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(THE CHEAPEST WEEKLY IN CEYLON)

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(See Hindu Organ of March. 23. 1904)

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JAFFNA.

NOTICE.

IN THE DISTRICT COURT OF JAFFNA.

ORDER NISI

Testamentary }
Jurisdiction } No. 1506

Class I. In the Matter of the Estate of the late
Suntharavalliamma wife of Suppayar of Mallakam
Deceased.

Kumarasami Aiyar Seenivasaga Aiyar of Mallakam
Petitioner

Vs.

Ramalinga Aiyar Suppayar of Alaveddi

Respondent

This matter of the Petition of Kumarasami Aiyar Seenivasaga Aiyar of Mallakam praying for Letters of Administration to the estate of the abovenamed deceased Suntharavalliamma wife of Suppayar coming on for disposal before T. B. Russell Esqr. District Judge, on the 25th day of April 1904 in the presence of Messrs. Casipillai & Cahiravelu Proctors on the part of the Petitioner and the affidavit of the Petitioner dated the 25th day of April 1904 having been read, it is declared that the Petitioner is the Guardian 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 30th day of May 1904 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 25th day of April 1904

Sgd. T. B. RUSSELL

District Judge

IN THE DISTRICT COURT OF JAFFNA.

ORDER NISI

Testamentary }
Jurisdiction } No. 1507

In the Matter of the Estate of the late
Visalatchiappillai wife of Murukesar Chinnappoe
of Nellore Jaffna

Deceased

Murukesar Chinnappoe of Nellore-Jaffna

Petitioner

Vs

J. Chankarappillai Thambiah and wife
Chinnathankam of Nellore, Jaffna

Respondents

This matter of the Petition of Murukesar Chinnappoe of Nellore-Jaffna praying for Letters of Administration to the estate of the abovenamed deceased Visalatchiappillai coming on for disposal before T. B. Russell Esquire District Judge, of Jaffna on the 26th day of April 1904 in the presence of Mr. S. Subramaniam Proctor on the part of the Petitioner, and the affidavit of the Petitioner dated the 20th day of April 1904 having been read, it is declared that the Petitioner is the 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 2nd day of June 1904 show sufficient cause to the satisfaction of this Court to the contrary.

The 26th day of April 1904

Sgd. T. B. RUSSELL

District Judge.



THE HINDU ORGAN.

JAFFNA, WEDNESDAY, MAY 18, 1904.

THE RUSSO-JAPANESE WAR.

This war commenced, as our readers are aware with a brilliant exploit on the part of the Japanese in disabling and sinking some of the most powerful battleships and cruisers belonging to the Russians, and thus securing the command of the far eastern seas. As a feat of naval strategy and prowess, the achievements of Japan on sea have outbeaten all past records, even those of some of the most powerful naval powers of Europe. The sinking of the Russian man of war Petropavlovsk with Admiral Makaroff and about 800 men off Port Arthur, struck by a mine laid down, as it is now believed, by the Japanese, was the greatest naval disaster the Russians have sustained since the commencement of hostilities. This has blasted all hopes, at any rate, for some months to come, of the Russian navy being of any service in the present warfare.

But everybody thought the Japanese would have a tough work on land, where alone the Russians would give a good account of themselves. The admirers and sympathisers of the former, in all parts of the world, felt a little nervous of the result of the land fights for which the two nations were actively preparing. The Japanese, however, have again taken the world by surprise by the complete victory they have gained on the banks of the Yalu River over the Russians whom they have driven with great slaughter from their fortified positions on that River. The Russians are now in full retreat from one place to another and the victorious Japanese, taking full advantage of the demoralization now prevailing in the ranks of the Russian army consequent on the defeat on the Yalu, have succeeded in driving their enemies from many a strategical position in Manchuria and occupying them. They have also finally succeeded in bottling up Port Arthur, and cutting off its communication by land also. The fate of this renowned port is, therefore, now sealed, and we may hear at any time of its fall.

The brag and bluster of Russia paid her very well, till she has been checkmated by the little Asiatic Kingdom. Even a few days before her defeat on the Yalu, Russia sent a circular to all the powers saying that she would not listen to any mediation from outside powers in the present conflict and that she would not tolerate any interference in her negotiations with Japan after the latter had been brought to sue for peace. This shows how confident Russia was, even after repeated Naval disasters, of crushing the Japanese power on land and ultimately reducing it to its former secondary importance.

We know that any initial defeats on land will not entirely curb the spirit of the Russian nation, nor compel them immediately to sue for peace. A great nation which has enjoyed unbounded military prestige in Europe and Asia, and which can raise and maintain millions of soldiers to vindicate the lost national prestige will certainly not give up the fight and retire within the legitimate boundaries of its Empire. But it seems from what has taken place up to now that

Japan will be the means of exposing the weakness of Russia and bringing about her collapse, as Japan did the same thing in regard to China about ten years ago.

But for the British alliance the Japanese would not have been allowed by the other European powers to carry on the war to the length desired by them. France and Germany would have interfered on behalf of Russia as they did after the Chinese-Japanese war and nullified any benefits accruing to the victors. But owing to the fear that such interference will be resented by the British nation which is bound by treaty obligations to actively help the Japanese, those nations not only for the sake of Russia but also in view of the dangers of encouraging Asiatics in the path of conquest would have already called upon Japan to desist from her march on Manchuria. Britain has never made an alliance which is so beneficial to her and popular among her Eastern subjects as the one she made with Japan so recently. If Japan succeeds in driving away the Russians from Manchuria the latter will not think of molesting Britain in Asia for half a century at least; and one result of it will be that the military burden of India which is always regulated by the bugbear of a Russian invasion will be much lightened.

A SERIOUS RIOT AT VANNARPONNAI.

On Saturday evening Vannarponnai in front of the Sivan Temple was the scene of a serious riot, resulting in some people being injured and several arrests being made on the spot. It is a wellknown fact in Jaffna that some musicians belonging to the Sivan Temple were, some months ago, excommunicated by the Temple authorities owing to certain acts of the musicians to which the Temple Managers took exception. The managers of the important Temples in this Peninsula came to an agreement among themselves not to employ these musicians in their Temples, unless they paid a fine for what the Temple managers considered breach of Temple rules. The excommunication consisted only in excluding these musicians from service in the Temples as such, and they were free to go and worship in them as members of the Hindu community. The musicians for certain reasons of their own strenuously opposed the payment of the fine, and the breach between the two parties have become wider, encouraged by rowdies who made capital of this difference to promote their own interests. Several attempts have been made by the excommunicated musicians and their friends to enter the precincts of the Sivan Temple at Vannarponnai and Kandaswamy Temple at Nelore as musicians accompanying Kavady and other processions, but the Temple authorities have always successfully prevented their entrance in that capacity.

On Saturday, however, a determined effort was made by those musicians with the aid of other people, to enter the Sivan Temple with music. These musicians came accompanying the procession of a bride and bridegroom who were married two or three days previously and who wanted to worship in the Temple entering it with the musicians. The Temple authorities who were aware of the preparations made to forcibly enter the Temple with the excommunicated musicians and who had given information of it to the Police authorities, seem to have prevented the musicians from entering the Temple, when one of the Managers and some of his friends were seriously assaulted by the Musicians and their partisans. There was then a general fight on the road and the Police who intervened were also very roughly handled. The result of this disturbance would have been

more serious had it not been for the providential appearance of Mr. Freeman, the District Judge, on the scene, who was on his way to Jaffna from Mallakam where he acted that day as Police Magistrate. He personally made some arrests, and the presence on the spot immediately of the Police officers and a large number of Constables had the effect of dispersing the rioters. A few arrests were made that day, but several have managed to escape and are still at large.

THE LATE MR. C. W. KATHIRAVALUPILLAI.

The following brief account of the life of this gentleman cannot fail to be of interest to our readers:—

Mr. Kathiravalupillai's father Cumarasamy Modir—Poet, Dramatist, and Scholar—died in 1874. He donated a large piece of land to the American Mission. Dr. Hoisington who was an intimate friend of Cumarasami Modir insisted on his son being sent to the American Seminary at Batticottai and undertook to give him a separate room and kitchen as he was a vegetarian. He became a member of the select class, then became a teacher in the Seminary and assisted Dr. Hoisington to translate Siva-Gnana-Botham, Tattuva Kaddalai, and Sivapirakasam into English. When he was in the Seminary he became a Christian. He studied during spare hours, Sanskrit, and Greek. He became a member of the Committee to revise the Tamil Bible, and for that purpose studied the rudiments of Hebrew at the request and help of Dr. Hoisington. He became a teacher of the Wesleyan Central School, and was also Principal (acting) of that institution. He edited the "Literary Mirror" in 1853. He practised for some time at the Pt Pedro Courts as a Pleader under special permission. On the advice of Mr. Leisching, the then Magistrate, who was greatly impressed with his talents took to the study of Law and became an Advocate in 358. He edited the "Patriot" in 1863 and translated from Sanskrit "Hindu Logic" in 1862. He was appointed Police Magistrate of Kayts in 1872. Sir William Gregory offered this appointment and said "He considers he cannot pay a higher compliment to the Tamil population of Jaffna than by conferring on one of them an appointment requiring high educational attainments and trustworthiness. He proposes to offer the Provisional appointment of Magistrate Kayts to Mr. Wyman Kathiravalupillai, a Tamil gentleman who bears the character of education, capacity and integrity. Should Mr. Wyman accept the appointment his Excellency has every confidence that the business will be conducted in such a manner as will encourage him hereafter to confide other offices of trust to persons of Mr. Wyman's race." He retired in 1898 when Sir West Ridgeway wrote: "I am desired by the Governor to convey to you an expression of the appreciation by the Govt. of the good service rendered and the influence exercised by you in the district which have led to your retention hitherto. His Excellency hopes that you will continue to some extent in retirement to exercise that influence among your countrymen which has in the past been so useful to the Government." After his retirement he worked hard at the Tamil Dictionary—a work which he commenced long ago. This Dictionary is now almost complete in the manuscript. He was a member of the Text Books Committee of the Board of Education. He was also one of the Anglo-Tamil pandits of the Madura-Sangam.

LOCAL & GENERAL

The Weather—Though the wind still blows from the South-West, yet it cannot be said that the big monsoon has set in, as the blow-

ing is not steady as it is when it bursts. A shower of rain fell on Monday night in several parts of the District accompanied with thunder and lightning.

The Government Agent—Mr. Lewis has not yet returned to Town from Kackeanur where he remains engaged in writing the report of the Fishery.

Jaffna Police Magistrate—Mr. Dutton has arrived here by the last trip of the Lady Havelock and assumed duties as Police Magistrate, Jaffna, relieving Mr. Freeman, who will be now free to devote his whole attention to the District Court.

Branch railway line at Jaffna—Mr. D. Macmillan, Engineer of the Ways and Works, Colombo, who came with Mr. H. Oliver, Chief resident Engineer, to report upon a suggestion made by Mr. Lewis, G. A. of Jaffna, has, in accordance with that suggestion, supported the construction of a branch line from the terminal station to the Jaffna grand bazaar.

Pundit Ganga Prasad of Benares—This well known Ayurvedic Physician who was for a long time practising in Colombo is now in Jaffna on his way to Mannar where he will stay for a few weeks and return to Jaffna in June. We understand that at the request of many of his friends here he will remain for some time in Jaffna after his return from Mannar.

An Indignation Meeting—Pursuant to the following notice a meeting of the members of the Jaffna Bar was held in the premises opposite to the Jaffna Library. Viz.

"A meeting of the members of the Jaffna Bar is convened for Monday May 16, 1904, to consider what steps, if any, should be taken with reference to certain observations made by Mr. Freeman (alleged to be aspersions on the Bar) in the course of some Police Court trials at Jaffna."

Almost all the members practising in Jaffna were present and the proceedings were private, outsiders having been excluded. Judging from the lengthy sitting lasting from 4.30 to 6 P. M. we are led to believe that important business was transacted at the meeting.

**SELANGOR CEYLON TAMIL'S ASSOCIATION.
REPLY TO A TAMIL'S LETTER.**

Editor "Hindu Organ",

Sir,

In replying to a Tamil's letter that appeared in the "Hindu Organ" of 30th March under the heading "My impression of K. Lumpor", I find it necessary to point out the real state of the Association to the writer, as well as the members of the Tamil community residing in the sister states and abroad, as there seems to be a misunderstanding which, I daresay, is quite inimical to its interest and its further progress. It is true that, at first, the affairs of the Association was in a delaying state and progress was, in every branch of business, in a standstill.

The then Committee Members have, as it is not now, voluntarily offered their services solely with the object of taking a predominant part in the management of the society, notwithstanding their inability, and inefficiency. In consequence of this voluntary service the Association was obliged to undergo a great and stormy convulsion that might have perhaps shaken the whole frame of Society.

It is true that the religious prejudices, and inefficiency of the then managing Committee, and want of co-operation, and, above all, the non-observance of the principles of a meeting on the part of the other members, have, all mingled together, and placed the association, for a period of two and a half years, in a state of utter decomposition and thus put a seal to progress in the various branch of business.

But now, as it was not then, members are being elected by the system of votes and subscriptions are being regularly collected. The land is now transferred in the name of the trustees; moreover it is fenced, jungle cleared, a shed for convening meetings is being put up, and there is every probability of seeing a *Kandasamy Temple* in the near future at the metropolitan town of K. Lumpor. Still there may be some defects which are, of course, natural to infant societies and which, in my opinion, are easily remediable.

One of the many important things that now peculiarly awaits the attention of those who pretend to have a concern in the revival of their national prestige, national honour, and glory of the Tamil literature, and the restoration of their religion, is to make a liberal subscription and a good donation to the Association, so that it may be enabled to start the work of the *Kovil* building. Every patriotic Hindu should naturally be proud of having started to build a *Kandasamy Temple* in a place which is separated by an immense ocean and a few thousand miles from his mother land and the seat of his religion. Every ardent advocate of Hinduism should naturally be proud of seeing his Temple in a town which is inhabited by men differing from them in colour, religion, language, and what not. There are not less than two thousand Hindu religionists employed in the Straits and the Federated Malay States with its dependencies. Calculating, according to the difference of the salaries, at the rate of 4 per cent, an average subscription of \$5 can easily be raised from every employed, and the Temple may, within a very short peri-

od, be built and completed. But Selangor has spent more than \$5000 for the maintenance of a crematorium, purchase of land, and for the general interest of the community. Still it expects to begin the Temple work ere long. Whereas Perak, Negri Sembilan, Pahang and other colonies of the Straits should, considering the necessity of protecting their national and religious fame, name, and interests in a foreign land as Malay Peninsula, take it into their head to share a certain amount of dollars in the shape of help in order to complete the building. I expect those who have already been placed in the category of "religious enthusiasts" and the revivers of "national prestige" etc will work for the speedy completion of that noble undertaking.

Upper Nayagam

K. Langat 21-4-04.

THE RUSSO-JAPANESE WAR.

London, May 8.

General Kuroki reports that Fenghuangcheng was captured on Friday before the Russians had a chance of recovering from the demoralization of their defeat on the Yalu.

Russia has ordered the mobilization of the Charkoff and Moscow army corps and other troops to strengthen the Manchurian army.

Reuter's Tokio correspondent says the attack on Port Arthur on May 4, resulting in the sealing of the entrance, was the most desperate and hitherto most gallant exploit of naval warfare.

A furious storm separated the ships and the commanding officer consequently signalled them to desist.

Isolated steamers in the face of intense Russian fire nevertheless proceeded and five reached the harbour mouth and two penetrated inside and exploded, many of the crew being killed, wounded and missing.

General Kuroki reports that the Russians before evacuating Fenghuangcheng burnt their ammunition.

Russian casualties at the battle of the Yalu on May 1 probably exceed 3000.

Reuter's Shanhaikwan correspondent wiring on May 8, says the Russians are retreating to Hatcheng and evacuating the Western Liaotung Peninsula.

The Japanese from Thursday to Saturday landed at Kinchau 10,000 men, Fachau 10,000 Pitsuwo 7,000 and have occupied Wafungtien and Pulatien.

Heavy firing was heard at Kaichau where the transports were previously seen.

Turmoil prevails at Niuchwang where preparations are going on for a flight.

London, May 9, 5-58 p. m.

A despatch from General Kuropatkin received in St. Petersburg confirms the report of the occupation of Fenghuangcheng by the Japanese advancing in two columns from the Yalu. No mention is made of the fighting.

London, May 9, 5-58 p. m.

An official statement gives the Russian casualties in the battle of the Yalu River as seventy officers and 2,324 men killed and wounded.

The "Daily Telegraph" says the campaign has been conducted with brilliance almost unparalleled in war.

Japan's success, it says, is due to the consummate combination of the naval and military action, which even England had never rivalled.

Their success in the last three months have been more marvellous than Germany's in 1870.

The "Daily news" says that the fight on the Yalu seems to have decided the possession of Southern Manchuria, Russia rapidly reaping the effects of her imperialism.

The "Standard" says there have been few finer feats in the war than the blocking of Port Arthur.

Bombay, May 8, 8-47 a. m.

The Japanese Consul at Bombay has received the following despatches:—Admiral Hosoya reports on the seventh that a detached fleet, the twentieth torpedo flotilla, with the "Hoakon Maru" and "Nippon Maru" arrived at 5-30 a. m. on the 5th at Liaotung. Some of the enemy's sentinels were seen on the top of the hill of the adjoining coast and were driven off by our fire. The Naval Brigade under Capt. Nomoto were then ordered to land. The ebbside preventing the boats approaching the shore the Brigade waded breast-deep for a thousand metres and gained the shore at 9-22 a. m. and immediately marching, reached the heights and hoisted the flag. Meanwhile the "Akragi," "Cobima" and "Chokai" approached the shore on the flank of the landing place for the purpose of diverting the enemy. The "Akragi" found 100 of the enemy and dispersed them. The transports arrived at 8-5 a. m. with the first echelon of the Second army who, seeing the Japanese flag on the hill-top, immediately commenced landing. This was splendidly effected despite the deep water. They are now building pontoons.

General Kuroki's report on the 3rd Instant says: Our mounted Scouts, after a severe hand-to-hand fight near Fenghuangcheng, drove the Russian horsemen towards Fenghuangcheng. The Chinese say that on the 1st Instant about 2,000 Russian Infantry posted on a hill east of Fenghuangcheng fired upon 300 of their comrades, retreating from the Yalu, mistaking them for Japanese and wounding 110 and killing 70. The rest fled in disorder, abandoning the commissariat carts. Officers and prisoners state that the only bodies that retreated in orderly fashion on the 1st worth the fifth and sixth Infantry Battalions and two Artillery Companies, 200 more Russians (killed and wounded) were found left on the field. Further de-

ails are forthcoming.

Bombay, May 9, 8-46 a. m.

The Japanese Consul in Bombay has received the following further telegrams:—General Kuroki reports that our Cavalry is dispersing the enemy. Our Infantry detachment occupied Fenghuangcheng on the 6th Instant. The enemy, before evacuating, burnt their ammunition. The enemy's refugees continue to come out of adjoining forests and villages and to surrender. The natives say the Russian wounded, passing through Fenghuangcheng in litters on the 2nd inst. amounted to eight hundred; their total casualties probably exceed three thousand.

Our Army landed at Liaotung and reports that our detachment, repulsing a small body of the enemy on the 6th inst., occupied Pulantien and destroyed the railway and telegraphic communication. Port Arthur is cut off. (Note that Pulantien is the Chinese name for Port Adams.)

Admiral Togo reports on the 3rd instant that the combined fleet effected a third operation of blocking Port Arthur. The "Akagi," "Chokai" and the second, third, fourth and fifth destroyer flotillas and the ninth, tenth and fourteenth torpedo boat flotillas, with steamers, started on the 2nd instant. A strong wind soon arising greatly hindered their movements. The Commander gave orders to stop the operation but the order did not reach the flotillas. The eight steamers proceeded, making a dash for the harbour despite the enemy's searchlights, the fire from the fortress, observation mines and mechanical mines. Five steamers gained the mouth of the harbour. The "Mikaw Maru" and the "Tomi Maru" breaking their booms, reached further inside. The entrance is considered effectively blocked, at least for cruisers and battleships. Three other steamers sank before reaching the harbour mouth and the flotillas remained till morning and rescued half of the crews of the sunken steamers. The steam-pipe of torpedo boat No. 67 was hit; she was disabled, but was towed away by torpedo boat No. 70. The "Astaka" damaged part of her engine but got away safely. The casualties of our flotillas were three wounded and two killed. No other damage was done to our boats.

London, May 9.

There is a universal chorus of eulogy at the masterly strategy of the Japanese combined with their swift and unflinching execution.

Even the German Press, hitherto most reserved cannot withhold a tribute of admiration.

The Japanese loan is expected to be issued to night. It was quoted on Saturday at 2½ per cent premium and to-day at 3. Its unqualified success is assured.

An official despatch states that the Japanese losses at the Battle of the Yalu were 30 officers and 870 men killed and wounded.

Reports from various sources state that dysentery, small-pox and typhus are raging among the Russians in Manchuria.

Reuter wires that Viceroy Alexieff has removed his Head Quarters to Harbin.

General Kuropatkin at present remains at Liao-Yang.

Japanese successes have caused a feeling of apprehension in Russia, and the General Staff declare that the latest development assure a long and bitter war.

In the Berlin Reichstag, Herr Bebel, the Socialist leader, attacked the Government's pro-Russian attitude in the war, and declared the Kaiser's telegram to the Czar, on the occasion of the "Petropavlosk's" disaster, in no way, reflected the feeling of the nation.

Count von Buelow denied that the Kaiser's telegram was a departure from neutrality.

He regretted that the disaster of a friendly nation had been the object of malicious articles and caricatures in a portion of the German Press.

London, May 10.

Reuter wires from Shanhaikwan that the evacuation of Niuchwang continues.

The Russians have promised to leave the rearguard to prevent pillage.

The Russians are commandeering cattle and causing great indignation to the Japanese.

A "Daily Telegraph" despatch from Shanghai says that the Tartar general refuses to obey the Russian order that all Chinese are to leave Mukden, and has decided to remain at his post until the last moment.

—The Ceylon Independent.

HIGHER EDUCATION OF INDIAN WOMEN.

MAHARAJAH OF BURDWAN'S SPEECH.

* At the distribution of prizes to the successful pupils of Mahakali Patshala at Suka's Street last week the Maharaj B. Joychand Mahtap Bahadur of Burdwan, who occupied the chair, made the following speech:—

Ladies and Gentlemen,—While staying in Calcutta last cold winter I had the good fortune to be kindly invited by Mataji Maharani to witness and take part in the annual Bag Baidi Pujah festivities of this institution. On my way to this place I asked myself whether the institution was really worth a visit or it was like many well-meaning but ill-conducted modern institutions of Bengal, but my doubts were quite gone when I came and so the really good work the Tapaswini had been doing here, and I felt a very great respect for the noble lady who had founded this institution on her own responsibility for the better education of young girl of this country.

Among the many problems upon which depends the development of India, a very import-

ant one is the higher education of Indian women of all classes and creeds; and unless this is satisfactorily solved no amount of long-winded and frothy speeches in public halls by our countrymen will do India good. I am not attacking any individual ladies and gentlemen but simply pointing out our defects. I use the pronoun *our* because though I am not a Bengali but a Kshatriya of the remote Punjab, yet my ancestors adopted this country, and I owe to Bengal the position I hold to-day and so as an earnest well-wisher of my country I may be excused for freely expressing my views.

Let us for a moment look at the present condition of our women-folk in Bengal. The majority of women in the villages and those of the middle and lower classes do not know the "three R's," and naturally the national welfare is to them an unknown quality. But it is in them still that smoulder all the noblest qualities of the ideal woman—*viz.* Pati and Gurujana Bhakti, *i.e.*, great reverence for husbands and superiors which alas! are in great danger of dying out. Now let us take a glimpse of the zenana of some of the educated people of the town. Many are being totally demoralised by their husbands who actually encourage them to read unwholesome books, to write frivolous letters (letters that can pass among people of shady character only) on note papers bearing smutty mottoes and shocking pictures made either in Germany or in the Calcutta slums.

It is these "new" women of India that are actually taught by their husbands to neglect the household duties, to disregard their husbands, and parents and to learn all the vices, and not surely a single good trait of Western Civilisation. This, ladies and gentlemen, is the education that many an educated man of Bengal gives to his wife. Can anything be more disgusting or more lamentable than that men who profess to be educated should actually initiate their wives into vices and encourage them in frailty, fickleness and frivolity which are but the natural weakness of the gentler sex. Good mothers bring up noble children and silly wives never attain to the ideal of true maternity.

If only a godly number of the rich men of this country (I mean Bengal as it would be too wide for me to speak of the whole of India) think less of glasses, nautch parties, and fatal moonlight river trips and become more mindful of their duties to their wives, they will train them according to the old Aryan ideas to respect their husbands, to attend to the household duties, to see to the comfort of old parents and superiors and to take a lively interest in all their husband's cares and undertakings both household and national. Then and then only, will the women of India regain the position they held in society in the brave and holy days of the Vedas and Puranas, when a Maitreyi or a Gori, an Atrayi or a Kamandaki adorned the Hindu hearth and sanctified it with fare wisdom and unparalleled purity.

The Purdah system itself requires modifications. It has become so rigid, specially in Bengal, ever since the days of the dreaded Nawabs,—which days are but unpleasant dreams of the past, and whatever foolish people may have to say against our present Government they cannot deny that the British rule has given ample protection to our wives and children. I do not say that the Purdah system should be totally abolished for, "unchartered freedom" will ruin society, like the; of the over-enthusiastic reformers of Bengal—who are injuring themselves more than others—but what I say is, women should have more respect for men, and men should have greater confidence and faith in their womankind and allow them to mix freely in their own houses with the male members of their family. The stricter the rigidity of the Purdah, the less able the ladies grow to resist the temptations of life, and therefore greater becomes the risk of domestic misery.

The last time that I was here I heard that some unscrupulous people had been trying their level best, simply out of jealousy to bring about the ruin of this worthy institution by starting a rival school. Now, ladies and gentlemen, is there any hope for Bengal when her own children are flying at one another's throat? No count try can improve without unity, and that is what India, specially Bengal, lacks very much. Bengal is at present too much overcrowded by self-seeking conceited, hypocritical busy-bodies, and until we have men of the stamp of the universally respected and lamented Vidyasagar Mahashay her dark days of social disorder will get yet darker. I have talked at great length and must have taxed the patience of my hearers, specially the Kumaris, who must be anxious to get away and shew their handsome prizes the reward of their good work to their parents and friends. I shall now conclude by praying to the "Light of lights," the "One Eternal," for the welfare of

this institution and for the good health of our most respected Tapaswini Mataji Maharani, who should undoubtedly be helped by all patriotic Indians, like my respected friend Babu Norendra Nath Sen in the great work which she has undertaken single-handed."

The Maharajah then addressed a few words to the Kumaris in their own language before he resumed his seat. —The Hindu.

THE SUFFICIENCY OF THE HINDU RELIGION.

We believe that a comparative study of the different religions of the world is sure to convince every dispassionate thinker that it is Hinduism alone which can adequately satisfy the Religious needs of mankind. It is well known that the strength of the Hindu Religion lies in its recognition and adoption of the universal principle of 'unity in variety' in forms of religious faith as well as in religious rites and observances—a principle whose importance is more than justified by the presence of the manifold variety which characterises man's intellectual nature. It is fairly well-recognised that the Hindu religion, on account of its comprehensive nature, is well able to satisfy the meanest as well as the highest intellect; and that, within its all-embracing fold, not only the most intellectual, but also the most emotional as well as the most superstitious can meet together and find rest and satisfaction for their souls. Surely, no religion which overlooks this essential and all important principle can lay any claim to adequacy or universality. No religion, with a cut and dry system of dogmas and rites, can afford universal satisfaction to all mankind. Therefore it is, we say that the Hindu religion occupies a far higher place in this respect than any other religion of the world.

Moreover, there is one other principle which the Hindu religion recognises and which, we believe, is a sufficient proof of its universality and adequacy. It is the all-important principle of progress in religious or spiritual realisation. It is well-known that progress is a universal factor not only in the affairs of the world but of man as well. If this be true, as we all believe it is, surely no religion that does not recognise its importance and that does not make the necessary provision for it in its teaching, can thrive long in this world, much less, can hope to become universal. Those who have studied the several religions which prevail in the world are aware that it is the Hindu religion alone which has recognised several stages in the spiritual progress of man, and has adapted its teachings and observances in correspondence with them.

From this standpoint it will be clearly understood that every form of faith and worship, so far as it is conducive to the religious progress of the individual, or a section of the community has its place and significance in this world; and there can be no necessity for a change till a desire for a better and higher form of faith is consciously felt by the individual or the community. Of course, when that desire is felt, the religion of the people should be such as to present to those concerned its higher and higher phases, till the highest stage of spiritual realisation is consciously reached. It is only a religion of this character that, if at all, can lay any claim to adequacy and sufficiency, and that can be said to satisfactorily fulfil the noble function of enabling man to attain the highest form of spiritual realisation. We believe that no other religion in the world can pretend to have discharged this duty so well and satisfactorily as Hinduism has done. It is in Hinduism only that we find different grades of religious faith and form of worship, ranging from the lowest form of theism and idol worship, to the highest form of the spiritual philosophy of the Vedanta and its yogic realisation. This wise provision, it is needless to say, only the Hindu religion has made; and is it too much to claim for it, therefore, the right to call itself the only sufficient and adequate religion that can satisfy the spiritual needs of mankind at large?

But, it may be said that this is claiming too much for a religion, at a time when religion itself is held at a discount. We know that for the last one century, especially on account of the advance of scientific achievements, there has been among mankind, a diminishing hold upon things religious and spiritual. Luxury and worldliness have allied themselves with agnosticism and unbelief to put religions and spiritual life out of Court. As the late Mr. Gladstone, the famous thinker and statesman, has said—"There has never been a time in human history to compare, with the last half century in two vital respects; the multiplication of wealth and the multiplication of the enjoyments which wealth procures two things separate yet concurrent and morally allied. To take a familiar example; men (and the commo-

ditities they depend on) now travel at (say) one fourth of the former cost, just when they have also an enlargement of their means to bear the cost of travelling. True, this pervading change has gone, to an immense extent, towards the cure of actual want and towards extending the sphere of that sufficiency, that modest and humble comfort. But it has also extended largely to the spheres of leisure and of comparative affluence; and in those spheres it is generally true that the apparatus of enjoyment has been immensely developed in small things and great, that wants and appetites have grown along with it and that it 'when the world was too much with us' when Wordsworth wrote his noble sonnet, it is more with us now than it was then. Obviously, almost mathematically, the increased powers of worldly attraction disturb the balance of our condition, unless and until they are compensated by increased powers of unworldly attraction and elevation." Surely this power of unworldly attraction and elevation will come sooner or later to each individual and community, and brighten the path towards religion and spiritual realisation. Let it be remembered that, according to the ancient Rishis of India, religion is not for the worldly or the unbelieving, and that the first step in the path of religion is taken only when Vairagya or unattachment to things of this world is realised by man in its full significance.

It is only to those who have felt Vairagya and realised the importance of religion for the eternal interests of their soul, that Hinduism especially appeals; and it plainly declares that no one who has not given up his attachment to things of sense and who has not some sort of faith in its ideals and methods, can hope to realise spiritual illumination. It must be clearly understood that religious realisation and worldly attachment are, according to the Shastras, quite incompatible with each other, and success in the attainment of the former necessitates the discarding of the latter. It is, therefore, a mistake to suppose that the test for the efficiency of religion is in its conduciveness to worldly prosperity or national wealth. But it lies only in its power to secure inward peace and spiritual illumination for man, which, of course, may have its own salutary influence in the well being and peaceful progress of the society also. The highest merit of Hinduism therefore, lies in its power to secure this highest end; which is the only end in every way desirable to compass the well being of man and society as well.

No one who has not carefully studied Hinduism in the three aspects in which it is presented in the Hindu scriptures, can realise its sufficiency and comprehensiveness. It has its popular side, and its philosophical side. It has not also overlooked the importance of the highest aspect of religion—that of the conscious realisation of the spirit; on the contrary, it has made this aspect, the very essence of all the lower forms of religion, and the ideal of spiritual realisation runs through all of them so as to form their bond of union. The popular religions of India, for instance, Vaishnavism and Saivism, are of course intended for the purification and religious efficacy of the unlearned; but at the same time, the religious philosophy of the Vedanta pervades them all and forms, as it were, the real essence of their teaching; and but for the Vedanta, the dogmas of Vaishnavism and Saivism have no significance.

Again there are the six schools of philosophy, considered orthodox, for the satisfaction of those whose minds are rationally disposed. These systems are so arranged as to culminate in the highest spiritual philosophy of the Vedanta, which comprehends them all and is, therefore, all-inclusive. But it must be remembered that Hinduism does not attach much importance to bear rational speculations which end in nothing. Jignasa or rational enquiry in matters of religion cannot certainly go far on account of the necessary limitations of the human intellect. He who lias the importance of the highest aspect of the Hindu religion—namely, the Yogic aspect. It is in the Science of Yoga—the practical method of spiritual realisation—that the ultimate goal of the Hindu religion lies. No other religion in the world has recognised the necessity of realisation in religious philosophy. No other religion has risen beyond the realm of faith, to that of the highest intuition and conscious realisation, as the religion of the Hindus. In these circumstances, we believe that we are sufficiently justified in giving the high place we do to Hinduism, as the one religion adequate in its aim and comprehensive in its method when compared with other religions of the world. —The Brahmavadin.