

The Hindu Organ

(THE CHEAPEST WEEKLY IN CEYLON)

PUBLISHED EVERY WEDNESDAY.

VOL XVI.

JAFFNA: WEDNESDAY AUGUST 3RD 1904

NO. 5

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THE HINDU ORGAN.

JAFFNA, WEDNESDAY, AUGUST 3, 1904.

INDIA AND THE PHILIPPINE ISLANDS.

We have, in our past issues, published articles quoted from the *Amrita Bazar Patrika* of Calcutta on the measure of self-Government which the Americans propose to grant to the people of the Philippine Islands which have so recently come under their sway. Elsewhere we publish in this issue another article from the same journal urging the Indians to set out an agitation in England on their behalf to secure the same degree of self-Government for them as promised to be granted to the Filipinos by their American masters. It must be mentioned here that the London Correspondent of the Calcutta Indian daily from which our extract is made is himself a distinguished Englishman—Mr. William Digby C. I. E., who was in the early seventies on the Editorial staff of the *Ceylon Observer*. It would be seen from the article quoted in our last issue that practical self-Government will be established in the Philippine Islands two years after the completion and publication of the Census, and that, on the instructions of the President of the United States, a general election will be held for the choice of delegates to a popular Assembly of the people which shall be known as the Philippine Assembly. When this assembly has been convened and organized all legislative power shall be vested in a Legislature consisting of two houses—the Philippine Commission and the Philippine Assembly. It must also be remembered that the Filipinos became American subjects only about half-a-dozen years ago and that they are not yet quite reconciled to a foreign yoke. Yet they are going to enjoy the same measure of self-Government as has been granted to the British self-Governing Colonies of Australia and Canada.

India and Ceylon have been under the British for over a century, and the people are as loyal as any people can be. Our rulers have always acknowledged our rights to be associated in the Government of our country and to govern ourselves when we are trained to do so; and in vindication of that promise Legislative Councils have been established both in Ceylon and India with a proportion of native members nominated by the Government. In Ceylon the constitution of our Council remains almost the same as it was established about three quarters of a century ago—the native members being still

nominated by the Governor, generally in defiance of public opinion. The administration of Sir West Ridgeway has shown how, under the present constitution, the Council could be converted into a body entirely devoid of all independence and public spirit, and servile to the Governor. In India, however, owing to the labours of the Indian National Congress, the Provincial and Supreme Legislative Councils have undergone some notable reforms in the introduction of a small measure of elective principle in their constitution, and the elected members show great amount of independence and public spirit, as their speeches, motions and questions in Council would show. Being still however, in a small minority they are powerless to prevent unpopular and oppressive measures being carried out by the Government with the aid of overwhelming majorities composed of official and nominated members. In India, therefore, ceaseless agitations are carried on to secure further expansion and reforms of the Legislative Councils. The counsel of the London Correspondent of the "Amrita Bazar Patrika" is "that the National Congress, all the Provincial Conferences, every Sabha or Association throughout the Empire, should take this Filipino example, and make it the subject of appeal and demand, alike in India and England, that at least equal measure shall be meted out in and to India." "And", the correspondent continues, "for every effort you make in India and for every rupee you spend there, make ten efforts and spend ten rupees in the United Kingdom. An agitation on such a basis, if earnestly undertaken and strenuously followed up, could not fail to secure, in less than ten years, for India all that the Philippine Islands are to receive".

The Indians are urged to take the Philippine example to secure a larger measure of constitutional reform, through their Congress, Conferences, and Sabhas. We are, in Ceylon, without any political organization of the kind existing in the neighbouring Continent. Our leading men are so selfish and self-seeking that they bestow little or no consideration concerning public matters; and the consequence is that politically we are stagnating and retrograding to an extent little felt and understood by them. They do not also seem to understand that political activity on the part of men of light and leading not only conduce to promote the general welfare of the community to which they belong but also bring them honour and high emoluments under the Government, as the appointment of most of the leaders of the Indian National Congress as Judges of the High Courts and the bestowal on them of high Honours by the Indian Government would show. Though it is now more than ten years since the elective principle was introduced into the Legislative Councils of India, yet the Ceylonese have not thought it worth their while to take even the Indian example and agitate for the introduction of elective principle into our Island which was before the passing of Lord Cross Act of 1892 far ahead of India in regard to these political privileges. The policy of the Ceylonese has been for the last half a century or so to rest and be thankful. Even the praiseworthy and philanthropic endeavours of the Hon'ble Mr. John Ferguson to rouse the leaders of the Ceylonese to a sense of their position and to take measures to secure the reform of our Legislative Council on the lines of those of India have not had the effect of moving them to any action in the matter.

THE S. S. 'JAFFNA' CASE.

On the 22nd ultimo Mr. H. J. C. Pereira on behalf of the Defendants, the Jaffna Steam Navigation Company, moved for a Commission to be issued to England to examine Mr. Edward Hayes, Shipbuilder and Contractor to the Admiralty, and also the foreman of his works. Mr. Elliot who appeared for Messrs Walker Sons and Co, the Plaintiffs, opposed the motion and submitted that the evidence required of Mr. Hayes could be obtained from several gentlemen in Colombo. On the 25th ultimo Mr. F. R. Dias, the Additional District Judge of Colombo, delivered the following Judgment allowing the Commission:—

This is an application by the defendants for a commission to examine two witnesses in England whom they consider to be very material to their case. The plaintiffs opposed on the ground that these witnesses can give no evidence relevant to any of the issues framed in the case and the application comes too late; as the case is already fixed for trial to-day. I do not think that the defendants can be accused of any want of *bona fides* or any intention to delay the trial as has been suggested. The case is a heavy and complicated one and was only instituted on the 14th April last. Answer was filed on the 7th June, and the case set down for trial to-day. Issues were submitted by both parties and were settled by the Court only on the 13th instant and now this application is made nine days later. Considering that the defendants are a firm carrying on business in Jaffna, and the affidavit in support of their motion had to be signed by their Manager there, it can scarcely be said that they have been guilty of any unreasonable delay. The question really is whether the evidence, the defendants require from England, is relevant to the case. The issue is whether the plaintiffs erected and fitted up the defendants' steamer so unskillfully and in such unworkmanlike manner, and contrary to the instructions given them in the plan and specifications, that she could not be navigated for more than three weeks. The defendants suggest that the plaintiffs knew nothing about ship-building and utterly ruined their steamer by doing things which were not in the plan and specifications, or rather by deliberately contravening their special instructions. It is said that no Engineer available in Ceylon is sufficiently experienced in the technicalities of ship-building as to be able to help the Court on this point, and the defendants therefore want the evidence of Mr. Hayes, ship-builder and contractor to the Admiralty, and his foreman. It was this gentleman who sent out the defendants' steamer, with plans and instructions as to how she was to be put together. Judging from two letters written by him at the time the plaintiffs were engaged in the work it would seem that he was of opinion that his express instructions were being discharged. If that be the case, it is of the highest importance for the defendants to have the reasons for Mr. Hayes' opinion in detail. It would be unreasonable to suppose that a person in his position could be got over to Ceylon to give evidence in this case, and I therefore think that the defendants are entitled to the Commission. Let a Commission issue, returnable in 8 months, to some gentlemen to be agreed upon by both parties. The cost of this application will be costs in the cause.

LOCAL & GENERAL

Clerical Examination—This examination will be held in Colombo and Jaffna on Monday the 10th October 1904.

The Jaffna Commercial Corporation—The year ending on the 30th June 1904 seems to be a very prosperous year for this Company. At the meeting of Directors held on 28th ultimo it was resolved to declare a dividend of 15 per cent, after voting a large amount for charity and bonuses for the employees in Jaffna and outstations. About Rs. 2000 also is carried to the reserved fund. We congratulate Mr. Mather, the Managing Director on this happy result.

The Maniagarship of Tenmaradchi—We understand that Mr. Muttucumaraswamy, Head Clerk, P. W. D. Galle, has been recommended by the acting Government Agent, for this office. In our opinion no better selection could have been made. Mr. Muttucumaraswamy is highly connected in Jaffna, being the son of the late Mr. Mandalanayagam, Notary Public, of Tellipallai. He is also connected by marriage with the family of the late Maniagar of Tenmaradchi, Saravanamuttu Mudaliyar.

Increase of Salary to the Maniagars—We also understand that Mr. Lewis has recommended an increase of salary to the Maniagars of this District.

The Sixty-five years rule—It is reported that all Headmen in the Jaffna District above the age of 65 will be called upon to retire from the beginning of next year.

The late Mr. S. Kantar—It is with the deepest regret we have to record the death of this gentleman which took place on the 27th ultimo in the residence of his son-in-law, Mr. M. Sapapathy Mudaliyar, at Nellore. He was ailing for a few weeks with dropsy and passed away quietly and peacefully surrounded by all his sons, daughters, sons-in-law, and others near and dear to him. The deceased was, we believe, about 70 years of age at the time of his death. Being very pious

and learned and having had no worldly cares or anxieties he spent the evening of his life in the service of God. He had every reason to be a happy man. Of his two sons, the eldest, Mr. Periatamby, is now acting Sub. Collector at Valvettiturai, and his younger son is Mr. Sundram, the popular and rising officer of the Colombo Customs, who arrived here on the 23rd ultimo on a fortnight's leave on hearing of his father's illness. Of his three daughters the eldest is married to Mr. M. Sapapathy, the Interpreter of the Jaffna Police Court; the second daughter to Mr. M. Kanagasabai, Sub. Collector, Kayts; and the youngest to Mr. N. Kanagasabai, Preventive Officer at Mandaitivu. The funeral which took place on the evening of the 27th was very largely attended and the remains were cremated at the crematorium at Chammam according to Hindu rites. We tender our heart felt condolences to the bereaved relations and others who bemoan his loss.

COLOMBO NOTES.

The second annual meeting of the V. S.—Till about an year ago, it will be remembered by our readers, we had very pessimistic views of this society. But since then we were growing hopeful, and our reports have been favourable. And even now, we beg to be pardoned, if we are not altogether free from such views. For disunion culminating in untimely dissolution had been always the chief characteristic of almost every native undertaking in Colombo in the past. And yet we are forced to admit the fact that this society is the only one among the Hindus over here that have lived two long years. Its influence among the different communities is great. Its influence upon mostly the Hindu young men is indeed gigantic. It is patronised by the Hindus throughout Ceylon. It has several sympathetic friends in India, America, and England. It is idle to deny that there are some signs which will lead anyone to argue that this society is not only bound to live long, but is bound to exercise a powerful influence upon the young generation of this island. It is also a most curious fact that every annual meeting of this society is graced by the holy presence of one or two Sannyasins from India quite unexpected and uninvited. In the first annual meeting there were present Siva Chiddananda and Swamy Narayana. This year there was present Swamy Guananda, a disciple of Ram Krishna Paramahansa Deva. Chiddananda is Swamy Vivehananda's disciple, and Guananda is a fellow disciple of the Swami. We leave to our readers to draw their own inferences, if any from this striking fact.

Owing to want of space, we find it difficult to give an account of the grand second annual meeting that was held in the society's hall on Saturday last. Suffice it to say however for the present, that the meeting was presided most ably by Mr. Barrister Thyaga Rajah and the hall was full of members and visitors to overflowing. Mr. C. Perampillai, Proctor District Court, was elected the Hon. Secretary for the new year. There was also a presentation of some Hindu pictures by Mr. Sanmugamudaliyar accompanied by native music. A further presentation of some photos and other things by S. K. Lawton of Jaffna was also announced. We will deal with the annual report in a later issue.

Swamy Guananda—This Sannyasin noticed above, comes from Assam. He was employed under the Government of Bengal as an Inspector of Police for about twenty years. Having done his duty to his sovereign and fellow-subjects, his parents, wife and children, he renounced the world a few years ago. He received his instruction partly from Ram Krishna and partly from another sage in Benares. He was present on the occasion of the above-said annual meeting, and most forcibly impressed upon the minds of the members the value of love and union. He may visit Jaffna before leaving for India.

Obituary—Owing to certain private inconvenience of ours, we could not have favoured our readers for a long time with our usual communication. Hence we could not have noticed at an earlier date the sad departure from this earth of perhaps the most enlightened and cultured of the native ladies of Ceylon of the present day, we mean the late Mrs. P. Ramanathan. In her Ceylon has lost a real beauty, the poor have lost indeed a friend in need, the Hindu and Buddhist ladies have lost a leader, and the English and Burgher ladies have lost an endeared friend. Perhaps silence alone can adequately express our sympathy with the bereaved husband and children. —Cor.

SOME POINTS IN FAVOUR OF IDOL WORSHIP

- (1) The practice of image worship is universal, customary, and persistent.
- (2) Limited mind of man cannot grasp the unlimited Brahman—the one Infinite Existence without idol—either physical or mental.
- (3) Hindu idol is symbol of the attributes of Saguna (as opposed to Nirguna) Brahman. e. g. an idol of Vishnu is blue, the colour of the over-arching sky has four arms, one for each quarter of space, bears the conch for creative sound, the mace for sovereignty, the chakra for energy, the lotus for spirit and matter etc. These forms have been introduced here by sages who have

seen them in higher worlds.

(4) God is the one Life, and only Life. He is omnipresent. Therefore He can be loved and worshipped in anything and everything.

(5) Mental idol of Him such as "Our father which art in heaven etc." justice, power etc is often more dangerous than physical image of Him: for no one can confound the physical image with God, whereas many do dimly fancy that their mental conception of God is God.

(6) Idol is the point of concentration. The Hindu looks at it for a few minutes with steady gazing eyes, then closes his eyes, then reproduces the image in the mind, and fastens the attention to it. As the mind grows steady, the form disappears, and the indwelling life pervades the consciousness filling it with life and joy.

Idol facilitates worship and meditation. It can be made a magnetic centre. A spiritually advanced man can draw down on an idol some of the magnetism of the Being it represents. The pure and soothing magnetism thus drawn down spreads around it creating a most helpful atmosphere to the mind to grow calm and steady. Such a prepared centre is very readily strengthened and revived by the Being whose magnetism is already present there, and the prayer meditation of the Bhakta drawing His attention. He sends an answering current through the centre already made.—Cor.

DEATH OF A NATIVE CHIEF AT KANDY.

It is with deep regret that we have to record the death of Mudaliyar S. T. R. Kanakasundra, late of the Kandy Kachcheri, who breathed his last on Friday the 15th Ultimo at Kandy. This sad news was telegraphed to his son-in-law Mr. B. S. Bastiampillai of the local Fiscal's office at 8 a. m. that day. The funeral took place at 4 p. m. the following day.

The deceased who died of an abscess in the liver was 65 years of age.

The late Mudaliyar was the Kachcheri Mudaliyar of Mallaitivu and Trincomalee successively for a long time and afterwards was appointed to the Head clerkship of the Matale Kachcheri and prior to his retirement in January last he was appointed as a senior clerk at the Kandy Kachcheri. The late Mr. Kanakasundra was invested with the Rank of Mudaliyar by Governor Sir Arthur Gordon in 1887 while he was Kachcheri Mudaliyar of Trincomalee.

The Mudaliyar at the close of last year retired on a pension of Rs. 1066 per annum, after 46 years faithful service under Government. Mudaliyar Kanakasundra leaves behind five sons and two daughters to bemoan his untimely and sudden death, his first son John Kanakasundra is a Medical officer under Government at Madyoda, second proprietor of a tea Estate at Gampola, third Samuel Shroff Mudaliyar of the Badulla Kachcheri, fourth Thomas assistant shroff, and fifth, Benjamin, who came out successful in the last senior local is at present preparing to study law.

The sad news of his death was received here with sincere regret and we tender our condolence to the bereaved sons, daughters and other relatives of the deceased. —Cor.

AN OPEN LETTER TO THE CEYLONESE.

Who are Ceylonese? Ceylonese are those who have permanently settled down in Ceylon and who have made Ceylon their home. They may be black or white. They may be Europeans or others. Who are foreigners? Foreigners are those who have come to this country with the sole object of taking away everything they could get hold of.

It is well known that it is the foreigners who are scoring in everything in Ceylon and that the Ceylonese—the children of the soil—are nowhere. Why? Because there is no unity among the Ceylonese. Instead of helping each other like the foreigners they are only trying to cut each others throat.

One of the grandest movements at the present time is the temperance movement. That it will be kept up for ever is the wish, nay, the prayer of every well wisher of the country.

Leaving aside their petty jealousies why shouldnt the Ceylonese be united and fight for their interest in other matters as well? Why shouldnt they try to take the trade into their hands as much as possible? And why should they not encourage their own people, the Ceylonese, instead of the foreigners who are bleeding the country to death?

If Australia would not allow us to put a step to her shores why should we allow all kinds of foreigners to make our country their hunting ground? It is true we are weak but surely we have a good and just Government to appeal to.

Therefore, wake up Ceylonese! Wake up!

—John Kotelawalle

THE WAR.

London, July 22.—Reuter, wiring from St Petersburg, says that the Russian Government's reply undertakes that no similar incidents shall occur in the future.

The "Malacca" will go to a Mediterranean port, probably Suda Bay, where, as a formality, her cargo will be examined in the presence of the British Consul and not be taken to a prize court.

The claim for damages for delay will be submitted in due course.

The British cruiser "Venus" has arrived at port Said from Alexandria and entered the canal immediately.

The cruiser "Furious" and the torpedo boat destroyers "Exe" and "Mallard" have also left Alexandria for Port Said.

It is surmised that they are going to patrol the Red Sea.

Reuter, wiring from Tokio, says it is reported that General Kuroki occupied Kiaotung on the 19th after a severe fight.

The Russians were fortified and stoutly defended their position.

The Japanese losses were three hundred.

Reuter's correspondent with General Kuroki says that the fight at Chantau, north of Mo-tien-ling, was another Russian disaster. The Russians had more divisions engaged. Their dead were too many to bury, and were cremated.

Reuter's Tokio correspondent confirms the fighting which took place at Kiaotung, to the east of Anping.

It began on the 18th instant and ended on the 19th.

The Japanese casualties were 420 and those of the Russians are estimated at 1,000.

Kiaotung, referred to in previous messages, is identical with Chantau.

On the 21st instant, a strong Russian division, with 32 guns, was driven by the Japanese from a mountain 6,000 feet high and flanked by a river. The high precipitous mountain was approachable only through a narrow defile.

Reuter's St Petersburg correspondent telegraphs that it is stated the Russian promise that British ships will no longer be interfered with by the Volunteer cruisers is largely due to the influence of the Tsar, whom Count Lamsdorff consulted on Thursday, after an interview with the French Ambassador.

Reuter's correspondent at General Kuroki's headquarters says that as a result of five days' operations, the Japanese have secured much better strategic lines for their advance, and the Russians have lost the best defensive position, both on the Lia-yang and Mukden roads.

London, July 24.—Reuter wires from St. Petersburg that the Volunteer Cruisers have seized the British steamer "Ardova" bound from New York for Manila and Japan in the Red Sea.

Count Lamsdorff has informed Sir. O. Hardinge that this is due to the Volunteer Cruisers not having yet received the instructions sent them.

London, July 25.—An important conference took place yesterday at the place of the Grand Duke Alexis to consider the status of the Volunteer Cruisers.

Count Lamsdorff was present. The conference shows that the reported recall of the "St. Petersburg" and "Smolensk" was premature.

The Vladivostok Squadron has been sighted 30 miles off the southern coast of Idzu bearing eastward.

Reuter wires from St. Petersburg, that in the interest of friendly relations with the Powers Russia has withdrawn the authority given to the Volunteer Cruisers to search and seize ships.

In reply to the German protest Russia announces that orders have already been given to release the "Scandia."

Reuter's correspondent at Tientsin says the fighting was reported yesterday six miles from Niuchwang, in which the Japanese were successful, the Russians losing 700.

The fighting was proceeding to-day outside Niuchwang.

The Japanese are slowly approaching the town.

The decision of Russia against the Volunteer Cruisers was the result of yesterday's council at which Count Lamsdorff and Avelan and other high authorities attended.

After a long discussion the Council decided that the status of the Volunteer Cruisers was not sufficiently defined to justify further seizures.

London, July 25.—The "Smolensk" and "St. Petersburg" are cruising in the vicinity of Jeddah.

The Russian Consul at Suez is negotiating for the charter of a Khedivial steamer to convey instructions to the Volunteer Cruisers in the Red Sea.

It is expected at St. Petersburg that the Volunteer Cruisers in the Red Sea will eventually join the Baltic fleet and be replaced by ordinary warships.

London, July 27.—The "Formosa" has been released, also the German liner "Holsatia" which a prize crew brought to Suez.

A Japanese official despatch says the Japanese attacked Tashichiao on Sunday night and captured all the important keys to the place and that the Russians numbered five divisions.

Their losses are not known.

News from Berchaven, received at Cork, says that all Naval manoeuvre arrangements have been countermanded and the fleets ordered not to move until further orders. All leave has been cancelled and those on furlough have been recalled.

General Kuropatkin reports that the Japanese occupied Tashichiao on the 25th instant, and that a Japanese division has advanced a little further towards Haicheng.

General Oku estimates the Japanese casualties at eight hundred.

The "Malacca's" crew arrived at Gibraltar on board the P. & O. "Oriental."

London, July 28.—The Russian prize crew from the P. & O. "Malacca" have landed at Algiers and the British Consul has taken possession of the vessel which resumes her voyage in a week.

Reuter's correspondent at Chifu says that Russian refugees from Port Arthur report that the Japanese on the 15th instant torpedoed three Russian torpedo boat destroyers, which became total losses.

A despatch from General Kuropatkin describing the fighting near Tashichiao says that the Russian force was eighteen battalions and the Japanese had two divisions and an overwhelming Japanese Artillery fire scarcely ceased for fifteen hours and at sunset when the cannonade was fiercest the massed infantry attacked the Russian centre but were repulsed, the defenders making four desperate bayonet charges. Though the despatch declares that not an inch of ground was yielded, General Kuropatkin considered it advisable to withdraw northwards.

The Russian losses were, 600.

An unofficial despatch says that the Russians' retirement was necessary, owing to the Japanese movement on Simucheng and Haicheng.

—The Ceylon Independent.

INDIA AND THE PHILIPPINE ISLANDS.—III.

OUR LONDON CORRESPONDENT'S APPEAL TO THE PEOPLE OF INDIA.

We dare say, many of those who have read the last two letters of our London correspondent on the above subject have been impressed with the fact that we have yet a future before us. For, the English and the Americans come from the same stock; and the heart of the English nation is always sound. If the Americans bestow an elective Assembly and an enlightened code of laws upon the Filipinos, the English, at least to save their face, will be bound to confer some such real boons upon the Indians who are in every way better fitted to receive them than the people of the Philippine Islands. All that is necessary is to make the English know the "unexampled liberality" of the American Government towards their newly-acquired territory. Here is the appeal of our London correspondent:—

"I have written at considerable length. Nevertheless, I beg to be permitted to write yet farther in this connection. On the strength, and by virtue of, the nearly forty years' interest and more or less unceasing labour for India which I can now claim, I ask permission to be allowed to speak an earnestly serious word to my Indian friends. That word is to beg of them to reconsider their whole position towards the Indian Government and the people of England. India needs freedom, needs as much freedom, as the United States are to give next year to the Philippines. Perhaps, India needs more. But the Filipino measure would serve her well as a beginning. My counsel is that the National Congress, all the Provincial Conferences, every Sabha or Association throughout the Empire, should take this Filipino example, and make it the substance of appeal and demand, alike in India and in England, that at least equal measure shall be meted out in and to India. And, for every effort you make in India and for every rupee you spend there, make ten efforts and spend ten rupees in the United Kingdom. An agitation on such a basis, if earnestly undertaken and strenuously followed up, could not fail to secure, in less than ten years, for India all that the Philippine Islands are to receive. Here is a simple issue with which to bombard the intelligence and to secure the support of the British people. It is clear, distinct, and easily to be understood. That time is wasted, and the money spent upon it money thrown away which is expended in troubling the people of the United Kingdom with the particular matters which affect and afflict you Indian folk so seriously. It is of no use to convene public meetings in England and try to arouse English feeling by a recital of grievances caused by

the dismemberment of Bengal
the chowkidari tax and the unfair cesses on land,

the retrogression of municipal liberties,
the backwardisation in education,
the overthrow of competition and the setting up of favouritism,
the gross injustices of Bengal and Bombay judges,
the increasing assessment of the land rental,
the injustice of the official Secrets Act,
the tampering with the currency and the clipping of the King-Emperor's rupee,
the growing cost of living and the lack of proper industrial progress,
the starvation which is rampant in your villages and the plague which stalks through the land—

"all these are terrible trials to endure, but they are not matters with which the attention of an alien and unknowing people can be aroused and a determined effort to help you can be secured. The British people do not know and cannot be made to understand where and how the shoe pinches in each and all these respects. Nor, considering the multitude of matters so closely touching themselves and with the grave necessity which exists for them to daily and nightly fight for the preservation of their own liberties, are they to be greatly blamed. The Indian

people, in like circumstances, would be equally heedless.

"But, if such a simple cry as that which I have indicated were adopted, and if the Filipino precedent were presented in the vastly varied and interesting way in which it is capable of being put, Viceroy, as I have said, would sit upon the banners of Indian reformers ere the year 1915 dawned upon the world. It is in this way that all great reforms are obtained. This is the way in which the slave State domination in America was overthrown. Not Mrs. Beecher Stowe's deeply-moving story of negro suffering, depicted in "Uncle Tom's Cabin" as that suffering had never been depicted before, brought about the overthrow of slavery, though the book was sold by the hundred thousand. No; much as that book achieved, the great humanitarian change was brought about by the incessant agitation of William Lloyd Garrison and his associates, their agitation being based on the broad platform of the gross injustice and iniquity of slavery. Here and there details were made use of and served the general cause; but it was the unending hammering at the main question which was the chief cause of the success of the greatest movement for man as man, known to the Nineteenth Century."

Our correspondent is right. It is the people themselves who must work out their own salvation. They began the National Congress with vigour and got something. Their zeal slackened and they lost all that they had secured. The Congress and the Conferences are not gaining in strength. They are institutions which have now to be maintained with great efforts; for, no one has any heart in the matter. We pointed out a very practical way for the regeneration of India and our London correspondent supports that view. It is to put the case of the Filipinos before the English people at home. They will understand it more easily than any Indian question and consider it a point of honor to accord the Indians the same treatment that the Filipinos are receiving at the hands of the Americans. Here is a real work for the promoters of the National Congress, and, we trust, they will take it up with vigour. —The A. B. Patrika.

SISTER NIVEDITA (Miss Noble), whose book, "The Web of Indian Life" was so very enthusiastically reviewed by our London correspondent the other day, is a close neighbour of ours. She lives in the heart of the Hindu quarter, associating with Hindu ladies in a manner which no European, man or woman, had ever done before. She has her aunts among the Hindu ladies as she has her nieces among the Hindu girls. It is pleasant to see her walking the streets surrounded by the Hindu girls who regard her as one of their dear relations. The book of Sister Nivedita who, as the reader knows, is a highly educated and intellectual European lady, is unique of its kind. Others have written works on Hindu manners and customs; but they had no direct knowledge of what they said. Mixing with the Hindus so freely Miss Noble has come not only to feel an affection for the race, but to know the currents and under-currents which move the Hindu society. Naturally, therefore, she is an enthusiastic admirer of most things Hindu. Ignorant and illiberal European authors, missionaries, globe-trotters have vilified the unfortunate Hindus for the last hundred and fifty years. Sister Nivedita's book will serve to remove the bad impression created by the writings of the above malicious authors. As her book is very much wanted in other parts of the world, Hindus, who can afford, should purchase copies of it for distribution in England. —The A. B. Patrika.

IS DENATIONALISATION NECESSARY FOR NATIONALISATION?

It is generally held that a process of denationalisation should work hand-in-hand with, if not precede, a constructive course of nationalisation. In a country teeming with creeds and races and divided into a number of squares peopled by classes with widely differing customs and clashing beliefs, it is necessary that a common, unifying factor should permeate all sections. Religious uniformity is a visionary dream. Religion has ever been more a potent factor for creating splits than for bridging them. Political necessity might draw different classes together. But it is only for a time, while the process of disintegration continues at all times, emphasising existing differences. The want of other means for bringing about uniformity of thought and feeling has always made cooperation temporary, if not momentary. Moreover the political necessities of one community are not those of others. Intellectual gradations must create differences and these, in the absence of other cementing factors, are fatal to co-operation and unification. Hence, it is said, that the Western Civilisation must be freely allowed to permeate every stratum of society and do its work of devastation; and from the ruins will arise a structure, new yet grand, huge yet not uncouth, mosaic yet uniform. It is

then that India will present the appearance of a nation and commence a true political life. And in this vein it is stated that social and spiritual regeneration should precede political regeneration. We do not propose here to discuss that vexed question of priority between social and political movements. But a few observations and facts might be of use for the solution of this vital and interesting problem. Now, religious uniformity is certainly not possible to attain. Any serious attempt in this direction must create a storm of conflicting feelings with consequences not free from danger. A common religion is, in fact, not a necessity. It is true, in the West there is one religion. But only in name. Christianity now is but a loose name for a number of beliefs fundamentally different from one another. It is a mass of conflicting creeds and modern criticism is undermining even that dominant idea of the personality of CHRIST. If religious uniformity cannot and need not be obtained, religion can form a valuable instrument in forging a national idea. A religion shorn of its useless and injurious excrescences, a religion pure and simple, is always liberal in its interpretations and does form a leavening factor. Some of the simple teachings of Christianity do not clash with those of Hinduism or Mahommedanism. If religions are liberally interpreted and their essence understood better, they not only cease to be disturbing factors, but also tend to create harmony and a feeling of brotherhood. Next, it is true that political necessities do not form a permanent tie. A sense of common danger or common loss might bring different communities together; but they are bound to separate as soon as the necessity vanishes. Practically it has been felt that the policy of *divide et impera* has proved more successful than our attempts to unite the various races on a common political platform.

It has also been clearly felt that the political aspirations of one community are not those of another; and if to this we add the other difficulty that the educated portion of each forms the advancement of progress, often losing touch with the main body, the chances of success become fewer. If so, is the proposal to leave the future to the tender mercies of Western civilisation the only feasible and practical one? There is no doubt that there is an amount of virility in Western civilisation. If it is given a free hand it might create a uniform whole in the future. But this is not an absolute certainty although every ancient vestige is blotted out. We forget that a civilisation acts on different communities in a different manner, producing different modifications. In support of the contention, however, Japan is mentioned as a notable instance of what the thorough assimilation of Western civilisation can do. No large community can completely strip itself of its own clothing and go in for a foreign one. What has been rooted in by ages cannot be completely removed. History records no such instances and Japan is by no means an exception. It is wrong to oppose that Japan has got or is getting rapidly Europeanised. According to a French writer, who writes with an intimate knowledge of Japan and its people, the Japanese have retained more of old Japan than they have borrowed or wish to borrow from Europe. The everyday life of the people—and especially the life of the home—is still unaffected by Europe. The Japanese consider the European costume inconvenient, laughable and absurd. State officials put on European dress as they have to move constantly with the representatives of European nations. At home, even Marquis Ito and Marquis YAMAGATA exchange their frock-coats and trousers for the easy attire of old Japan. The same French writer remarks that the Japanese have no love lost for European civilisation and their borrowings from it have been done against the national grain and for bare existence against European aggression. This view is also supported by an English writer of some repute. It will thus be seen that a free hand for Europeans to devastate every stratum of Indian Society is no guarantee of future unification, but there is the danger of its leaving a hopeless chaos behind. There is some sense in plucking the fruits of Western civilisation than in planting seed among us and this we can freely do while retaining our own individuality. What then can be the bond that would unite the vast mass of people inhabiting this continent? Here again we must seek our lesson from the life history of other nations. If the word "Empire" or "Republic" or "Commonwealth" can unite people different in religion, in mode of thought and even in details of life and make them come together, why not the idea of "country" with its magnificent past evoke the same enthusiasm among us? After all, there is nothing so sacred and pleasing as the associations of early days and village or a town is but a part of the country. It can form the basis of all endeavours. In attaining it we can court the help of Western civilisation so far as it can be of any use. Our industrial problems, our political disabilities can be made to hinge on it. And what is impracticable now on other considerations might then be found feasible. But how to do it is another question and deserves the careful thought of all real well-wishers of the country. —The Hindu.