM”

OR

THE LIFE CHARACTER, AND TEACHINGS OF
SREE KRISHNA.

By

BULLORAM MULLICK B. A.

(Author of many religious and other books).
NEVER BEFORE PUBLISHED IN THE ENGLISH LANGUAGE.
Highly spoken of by the leading Journals and Newspapers in India and Abroad.

Price Rs. 1-4; Postage As. 1-6; V. P. P. Rs. 1-8

Foreign countries:—Single Copy 2s. 6d

THE LAND-MARKS OF ETHICS.

ACCORDING TO THE GITA.

OR

Sree Krishna's Teachings to Arjuna.

by

THE SAME AUTHOR

This will amply repay perusal.

Price Four Annas only; V. P. P. Seven Annas.
Foreign Countries.

Single Copy 6d. 100 Copies £1.

Only a few copies are available.

Please apply sharp to the Publisher,
NOKUR CHUNDER DUTT.

6, Choro Bagan Lane,
CALCUTTA.

N. B.—Both, if taken together, will cost
postfree Rs. 1-8 V. P. P. Rs. 1-12

NOTICE.

ESTABLISHED 1900.

HEALTH REGAINED & STRENGTH
MAINTAINED.

Promptly, Effectually, Permanently &
Agreeably

BY WEARING

The Original, Genuine and
World-Famed

ELECTRO-RINGS AND LOCKETS, & CO.

THE BLOOD IS THE LIFE,
BUT ELECTRICITY IS THE LIFE OF THE BLOOD
WORLD-RENEWED.

E. RINGS & LOCKETS, & Co., Universally approved by the Leading Physicians as the Best, Safest and Most Effectual Remedy for:—Kidney, Indigestion, Debility, Nervousness, Catarrh, Gout, Sores, Toothache, Asthma, Colds, Pleurisy, Scrofula, Weakness, Liver, Headache, Heartburn, Pimples, Swollen joints, Sciatica, Aches, Dysmenorrhoea, Diarrhoea, Menorrhoea, Epilepsy, Hysteria, Fever, Lumbago, Spinal Paralysis, Rheumatism, Constipation, Quinsy, Skin disease Bronchitis, Neuralgia, Female Complaints, &c., &c.

Price Re. 1. each including packing.

They also act as safeguards against Cholera and Small-pox.

Present.—Whoever takes a Dozen of any one of these things, gets one of the extra Gratis. It serves both the purposes of Medicine and Ornament. As medicine it cures all diseases and prolongs life; as Ornament it enhances beauty and adds lustre to the frame. Considering the combined advantages, we wish no person should be without it. Orders executed per V. P. Post. Orders for Rings should accompany correct measurement of finger.

Agents wanted upcountry. Apply to—

GHOSH & BROTHER.

5 & 6 Cornwallis Street, Calcutta.

NOTICE.

We have the pleasure to bring to the Notice of the Subscribers to the Hindu Organ and the Public in general that Mr N Ponniah formerly a teacher in the Hindu College, Jaffna, has been appointed travelling Agent in Ceylon for the Hindu Organ. He is authorised to collect the subscriptions (arrear as well as current) due to the paper, to enlist new subscribers and to sign bills and receipts on behalf of the Manager, Hindu Organ. It is earnestly hoped that the public will cordially support the efforts of the Sabha to strengthen the position of the Hindu Organ as the only Hindu Newspaper in Ceylon.

A. KANAGASABAI
(Vice President S. P. S.)
V. CASIPPILLAI
(Secy. S. P. S.)

P. CARTHIGASAPILLAI
(Manager, Hindu Organ)
Jaffna, 14th March 1900.

NOTICE.

Mr. N. Ponniah, Travelling Agent of the Hindu Organ, has the authority of the Saiva Paripalana Sabai, Jaffna, to recover the arrear donations subscribed for the Hindu College in 1895, as well as to collect fresh Subscriptions on account of the institution. All amounts paid to him on account of the College will be acknowledged in the Hindu Organ, and receipts duly signed by the Treasurer of the S. P. Sabai will also be posted direct to the subscribers.

V. CASIPPILLAI
Secretary,
S. P. Sabai
JAFFNA

ACKNOWLEDGEMENT OF SUBSCRIPTIONS TO THE HINDU ORGAN.

Messrs		Rs. Cts.
T. Gengakularetnam	Colombo	9 50
N. Thiagaraja	Do	16 50
W. Changarappillai	Do	9 50
R. C. Maharaja	Do	15 00
M. Maanthappapillai	Do	7 50
P. Mortimer	Do	7 50



THE HINDU ORGAN.

JAFFNA, WEDNESDAY MAY 30, 1900

Mr. S. C. K. Rutnam's Book. MISSIONARIES VS. MR. RUTNAM.

In our issue of the 16th Instant, we made reference to that phase of missionary work, which could speak, in one breath, of even yesterday-converts to Christianity being pervaded by the true spirit of Christianity, and participating in the grace of God, and in another, of even the descendants of Tamil Christian pastors of thirty or forty years' standing being only a few removes from Hinduism, and unable to imbibe the true spirit of Christianity till after the elapse of several generations. In the former case, the

object of Christian workers is to give a coloured and exaggerated account of their labours, with the view of attracting Western money to Foreign Missions, in other words, to induce the Western people to encourage the trade of Christian workers, from which, we are sorry to say, the spirit of Christ's teachings has been more or less eliminated. In the latter case, the object of the so-called workers in the cause of Christ, is to dissuade Western Christian ladies from marrying Asiatic young men, by a propagation of wrong ideas as to the sincerity of their professed belief in Jesus Christ. If one of the alternatives is entirely true, the other is entirely false, or they are both partially true. At any rate, the propagators of these ideas, which are inconsistent with each other, cannot escape the charge of misrepresentation, to say the least of it. Mr Rutnam's book has completely laid bare the unchristian tactics of workers for Christ, and is calculated to do much good to the cause of Christian Missions, if those who are engaged in it, will only open their eyes to the unchristian character of the work they now do, which is evidenced by the correspondence published in Mr. Rutnam's book. When dealing with the objections of the Western missionary boards to the enlistment of competent natives as missionaries, and even to their engaging themselves in Christian work independently of the Missions, Mr. Rutnam suggests that the objections are conceived in a spirit of selfishness. In the words of Mr. Rutnam, the objections of the boards amount to saying, "Don't spoil our trade, clear out of the country." Another stumbling block in the path of the Western missionary boards is colour. They want Asiatics to be converted, but they do not want them to be placed on a footing of equality with the people of the West. The British Government of India and Ceylon recognizes the equality of all races, castes, and creeds, in theory at least, though the doctrine is broken to a great extent in practice. But the missionary boards refuse to proceed even to that length. They absolutely refuse to enlist coloured people as missionaries for foreign work, and will not entertain the question even in the abstract. We reserve for a future issue further comments on Mr Rutnam's book, as far as it deals with the unchristian tactics pursued by the missionaries to prevent Miss Mary Irwin (now Mrs. Rutnam) from contracting an international alliance.

MR. RUTNAM VS. SWAMI VIVEKANANDA.

Mr. Rutnam, who is himself a worker in Christ's cause, does not impress us as being free from the prejudice and narrow-mindedness, which are, generally speaking, characteristic of those who claim to be engaged in Christian work. Of the illustrious Swami Vivekananda, known throughout the civilized world, he speaks as "one Swami Vivekananda." Fancy the idea of a leading ecclesiastical dignitary in Ceylon being styled one Mr B. or a Mr. C. Can it be that Mr Rutnam is labouring under the misapprehension that to belittle Swami Vivekananda argues his own greatness? Or what is it that has induced him to speak contemptuously of a teacher, to whom the highest tribute of praise has been accorded by the very Americans, whom Mr. Rutnam is so fond of? Americans much more distinguished than Mr Rutnam, in the field of religion and of letters, have called the Swami "a prince of men", "one of the world's greatest teachers", "undoubtedly the greatest figure in the parliament of religions", &c, &c. It is hoped that the Swami will survive Mr Rutnam's attempt to belittle him, just as Mr. Rutnam has survived the missionaries' attempt to discredit him.

The statement attributed to the Swami, that he once declared at Calcutta that "about three-fourths of the women who attended his meeting in America had unhappy homes and an awful story to tell", is not found in any of the published speeches of the Swami. Soon after the return to Calcutta of Swami Vivekananda, many stories were retailed by the missionaries, either as having been told of him or by him. Whether the statement in question was a fabrication of the Swami's enemies or was actually made by him we have no means of knowing. But Mr Rutnam must know that if it came from the missionaries, it came from a tainted source. For Mr. Rutnam, every now and then, speaks in his book of the "methods used" by the missionaries "to discredit him (Mr. Rutnam) before the American public." If the missionaries were capable of resorting to unfair methods to discredit one of their own confreres, for the fault of having dark-complexioned relations (Mr. Rutnam himself, they admit, is light complexioned), they would certainly have left no stone unturned to discredit the Swami, who, in addition to possessing a skin other than white, is a Hindu by religion, and a preacher to boot. If Mr. Rutnam's enlistment as a Foreign Missionary would spoil their trade, Swami Vivekananda's preaching and teaching would spoil it still more. Mr. Rutnam and all right-minded Christians should, therefore, take care to verify the statements made in missionary publications concerning the Swami, before adopting and publishing them. We shall relate an incident to show that even missionaries of a high order of scholarship and culture, allow their minds to be warped by prejudice when speaking of the Hindus. When Swami Vivekananda was on a visit to Jaffna, the late editor of the *Morning Star* denied the right of any human being, however great he might be, to be styled *Swami*, though it is known even to the merest tyro in Hinduism, that great religious teachers and Gurus are thus designated among the Hindus. We concluded the Editor once for all, by pointing out that when Mr. Sreetharanantha Swami (a Christian convert) visited Jaffna a few years before, not only the Doctor of Divinity who edited the *Morning Star* sang the praises of that *Swami*, but also honoured him as such. Such is the inconsistency of Christian missionaries.

There is nothing extraordinary in the statement attributed to the Swami even if it is true, nothing to merit censure. The Swami did not say that the majority or an appreciable number of American women had unhappy homes, but only the greater part of those whom he came in contact with.

MISSSES LEITCH VS. SWAMI VIVEKANANDA.

Misses Leitch charge the Swami with having stated somewhere "that the American women were all in love with him." The charge is news to us. It is, to quote Mr. Rutnam's own words in speaking of these ladies, "as far removed from the truth as the West is from the East." In one place, Mr. Rutnam credits his missionary friends with an "ingenious perversion of truth", and gives a specimen of that Christian commodity. Mr. Rutnam being in the inner circle of Christian workers, has greater opportunities of discovering "ingenious perversions of truth" than ourselves. We cannot, therefore, treat our readers to instances of missionary perversity, but in order to show that Misses Leitch cannot be correct in their statement, we quote as follows from the *Press of America*:—

"From the day the wonderful professor (Swami Vivekananda) delivered his speech, which was followed by other addresses, he was followed by a crowd wherever he went. In going and coming out of the building, he was daily

beset by hundreds of women, who almost fought with each other for a chance to get near him, and shake his hand. It may safely be set down that there were women of every denomination among his worshippers. Some of them were votaries of fashion, who did not care what became of their fine toilets in the struggle, while others were the "mothers in Israel" of the various churches of Chicago and elsewhere. The Professor seemed surprised at this homage, but he received it graciously enough until it became tiresome from repetition, and then he made his entries and exits at times when there were no crowds of women in the vestibule and corridors. Other strangers from the far East in picturesque garbs, and with a Midways plausance flavour about them, were also much sought after, but in a less degree. Their talk in the sessions of the Congress was a revelation to many people, even of education and much reading. That men so well endowed with brains, astute thinkers, should adhere to those heathenish religions, was a surprise to many people more thoughtful than the women who made a lion of Professor Vivekananda. It was from the Christian theologians on the platform, however, that the women took their cue."

So far from the Swami having said that the American women were all in love with him, it is the newspapers and other publications of America that, stated that women of fashion and others, either from curiosity or love, besieged him wherever he went. The Swami who timed his entries and exits so as to avoid them, was not responsible for the action of these curiosity-mongers.

A MEETING POSTPONED.

The public meeting advertised to have been held on the 19th Instant, at 6-30 P.M. in the "Saivapragasa Vithiasalai" at Vannarponnai, Jaffna, "for the purpose of considering the measures to be adopted for placing the F. N. S. Hospital on an efficient footing", was postponed, as stated in our last issue, owing to paucity of attendance. Out of eight conveners three only were present. The conveners were Mr. Alex. Toussaint, Mr. J. A. Tisseverasinghe, the Rev. Geo. Champion, Mr. A. Muhammad Lobbai, Mr. P. Ilankainayaka Mudaliyar, Mr. S. Sinnatamby, Mr. M. Sathasivampillai, and Mr. S.T.M. Pasupathy Chettiar. Among those who attended were Messrs P. Ilankainayaka Mudaliyar, James Martyn, J. S. Poovimannasinghe, C. Puvirasasinghe, V. Guanamuttu, M. Sathasivampillai, S. Sinnatamby, S. Sivaprakasam, A. Cathiravelu, and A. Canagaratnam. The most prominent men of Jaffna were conspicuous by their absence, thereby showing (if the invitations had reached them) that they were not in sympathy with the movement. It is we think too soon to agitate after the Society's meeting of the 30th April, which passed new and important resolutions. Sufficient time must be given to the new "strong" Committee, in which some of the agitators of 1884-1892 are included, to overhaul the affairs of the Hospital, if they can or are minded to do so. In the event of satisfactory arrangements not being made by the new Committee to meet the ever growing requirements of the patients, both in-door and out-door, vigorous measures must be adopted for placing the F. N. S. Hospital on a satisfactory basis or for securing the establishment of a Government Hospital. It is a pity that the hospital question which was solved in a partially satisfactory manner in 1892, after a persistent agitation of eight years by the late Mr. Nagalingam, Mr. Mailvaganam, Mr. Casippillai and others, should have been re-opened in the year 1900. The agitators of 1884 did, in spite of the ridicule and influential opposition the movement met with at every turn, and the serious manner in which they were handicapped by the action of most of their leading countrymen, who, in order to please the authorities and secure favours at their hands, characterized the agitators as factionists and irreconcilables, carried the agitation to a successful issue, at considerable sacrifice of time, labour, and money. The boon thus secured should not be allowed to be taken away without a protest.

Notes & Comments.

Viceroy of India and Non-Christian Religions—With regard to Europeans and others showing respect to Hindu and Muhammadan holy places, Lord Curzon expresses the opinion that a man casts discredit upon the profession of his

own faith, who cannot afford to be tolerant and reverential towards the creeds and convictions of others. "We all seek God" he says, "though we approach him under different forms and seek him in various ways." Can it be that the Viceroy has imbibed the doctrines of the *Vedanta*? However that may be, some local editors will do well to imitate Lord Curzon. Let them learn, before making a parade of their own religion, to be tolerant and reverential towards the creeds and convictions of others. Let them cease to hold heathenish views. The real heathen is he who calls his brother a heathen.

The Burning of a Pandal—A contemporary regards the accidental burning of a marriage pandal as "ominous", since one of the parties who were to have been married there, was a convert from Christianity. If the interposition of God to punish evil is so direct, sudden, and sure, and if we are not to wait for it till the "Millennium and the Judgment Day", the incident proves that there are no other evils in the world to avert or punish. For, if there are other evils, greater or lesser, and other breaches of the Ten Commandments, tangible divine punishment is certain to take place. The absence of such punishment, in other cases, shows, according to the reasoning now in vogue, that there are no other evils deserving such punishment. We read in our Shastras that God does not revenge or retaliate, but reforms man by conferring grace on him when he seeks for it. Till man seeks for and attains grace, or till he comes to know himself, he will be the victim of his own Karma, and be subject to re-birth, but God does not wreak any vengeance. By the bye, is there a worse crime than murder? How is it that the Kokkuvil murderer has not been visited with condign divine punishment?

Siddhanta Saiva Sangraha—Mr. V. Velupillai, late teacher in Veemankamam Saivite School, has brought out of the Vivekananda Press, an epitome of the Saiva Siddhanta branch of the Hindu religion and philosophy, in pure and simple Tamil, for the use of students who cannot read and understand abstruse treatises on that system. Mr. Velupillai's book supplies a long-felt want, and is sure to further the cause of religion among the Tamils. Mr. Velupillai is a Hindu who is in touch with the progressive spirit of the age, and his book will be read with intense interest. We recommend it for use in elementary and other schools.

A Sheet-Almanac in Tamil—We owe an apology to Mr. K. Velupillai, Proprietor of the Vivekananda Press, for not advertizing in our columns earlier to the Sheet Wall Almanac in Tamil for the year *Sarvari* (April, 1900—April, 1901), which has been printed in his press and circulated. Its get up and the large amount of information it contains, leave nothing to be desired. Every Hindu household must be possessed of a copy or two. For ready reference in matters relating to one's daily life and concerns, the Sheet-Almanac is more useful than the ordinary calendars, most of which are devoid of indexes, and the leaves of which have to be turned over and over to find out a particular point. Mr. Velupillai's Almanac gives the lunar days, days of the week, sections of the lunar ecliptic, asterisms, &c. Mr. Velupillai's enterprise in bringing out the Almanac must be greatly praised. It is unique of its kind in Tamil.

LOCAL & GENERAL.

Mr. Ievers' Locum Tenens—It is rumoured that Mr. E. T. Noyes will be appointed to act as Government Agent of the Northern Province, during Mr. Ievers' absence on leave. Mr. Noyes is a capable officer and has experience of Tamil Districts in Ceylon.

Mr. H. Oliver—A contemporary understands that the Chief Resident Engineer, Northern Railway Extension, will make Kandy his headquarters. He paid a visit to Jaffna lately in connection with the Railway work.

Marriage in High Life—The marriage of Mr. V. Aiyarupillai, Manager, Jaffna Trading Company Limited, with Miss Parpati-ammal, daughter of Mr. K. Nannitampi of Thellippallai, was celebrated with much eclat on the night of the 23rd Instant. Mr. Aiyarupillai belongs to a well-known and leading family in Jaffna, being a cousin of Mr. A. Kanagasabai, the distinguished Advocate, and a brother of Mr. V. Appaswamy a rising young Proctor. The elite of Jaffna society visited the parties on the 24th Instant and the following days, and showered

their congratulations on them. In fact, everybody who was anybody throughout the Peninsula, attended the wedding and testified to the high esteem in which Mr. Aiyarupillai and the members of his family are held by the public. Mr. Kanagasabai, and Mr. Appaswamy, all of whose friends, admirers, and well-wishers attended the wedding, received and accommodated them in a most fitting manner. Refreshments were served to friends, and no pains were spared to make the function a complete success. The large, influential, and respectable attendance is due not only to the public position of the family, but also to the mildness of disposition, politeness of speech, and urbanity of manners, which are eminently characteristic of its members.

Land acquisition—The acquisition of lands for the Northern Railway in several divisions, of the Peninsula is announced in the Gazette.

Mr. D. P. Tampoo—This gentleman who was on a visit to Jaffna with Mrs. D. P. Tampoo returned to Colombo last week. He spent about two months in Jaffna in the midst of his relations and friends. Mr. D. P. Tampoo is one of the leading brokers and landed proprietors in Colombo and is well-known on the turf.

Dr. T. B. Scott—Dr. Scott, Mrs. Scott and children are on a visit to the Pulai Hills in India for the benefit of their health.

The Northern Railway—A consignment of stores has arrived at Kankasanturai and is being landed by Mr. Mather who has contracted to do that work.

What are the Police About—We hear that on the night of the 23rd Instant, some thieves opened the roof of Mr. Aiyinappillai's shop in the Town, let down a rope, and entered it by getting down along the rope. They opened the cash-box and made away with a sum of Rs.5-, the only amount found in the box. The previous day, Mr. Aiyinappillai received some Rs.600- from his customers, which the thieves evidently thought was in deposit there. But Mr. Aiyinappillai had removed the amount. This took place within a quarter of a mile of the Police Station in the main road. We also hear that a hole was made two days after, in the roof of the Jaffna Commercial Corporation buildings, but no entry was made. A similar attempt at entry was also made in one of the Grand Bazaar shops, we understand.

Acknowledgement—We have to acknowledge with thanks the receipt from Government of the bound volume of the Administrative Reports for 1898 as also the Reports for the Northern and the Eastern Provinces for 1899.

The Registrar-General—It is rumoured that in order to enable Mr. Arunachalam to devote his whole time to the Census work, Mr. A. S. Pagden will be appointed as Registrar-General on his arrival from furlough in June next.

The Civil Medical Department—Dr. Hilliard, Assistant P. C. M. O., has resigned his position in the Civil Medical Department. Dr. Arumugam and Dr. F. W. Gonetilleke also have severed their connection with the Department. Dr. Arumugam, who is a native of Jaffna, is a capable Medical Officer. We hope he will carve out a new and useful career for himself.

The University Scholar—We regret to learn from the Colombo papers that Mr. Kumarakulasinghe, the University Scholar, is far from being well. He had an affection of the lungs from which he had not fully recovered till a fortnight back. We earnestly hope that Mr. Kumarakulasinghe will soon regain his health and resume his studies.

Ceylon Medical College—Dr. Harvey Hilliard, Registrar of the Ceylon Medical College, gives notice that there will be no vacancies for students in the Junior Department of the College during the next sessions commencing on October 1. In future only those candidates who can produce certificates signed by the Director of Public Instruction of having passed the 8th Standard, Ceylon Government Examination, or some equivalent public examination will be admitted to the Junior Department of the College.

The Rev. R. C. Hastings—This American Missionary who spent some time in the Central Province for the benefit of his health, has returned to Jaffna.

Sir Graeme Elphinstone—Sir Graeme Elphinstone, a planter well-known in the East, breathed his last in the Straits a few days ago. Mr. S. Ramarather of Jaffna, who is now on a visit to his native land, was his trusted agent and attorney. We deeply sympathise with the friends and relations of "Logie", by which name Sir Graeme Elphinstone was known among the planters.

A Warning to Ceylonese—It having been brought to the notice of His Ex-

cellency the Governor that a number of Sinhalese and Tamils, who had proceeded to the Continent of Europe under an agreement entered into by them with the Manager of a Performing Company, have been cruelly abandoned by their employer. His Excellency has been pleased to direct that the natives of Ceylon be warned against leaving their country under engagements to unknown adventurers who may, as in the instance which has caused the publication of this notice, leave them destitute in a foreign land.

A Mudaliyarship of the Governor's Gate—It is with very great pleasure we have to announce to our readers and to the public in general, that His Excellency the Governor has been pleased to decide that the Mudaliyarship of the Governor's Gate rendered vacant by the demise of the late A. I. Iranganatha Mudaliyar, Maniagar of Valikamam West, should be conferred on V. Saravanamuttu Mudaliyar, the popular Maniagar of Tenmaradchi. It is needless on our part to say that the Maniagar well deserves the distinction which is to be conferred on him. He is one of the ablest and most influential Maniagars of the Northern Province, and an upright gentleman always taking a deep interest in the welfare of the community—political, social, and religious. We offer our hearty congratulations to Saravanamuttu Mudaliyar on the bestowal of this rank on him. With pardonable pride, we may state that, in our article on the subject of "Birthday Honours for Jaffna", we put him forward as the fittest gentleman for the vacant rank. We do not imply that Government has acted on our suggestion, but the choice shows that Government is in perfect agreement with the public.

On the Sick List—We are sorry to learn that Mr. A. Mailvaganam of Copay, J. P. & U. P. M., is laid up with an abscess in the palm of his left hand. We hope that he will soon regain his health.

EXTRACTS FROM THE ADMINISTRATION REPORT OF R. W. IEVERS, ESQ. GOVERNMENT AGENT, NORTHERN PROVINCE, FOR THE YEAR 1899.

PRELIMINARY REMARKS.

As in former reports, I consider the food supply, the weather, and the health of the people in order to determine the prosperous or unfavourable character of the year under review.

In 1899 the kalapokam harvest was above the average; the weather was normal; and the health of the people was fairly satisfactory.

A widespread belief prevailed that it was to be a most disastrous year, if, indeed, it were not to culminate in the total destruction of the world. So far from its being disastrous the year may be considered as wholly prosperous. Most of the Chetties, however, in view of the approaching cataclysm ceased to import rice and confined their operations to the recovery of debts so as to quit this life with nothing due to them.

CROPS.

The grain crops fulfilled my expectations as formed at the close of the preceding year. Where a crop is entirely dependent on rainfall its success is precarious. The heavy rainfall of December certainly damaged the low lying lands, but this was compensated for by good returns from the high lands. The crops in the latter often fail when the showers cease in January.

The fine grain crop was satisfactory, except varaku, while the crops raised by well-irrigation were normal.

FOOD SUPPLY.

According to the headmen's reports, which are based chiefly on their own estimate, the out-turn of the paddy crops of the Province amounted to 790,000 bushels of paddy, which would produce 895,000 bushels of rice.

The varaku crop amounted to about 23,800 and the other dry grains yielded about 95,000 bushels, making in all 906,800 bushels local crop.

The imported grain amounted to—

Paddy... 500,048 bushels.
Rice... 90,738
Other grains... 8,044

and those exported—

Paddy... 924 bushels.
Rice... 1,605
Other grains... 222

The Province consumed, therefore, of both home-grown and imported—

Paddy... 1,289,124 bushels.
Rice... 89,138
Other grains... 126,622

Taking the usual estimate of two bushels of paddy to one of rice, these figures show a quantity of 796,695 bushels available for consumption during the year. But this estimate of the actual consumption is fallacious, as it takes no account of the stock of rice stored at the end of the preceding year. This was considerable, but I am unable to give the actual figures. The fact that rice was not dear shows that the supply met the requirements of the people.

To this should be added kurakkan, paddy, gingelly, brought from the North-Central Province, the quantity of which is unascertainable.

The yield of coconuts was exceptionally good. The supply of garden produce, vegetables, fruits, fish, turtle, &c., was satisfactory.

The yield of pahnayrah (fruit and toddy) was above the average.

There has been a fall in the quantity of grain imported, partly owing to the restrictions enforced by the quarantine regulations and partly owing to the fears of disaster on the part of the importers on which I have remarked above.

It may be here noted that the price of vegetables, eggs, and fowls has very considerably increased owing to the recently begun export of these articles to Colombo by steamer. I have little doubt that this increase will be largely enhanced when speedy transport by rail is possible,—to the advantage of the producer and to the loss of the local consumer.

The prices have risen already quite 300 per cent., so that the former cheapness of living in Jaffna has disappeared. This greatly affects persons of small fixed income. Families who could formerly afford fowls and eggs have to give them up. The effect will, of course, be good in forcing people to produce more of these articles for their own consumption.

PIETY AND SUPERSTITION.

The people of India will be greatly interested in the public announcement made by the CZAR of the pleasure he and his wife have felt in being permitted by Providence to offer up prayers to Heaven in Moscow instead of at St. Petersburg. The pleasure which their Majesties have felt at being enabled to pray at one place rather than another is based upon the conviction that prayer, which is offered at a particular place, will be more effective than the same offered at other places, or in other words, that it will reach God more quickly from one place than another. This is one aspect of the CZAR's religious belief; another is suggested by the motive which prompted the prayer itself. The CZAR and the CZARINA have no son and consequently no direct heir to the throne. Their children have so far been all daughters; and according to a popular superstition in Russia as well as in other European countries, it appears they should continue to be daughters till the end. Daughters can inherit the Russian throne only if there be no one in the male line; but as there are a number of Grand Dukes, it is feared that the absence of a son to succeed to the throne may entirely shut out all children of His Imperial Majesty from the throne which he now fills. Hence the prayer to the throne which he now fills. Hence the prayer to the Almighty. In regard to both aspects of the CZAR's prayer, namely, his belief in its greater efficacy if offered at one place more than another and his faith in its securing his object, it may be said that the mightiest Monarch of Europe does not differ from the ignorant and superstitious men and women who in India periodically undertake pilgrimages for the accomplishment of ends nearest to their hearts. Like the CZAR and his royal spouse there are to be found many in this country who having no male or any issue at all, repair to places of sanctity, spend much money and come away in the hope that their prayer will take effect in due time; and they also believe like the CZAR that prayers offered at certain places are more effective than those offered at others. A visit to the holy city of Benares is one of the greatest objects of a Hindu's life; but more often than not it is undertaken as a preparation for a better existence in the next, than in this world. There is, however, a large proportion of men and women who are more concerned about their existence in this world than in the next, and who accordingly travel great distances to offer prayers at places where they would be most effective; and these people who are generally regarded especially by Europeans, as grovelling in superstition will derive encouragement and satisfaction from the example of not an ordinary man of Europe, but of the mightiest man in a mighty Empire. The Hindus still retain the old notion that there is merit in pilgrimage and in the sacrifice of personal comfort and health which it necessitates, so much so that a journey to a place of pilgrimage on foot is regarded as more effective than one performed by the Railway. A trip to Benares or Hardwar involves a sort of penance which, in their opinion, ought to be a sufficient expiation for any sins they may have committed in their lifetime; and those who feel themselves unequal to these difficult journeys, are content to offer their prayers at places of less sanctity or of comparatively minor importance. Like the Hindus, the Mahomedans also have their places of pilgrimage which are of varying degrees of importance. There is no other place, for the Mahomedans, of equal importance to Mecca; but they have minor places which have been sanctified by the memory of some great saint or other, fortunate enough to receive the homage of distant posterity. In Christian Europe, in this respect, the old notions of the merits of pilgrimage have greatly changed; and it is claimed that they are entirely foreign to the Protestant mind, and that they have lost much of their hold upon Roman Catholics and the descendants of the Greek Church, although by the latter high merit is attributed to visits to the Holy Sepulchre. As for Englishmen, it is contended by the *Spectator* that most of them have difficulty in conceiving that the place of prayer can of itself lend to that prayer any additional efficacy. Our contemporary nevertheless admits that all men who believe in prayer at all believe at times that special seasons, places, even attitudes of the body, promote that earnestness of invocation which it is reasonable to suppose makes prayer acceptable. Indeed, prayer may or may not have the in-

tended efficacy; but if it has, it must be made in earnest. No one endorses to grant a favour, if it is carelessly or indifferently asked for. There is, however, difference of opinion as to whether prayer itself is useful or efficacious, whether it is the outcome of piety or of superstition. It seems to be the contention of the *Spectator* that it is a special merit of Englishmen that they have no faith in the place of prayer adding any efficacy to the prayer itself; but there is no doubt nevertheless that they believe in prayer. In India where the common people are despatched for worshipping the Goddess of Cholera or Small-pox, we find the despisers themselves ready to invoke the aid of God to ward off these very diseases and other evils. We have Christian Missionaries who offer prayers in Churches for good many things, from the avoidance or mitigation of plague or cholera to the success of British arms in South Africa; yet these very Missionaries would find fault with the "heathens" of India for worshipping the Goddess of Cholera and Small-pox. Virtually, therefore, there is not much difference between the heathen and the Christian in the matter of prayer; both believe in it, whatever variation there may be in the manner in, or place at which it is offered. And NICHOLAS II, as the greatest Monarch in the whole Christian world, has by following the heathen practice in its entirety, shown that Europe does not much differ from India as regards either its piety or its superstition. Indeed, sovereigns have in the past proved highly superstitious, if not pious. Of LOUIS XI of France, it is said that it was his superstition that minimised his cruelty. In such a nature as his there could hardly have been anything like a genuine religious sense or what we may call piety. Yet LOUIS XI in many respects reflected the virtues as well as the vices of his race and nation just in the same way that NICHOLAS II reflects the virtues and failings of his people, between whom and himself we have been told that there exist strong bonds of attachment and common political and religious feelings and sentiments. Our old Sanskrit saying has it that as is the King so are his subjects; and one can hardly think that the CZAR of Russia differs much in regard to his religion, either from his own people or from those of the rest of Europe.

NOTICE.

WHAT YOU HAVE BEEN LOOKING FOR
"IMMORTALITY."
AN EXPONENT OF UNIVERSAL RELIGION
EDITED BY
J. C. F. GRUMBINE, Esq., B. A., B. D.,
NEW YORK, AMERICA.

It is a Quarterly Philosophical Magazine emphasising the Metaphysics of Divine Science, Mental Science, Psychopathy, Theosophy, Occultism, Mysticism and Spiritualism, and containing articles as reflect rare illuminations from such cultists and exponents as Annie Besant, Gerome A. Anderson, Swami Saradananda and a host of other equally able writers. The other features are "The Editor's Tripod" and "The Academy."

Special attention given to make each number an exhaustive treatise on the subject.

Annual Subscription in Advance.

In India:—Rs. 4 only. Single copy Rs. 1.

Sole Agent in India:—NOKUR CHUNDER DUTT,
6, Choro Bagan Lane, CALCUTTA.

JUST UNPACKED.

Drugs and other medical sundries from the leading Drug Houses of England.

STATIONERY.

Ever pointed Pencils	8 each
Automatic pencils	18 each
Fancy Penholders	from 6 to 10 each
Blue Black inkstands	45-D 2
Ruled Foolscap	2-75-Room
Plain " 10 lbs good quality	2-12 1/2
Plain " 8 lbs	1-75
Glazed Demy printing paper 16 lbs	3 60
	net weight
Note paper from	1 to 3 00
Envelopes	2 50 per 1000
and many other fancy Stationery Sundries.	

Umbrellas from	1-75 to 3 00 each
Ready made shirts from	1-50 to 2 25 each
Coating cloth best washing tweeds	2 12 1/2 yd
American Drill (quality best)	32 yd

MADRAS STYLE PITH TURBANS

RICH COLOUR & GENUINE LACE
FROM RS. 12 TO 15.
BEST WASHING TWEED COATS.

WARD & DAVY
NAVALAR KOTTAM
Jaffna

PRINTED AND PUBLISHED BY P. CARTHIGASA-
PILLAI FOR THE PROPRIETORS AT THE SAIYA-
FRAKASA YANTRA OFFICE, JAFFNA.