

# The Hindu Organ

(THE CHEAPEST WEEKLY IN CEYLON)  
PUBLISHED EVERY WEDNESDAY.

VOL XI.

JAFFNA: WEDNESDAY 13TH JUNE 1900.

NO. 47.

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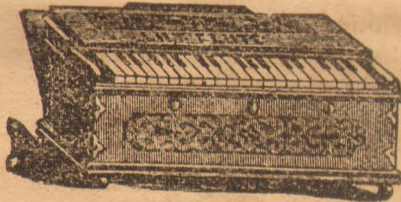
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We have the pleasure to bring to the Notice of the Subscribers to the "Hindu Organ" and the Public in general that Mr. N. Ponniah, formerly a teacher in the Hindu College, Jaffna, has been appointed travelling Agent in Ceylon for the "Hindu Organ." 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



## THE HINDU ORGAN.

JAFFNA, WEDNESDAY JUNE 13 1900

### Unofficial Seats and Representation of Religions in the Legislative Council.

Some of the Colombo Dailies are flooded with communications on the appointment of a successor to Mr. A. M. Sheriff to represent the Muhammadan community in the Legislative Council. Till the Governorship of Sir Arthur Gordon (Lord Stanmore), the Muhammadans of Ceylon, as speaking the Tamil language, and being mostly Tamils by nationality, were represented in Council by the Tamil Member. Governor Gordon having come to see, that some of the customs and manners of the Kandyan Singhalese marked them out from brethren of the Maritime Districts, that the religion habits, and characteristics of the Muhammadan population differed from those of the Tamils proper, obtained the sanction of the Home author-

ties to enlarge the representation of the native races in the Legislative Council, by the addition of a Kandyan, and a Muhammadan, member. The Muhammadans were, for some years before the time of Sir Arthur Gordon, agitating to secure separate representation, and Lord Stanley of Alderley also used his interest on their behalf, but it was during the regime of Sir Arthur Gordon that their prayer was granted. The Kandyan Singhalese were great favourites of that Governor, and he availed of the opportunity presented by the Muhammadan agitation and demand, to provide a member to the Kandyan community, among whom he revived also the old, defunct titles of Dissawa and Adigar. The provision of seats in the Legislative Council to the Kandyans and Muhammadans furnished the occasion for altering its constitution limiting the term of office of unofficial members to five years. For a few years before the reconstruction of the Council with eight, instead of six unofficial seats, the Surveyor-General who was one of the official members ever since its formation, ceased to act as such in consequence of the reduction in the salary and emoluments of the office, and the number of official members stood at eight. With the creation of the Kandyan and Muhammadan seats, however, the ninth official seat, which had never been legally abolished, was filled up, so that, as we think, the number of officials and unofficials might not be equalized. The ninth member has been, off and on, the Director of Public Works, the Inspector General of Police and Prisons, or the Principal Civil Medical Officer, the appointment being, according to the official instructions issued to the Governor, personal to the officer and not pertaining to the office he holds. The other eight official seats, however, are held by members by virtue of the offices they hold.

Now, if one looks at the history of Muhammadans and Muhammadanism throughout the world, one will find that of all religions, Muhammadanism furnishes the least number of converts, if any, to other religions. The race or the nationality is not easily distinguishable from the religion. It is a peculiarity of Muhammadanism that a convert to that religion loses the distinctive habits and customs of his own race or nationality. He must don the Moorish cap, wear the Moorish dress, and conform himself in every way to the modes of thought and habits of living of born Muhammadans. Conversely, a Moorman when he gives up his religion, gives up, at the same time, the peculiar characteristics of the race to which he belongs. To make our meaning more clear, we shall say that the Moors of Ceylon are identical or almost identical with the Muhammadans of Ceylon. Whether the addition of a Muhammadan and not a Moorish seat by Arthur Gordon was due to His Excellency's grasp and proper understanding of this trait of Muhammadan character and Muhammadanism, or to mere accident, we cannot say, but practically it makes no difference whatever, whether the representative of the Faithful is styled a Moorman or Muhammadan. For, it cannot be urged with any show of reason, that a Christian Moorman, especially if he happens to be a born Christian, can represent the interests of his Muhammadan countrymen in Council any more than a European or an American. The gulf between the converted Moorman and the Muhammadan Moorman is so great that it cannot be possibly bridged over; there is, and there can be, nothing in common between them. Hence it matters little whether the designation of the seat is Muhammadan or Moorish. For none but a Muhammadan can adequately represent the interests of the Muhammadan community, and even if the

seat is designated Moorish, it is a Muhammadan, and a Muhammadan only, that ought to be appointed to represent the followers of the Prophet.

Admitting for the sake of argument, that a Christian Moorman's view of men and things is the same as that of his Muhammadan fellow-countrymen, and that he fully understands their wants and needs and is in perfect touch with them, it is not fair to appoint a *Christian* to represent the *Muhammadan* community. For in our opinion, in support of which we have strong reasons to urge, the member representing a race or nationality, must profess the religion to which the vast majority of that race or nationality belong, unless it is represented by two members, as the Singhalese community is, in which case, the Christian section of it may claim that one of the representatives should be of that persuasion. In India, where before the passing of the Councils' Act of 1892, all the unofficial members of the Legislative Councils were nominated by the Government, the nominees were invariably Hindus and Muhammadans. There has not been a single instance of a Christian native having been appointed to represent the great Hindu and Muhammadan communities. Even after the passing of the act of 1892, according to which, some of the unofficial members are elected by certain bodies, and others are nominated by Government, the nominated members have always been Hindus and Muhammadans, with a single exception in the Punjab where a Christian has been appointed to represent the Landholders' interests. Coming to elected members in India, Mr. Kali Charan Bannerji, a leading Bengali Christian of high culture and public spirit, has been returned to the Bengal Council by the University of Calcutta, all the Hindu fellows of the University voting *en bloc* for him. Mr. Eardley Norton, a European Christian, has been returned to the Madras Legislative Council by the members of the Madras Municipal Corporation, the majority of whom are Hindus. It will be seen that in these instances liberal-minded Christians (not Christian fanatics) have been elected by Hindu gentlemen to represent special interests, and that the Government's nomination in the Punjab of a Christian member is to represent a special interest unconnected with the representation of the general Hindu and Muhammadan communities, to represent which Hindus and Muhammadans had already been nominated. It has also to be remembered that if members are chosen or elected by the communities interested, the Government need not trouble itself as to the religion or religious belief of the people's nominees, for the people are sure to safeguard and protect their own interests, and will not return members who will prove inimical to them or to their interests. Apart from the inherent tendency of every community to protect itself and its ability to find out a member who will best serve its interests, there is the fear on the part of the member sitting, that, by acting contrary to the wishes of the people, he will jeopardize his return on the next occasion. However that may be, there has not been a single instance in the whole of India, where there are six Legislative Councils, including that of Burma, of a Christian having been nominated or elected to represent the general community the majority of which are Hindus and Muhammadans. Why our Government, which follows that of India in most matters relating to administration and legislation, should not adopt the policy of the Indian Provincial and Supreme Governments in this respect—a policy which will strike anybody as both just and humane—we fail to see. In order to prove the enormity of the injustice perpetrated on the Hindus by the Government of Cey-

lon, we shall put the matter in issue otherwise. Is there a single Legislative Council in the Indian Empire, where at least one of the unofficial members is not a follower of the Hindu religion? No.

As long as the Government reserve to themselves the right of nominating a member to represent a race or nationality, they are bound in justice and fairness to it, to appoint a gentleman professing the particular religion to which the majority of that race or nationality belong, unless as stated above, the community is represented by two members, in which case, one may be a Christian. If the Government make the choice without reference to religion, it may happen that the gentleman chosen is a bigoted Christian, and, therefore, quite unacceptable to the majority of the people interested. Let us take the case of the Hon. Dr. W. G. Rockwood, for example. By religion, residence, association, and sympathy, he is utterly alien, and the least acceptable, to the Hindus, who form the bulk of the Tamil population. Of the achievements of Dr. Rockwood as a member of the medical profession, the Hindus, as Tamils, are justly proud, but the Hindus cannot regard him as their representative. To all appearances, he is too busy with his professional duties to know anything about the social, moral, and the material progress the Hindus have made, during the last two or three decades. He is not in touch with most of the leaders of the Hindu or even of the Tamil community in the provinces which are his special charge. Being so, it is doubtful if he has a tolerably fair knowledge of Jaffna affairs; and it is said that he has not set his foot on the soil of Jaffna for about a quarter of a century. He is a westernized Christian having little in common with the Hindu community, whose interests have been, by a mistaken policy of the Government, entrusted to his hands.

It may of course be said, that, in the Legislative Council, the members do not talk of religion, but are concerned with legislation and the voting of public money. If religion is no matter of concern, how was it that a section of the Tamils headed by no less distinguished a person than Mr. Brito approached the Government in 1898 with the request, *inter alia*, that the seat which fell vacant in that year should be given to a Christian? Every time the Tamil seat fell vacant, we found most of the Christians supporting Christian candidates, irrespective of their fitness or qualifications, and Christian Missionaries, in a most un-Christ like fashion, interesting themselves to ensure the nomination of Christian gentlemen, knowing full well that the vast majority of members in the Legislative Council, both official and unofficial, have been, and will be, always Christians, and that the interests of Christians have been, and will be, always safe in the hands of the Council and of the Government which is *Christian*. When a new law is proposed to be passed, it becomes necessary, every now and then for the native members to acquaint themselves with the ancient literature, polity, and form of Government of the races inhabiting Ceylon, and even with the religion of the Singhalese, Tamils, and Moors. A Buddhist or Hindu is much more conversant with his own religion and literature than a Christian Singhalese or Tamil, who perhaps looks on them with jaundiced eyes. Besides, it not unfrequently happens, that matters relating to the religious practice of non-Christians, are discussed in Council—as witness the Pilgrimages and the Buddhist Temporalities Ordinances. The Government now propose to acquire for public purposes the Captains' Gardens in Colombo, where there is a Hindu temple. If the acquisition affects the interests of the temple injuriously or prejudicially, will Dr. Rockwood put a question in Council as to the circumstances

attending the acquisition, &c.? Christians of the Singhalese, Tamil, and Moorish races *qua* Christians, may be, and are, represented by all the Christian members of the Legislative Council, European and Ceylonese, official and unofficial. Racially they may be represented by Tamil, Singhalese, and Moorish members, professing Hinduism, Buddhism, and Muhammadanism, respectively. For years before the appointment of Dr. Rockwood, the Tamil Member was a Hindu, and represented the Hindu community and the Tamil race. The religious interests of Tamil Christians were, as they are even now represented by the Christian members of the Council, irrespective of nationality. Christians have nothing to lose if the Tamil member is a Hindu. On the other hand, if the only member for the Tamils happens to be a Christian, the bulk of the Tamil community is unrepresented and their interests are unprotected. It will therefore, be only an act of the barest justice on the part of Government to invariably appoint to the Tamil Seat, in future, a Hindu gentleman just as they have been appointing to the Kandyan seat a Buddhist gentleman. We believe that the appointment of Mr. Halugala to represent the Kandyans, in preference to Mr. Proctor Mooremalle, is due to his Excellency's reluctance to give both the Singhalese seats to Christians, whose acquaintance with the manners and customs of the Kandyans, not to speak of their religion, cannot be so thorough as that of a Buddhist. The Low Country Singhalese representative will, most probably, be a Christian always as he has hitherto been. If a native Christian is required to represent the native Christians of Ceylon, the representation by the Low Country member will amply suffice. However that may be, our contention is that as long as Tamils are represented by one member, that member must be a Hindu, and we hope that, in that contention, all right-minded Christians whom Christ has taught to render unto every man his due, will agree.

In our note on the subject of the Muhammadan seat in the *Hindu Organ* of June 6th, we spoke of Mr. Bawa's general qualifications under the impression that he is a Muhammadan. If he is not a follower of the Prophet, we maintain that he is disqualified by religion to represent the Muhammadans.

Notes & Comments.

**A munificent gift**—Mr. H. P. Fernando Wimala Goonewardene, Mohandiram, of Colombo, has erected buildings at a cost of Rs 30,000 to provide accommodation for a Singhalese Oriental College, the Priests, the reading of banna pivith, &c. His Buddhist co-religionists of Paliagoda waited on him on the 1st instant and presented him with a handsomely illuminated address expressing their gratitude for the meritorious work done by the Muhandiram on behalf of his co-religionists.

**Buddhist Revival**—The Rev. Thomas Macrop, Wesleyan Missionary to Ceylon, has given expression to the following pregnant remarks in an address delivered by him at home:—'During the past ten years, there have been established no fewer than 150 Buddhist schools, well managed, properly organized, and we have to now reckon with the new forces against us..... Two of the most interesting of the schools established have been girls' boarding schools, carried on by American and Australian ladies..... The new movement has caused us inconvenience, check, and delay here and there; it has modified plans, it has broken them down sometimes it has bewildered the Christian worker, but what then? Is there any end to the wisdom and ingenuity and energy of Christian love? Whatever Christian love may do (of which there is little in the world), the words of the Missionary that the Buddhist propaganda has broken down the plans of the Christian workers, is significant, and speaks volumes for the energy of our Buddhist brethren.

LOCAL & GENERAL.

**A Tamil Classical Dictionary**—A review of part I of this book which has been undertaken by such a competent gentleman as Mr. Muttatamby Pillai will appear in our next. The book is so useful that every Tamil man must subscribe to the book in advance and encourage the laudable efforts of Mr. Muttatamby Pillai.

**The Age of Sankaracharya**—We refer our readers to an interesting and learned article in

Tamil, on this subject, appearing in the *Dravida Kokila* of the 11th Instant from the pen of Mr. A. Muttatamby Pillai, the well-known merchant and scholar. It will be read with much interest, as everything which comes from the pen of Mr. Muttatamby is bound to be. Mr. Muttatamby Pillai is the senior partner of the firm of Messrs Ward & Davy.

**Photography in Colours**—We have received from Messrs S. K. Lawton & Co. a specimen of a photograph done in colours. The production of photography in the colours of nature have never been known before, and the specimen is by a process recently introduced in England.

**Batticaloa Paddy**—Large quantities of paddy are being imported into Jaffna from Batticaloa.

**Dr. S. Arumugam**—We understand that this gentleman, who is a Licentiate in Medicine and Surgery of the University of Madras, is an applicant for the post of Resident Surgeon of the F. N. S. Hospital. He is a son of Mr. Subramaniam, the retired Sub-Collector of Kats. Dr. Arumugam has just severed his connection with the Civil Medical Department in Ceylon.

**Dr. R. Santiago**—Dr. Santiago, who passed in April last the final Examination for Licentiates of the Ceylon Medical College, has been appointed Medical Officer at Pangarawa.

**Dr. Nicholas**—The medical officer at Kalumuni, Batticaloa, is on a visit to Jaffna having come on sick leave.

**Jaffna District Court**—The building of a witness shed and latrine in the District Court premises is being steadily pushed on.

**A New Appointment**—Mr. W. Paul, the second son of the late A. Paul Mudaliyar, Chief Mudaliyar of the Jaffna Kachcherri, has been appointed as Census Clerk at the Jaffna Kachcherri.

**The Point Pedro Customs**—Mr. D. Nutrom, Sub-Collector of Customs, Point Pedro, has proceeded to Colombo on leave. Mr. A. Chellappa Pillai, the popular Shroff of the Point Pedro Customs, is acting for him.

**Calcutta University B. A. Examination**—We congratulate Mr. J. P. Hudson, and Mr. Kingsbury, both masters in the Jaffna College, on their success at this examination.

**Mr. M. M. Pillai**—This gentleman, who is a contractor and dealer in plumbago in Colombo, is now on a visit to his friends and relations. It is likely that he will secure contracts in the Northern Railway Extension.

**A Jaffna Restaurant in Penang**—We understand that a proposal is being made to build a restaurant at Penang for the accommodation of Ceylon Tamils who land and embark at the port of Penang. If the proposal is carried through, a long-felt want will be supplied.

**Mr. R. Chelliah**—Mr. Chelliah who is employed in the Straits Settlements as supervisor of Telegraph, Perak, has returned to Jaffna on leave of absence. Mr. Chelliah is a gentleman of high character and exemplary behaviour.

**Obituary**—We regret to record the death in British North Borneo of Mr. J. Muttiah of Jaffna. He was the only son of Mr. Muttiah, Overseer, P. W. D.

**The Irrigation Department**—The newly created Irrigation Department has been put in working order with Mr. H. I. S. Ward as Director of Irrigation and Messrs. Totbill and Parker as Assistants. The offices are at the Victoria Arcade.

SERIOUS ALLEGATIONS AGAINST A CHURCH MISSIONARY SOCIETY'S TEACHER.

The Director of Public Instruction appeared before Mr. Cookson, Police Magistrate of Hatton, on the 1st June Instant and laid a charge against Thomas Surgenon, a teacher in the Norwood Church Missionary Society's school. Mr. Burrows said a teacher in a grant-in-aid school as such has to fill up certain returns; he has also to mark the scholars attending school each day or not attending school. It is on that return that the grant is made by Government to the school, on that return the school children are presented for the examination on which the grant depends; and from that grant the salary of the teacher is paid. Mr. Burrows further stated that he unexpectedly inspected the Norwood C. M. S. School on the morning of the 9th April last; it was about 10 O'clock. He opened the registers of

soon as he arrived at the school and found that the attendances and absences for 9th April were duly filled, the totals made up and the Register completed that day. He also found on that day (the 9th) that the Register had been filled up and completed also for the two subsequent days, the 10th and 11th April. The accused teacher if he chose might have closed his school, and yet he is alleged to have fraudulently entered up attendances which would have counted towards earning the grant or obtaining it. He (Mr. Burrows) at once demanded an explanation from the teacher and the latter had none to give. Mr. Burrows produced in court the forged Register. The Magistrate issued a warrant for the arrest of the accused.

EXTRACTS FROM THE ADMINISTRATION REPORTS FOR THE NORTHERN PROVINCE.

VITICULTURE.

I have long regretted that more care and attention is not devoted to the cultivation of the grape in the Jaffna peninsula.

The grape grows well, and when properly cared for is delicious. Unfortunately, from the absence of proper pruning and thinning the majority of the grapes are small and sour. I have, however, seen grapes which compare favourably with either "foreign" or "hot-house" grapes. All that is required is intelligent treatment of the vines. Grapes of very inferior quality now sell in Colombo at one rupee per pound. It is a pity that so lucrative a branch of fruit-growing is neglected here. I endeavoured, but unsuccessfully, to obtain the services of an expert from the Agricultural School in Colombo. It is to be hoped that the Agricultural Commission may be able, later on, to foster this promising industry.

TOBACCO.

Statement of Tobacco exported Beyond Sea and Coastwise during the years 1898 and 1899.

Beyond Sea.

	Quantity.		Value.	
	Cwt.	qr. lb.	Rs.	c.
1898	46,360	1 2	1,074,887	94
1899	37,882	2 14	856,512	29

Coastwise

	Quantity,		value.	
	Cwt.	qr. lb.	Rs.	c.
1898	37,880	2 6	562,819	52
1899	22,870	1 16	483,167	14

The crop of tobacco was abundant and of good quality. The returns of export show a decrease. The price, however, did not fall,—a fact which seems to show either that more was sent by road to the south of the Island, or that the traders were holding up their stocks for a rise. I am unable to say which cause operated in the restriction of export.

In my previous reports I remarked on "the necessity for experiment and instruction in improving this the most important branch of native industry." I mentioned that Mr. Willis, Director of the Royal Botanic Gardens, was trying to secure an instructor and new seed from Java. Unfortunately it has been found impossible to effect this at present. I received a supply of superior tobacco seed from Mr. Willis at the end of the year. This was distributed among experienced growers. I am as yet unable to report on the experiment, which I hope will be successful. An arrangement has been made to send to Peradeniya a man who is skilled in the growth and preparation of tobacco, in order that he may show the local method of cure and learn such improved methods as are known at the Gardens.

I repeat that "tobacco is the backbone of this Province," and the improvement in its cultivation is of more importance than any other measure which could be taken for the benefit of the people of the Province.

HEALTH OF PEOPLE.

It is satisfactory to be able to report that there was entire absence of epidemic disease, one (doubtful) only of smallpox being reported. There is little doubt that this is due to the stringent plague regulations which have cut off direct communication with India. Vessels are allowed to unload after quarantine alone, while coast crews and passengers are prohibited from landing.

The stoppage of the Immigrant service from Paumotu to Mannar relieved the latter District from the annual visitation of cholera.

Malarial fever, of course, prevailed during the latter part of the year after the rains. But the mortality due to this cause was much less than in the previous year when the whole district was flooded. The smaller rainfall as well as an adequate supply of quinine may be considered the causes of the improvement.

I have before remarked on the difficulty of draining this flat country. But still much may be done round Jaffna in improving the existing channels and drains. I have been in communication with the Provincial Engineer on this subject, and I hope that in 1900 an improvement will be effected. In the course of my inquiries I found that the people (with their incessant desire to encroach) had in many cases made the channels useless. I am having the encroachments removed. My other remarks on this subject will be found under the subject "Sanitary Conditions, &c."

The usual pilgrimages within the Peninsula, the Mannar, and Mannar took place with the necessary precautions, and no disease occurred.

HEALTH OF CATTLE.

There were serious outbreaks of disease in both the Vanni District and the Karachchi division. The figures as reported are:—

	Attacked.	Died
Buffaloes.....	48	46
Black cattle.....	152	144

I have no doubt, however, that the mortality was really greater.

A stock Inspector was sent from Annradhapura, but I am not convinced that the disease was "murrain." By the time he reached Karachchi the mortality had ceased. The symptoms as described by the headmen did not point to "murrain." I think it was more probably "black-water."

In this connection I would urge the appointment of a stock inspector for this Province. It is so remote and means of communication by post and telegraph so insufficient, and the distances so great, that by the time a stock inspector has been sent from another Province the disease has time to spread far and wide. I hope that my efforts to secure a stock inspector will be successful. The expenditure is but trifling, and not to be compared with the benefit to the owners of cattle.

IMMIGRATION.

This important heading almost disappears owing to the closing of the immigration route early in January—an absolutely necessary precaution in view of the existence of plague in South India. At first it was proposed to form a quarantine camp at Mannar on the same lines as the Ragama camp, but on careful consideration this was found to be impossible for want of good drinking water. This is alone procurable from the sand hills on the seashore, and from these a quantity sufficient for a camp could not be secured. The only way in which a camp is possible is to have a small railway or steam train from the (north) Vankalai landing place to the Mannar ferry, and thence continued to the Pesalai (south) landing place, and thence to a point some miles inland where good water exists.

The expense of such an arrangement would, I think, be prohibitive until the railway to the North has been extended to Mannar.

Meantime, for the sake of economy, the immigrant vessels and the local staff of inspectors, medical officers, and patrols has been reduced to the utmost possible extent.

For some years past immigration and emigration by this route had fallen so low that it was hardly worth while retaining it. My own observation shows that the coolies who used this route were entirely composed of the paupers, sick, and destitute. In fact all the "shuck" coolies and went this way, often begging their way, and remaining in a hospital along the route to get some food to enable them to get on to the next hospital.

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NOTICE:

IN THE DISTRICT COURT OF JAFFNA. ORDER Nisi

Testamentary } No. 1070  
Jurisdiction }

In the Matter of the Estate of the late Fanny Ponnamma wife of Joseph Proctor of Vannarponnai

Deceased  
John Edward of Vannarponnai  
Petitioner

Vs

1. Joseph Proctor of Chankani
2. Louisa alias Nagamuttu wife of John Edward of Vannarponnai
3. Arumugam Thampaiya and his wife
4. Francis Chellam of Kwala-lampore in Straits Settlements.

Respondents

This matter of the Petition of John Edward of Vannarponnai praying for Letters of Administration to the estate of the abovenamed deceased Fanny Ponnamma wife of Joseph Proctor of Vannarponnai coming on for disposal before C. Eardley Wilmot Esquire, District Judge, on the 25th day of May 1900 in the presence of Messrs. Casippillai & Cathiravelu Proctors on the part of the Petitioner and affidavit of the Petitioner dated the 25th day of May 1900 having been read, it is declared that the Petitioner is the husband of one of the heirs 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 26th day of July 1900 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 25th day of May 1900

Signed C. EARDLEY WILMOT  
District Judge.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary } No. 1072  
Jurisdiction }

In the Matter of the Estate of the late Parupathappillai widow of Sinnattampar of Alaveddi

Deceased  
Between  
Sinnattampar Kantappillai of Alaveddi  
Petitioner

and

1. Visuvanathar Kasippillai and wife
2. Vivaladchippillai of Alaveddi
3. Velayutar Arulambalam and wife
4. Sinnattampar of Alaveddi
5. Velayutar Ilaiyatampi and wife
6. Ponnu of Alaveddi
7. Arulambalam Nannittamby and wife
8. Chellachippillai of Alaveddi
9. Kantar Iruguppillai Assistant Shroff, National Bank Colombo and wife
10. Teivanaippillai of Cottahena Colombo
11. Arunasalam Kartigasar of Do

Respondents

This matter of the Petition of Sinnattampar Kantappillai of Alaveddi praying for Letters of Administration to the estate of the abovenamed deceased Parupathappillai widow of Sinnattampar coming on for disposal before C. Eardley Wilmot Esquire, District Judge, on the 31st day of May 1900 in the presence of Mr. A. Canagaratnam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 30th day of May 1900 having been read, it is declared that the Petitioner is the son and sole heir 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 persons shall on or, before the 29th day of June 1900 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 31st day of May 1900

Signed C. EARDLEY WILMOT  
District Judge.

NOTICE.

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