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THE HINDU ORGAN.

JAFFNA, WEDNESDAY, AUGUST 10, 1904.

REGISTRATION.

The report of the Registrar-General for the year 1903 is, as usual, full of interesting and useful informations. Mr. E. F. Hopkins who is the author of the report assumed duties as Registrar-General on the 23rd November 1903 on his return from furlough, displacing Mr. White who held the office from 31st March of that year, having relieved Mr. Arunachalam on his appointment as District Judge of Kurunagalla.

The year 1903 shows an increase both in registration business and revenue over 1902. During the year there were 85 283 deeds registered, dealing with 136,534 separate properties. The year under review has been the busiest in the history of the Department excepting 1896, when owing to special pressure brought to bear on Notaries and the public, a large number of deeds that had escaped registration in previous years was tendered for registration. The total value of stamps levied during the year under the Registration Ordinance (including the duty

on application and copies) was Rs 126,247. The total value of all registered transactions in 1903 was Rs 53,944,740 against Rs 53,321,698 in 1902, an increase of Rs 6,623,042, or 11 per cent. The increase of value in 1903 over 1902 occurred chiefly in Chilaw, Colombo, Galle, Jaffna, Kalutara, Matara, and Negombo. The income of the Department in 1903 was Rs 228,727 and the expenditure Rs 90,764 as against Rs 225,434 and Rs 88,763 respectively in 1902. The total nett gain to the public exchequer from this Department since its establishment has been Rs 2,156,260.

The number of Notaries practising in the Island at the end of 1903 was 326 a decrease of 2, on the number at the end of 1902, of these 121 are in the Western Province, 35 in the Central Province, 57 in the Northern Province, 41 in the Southern Province, 17 in the Eastern Province, 32 in the North-Western Province, 2 in the North-Central Province, 7 in the Province of Uva and 14 in the Province of Sabragamuwa. There are 84 Notaries in the Colombo District of whom 34 are Proctor Notaries. Next to the Metropolitan district, Jaffna has the largest number (51) of Notaries, of whom 11 are Proctors. The Kandy District, which comes next, has 27 Notaries (9 Proctors), and is followed by Galle with 23 (2 Proctors).

Every registration office in the Island shows a profit. Colombo leads as usual with an income of Rs 52,000 and profit of Rs 39,047, and is followed by Kandy with an income of Rs 25,896 and profit of Rs 16,803. Kurunagalla has retained its third place with an income of Rs 20,000 and profit of Rs 14,798. Jaffna has risen to fourth place from the fifth with an income of Rs 18,246 and profit of Rs 13,917, displacing Negombo which has fallen to the fifth place, with an income of Rs 18,173 and profit of Rs 13,769. The thirteen remaining offices occupy the same positions as in 1902.

It is only right to mention in conclusion that the increasing prosperity of the Jaffna office is due in a great measure to the order and system introduced by the late Registrar, Coomariah Mudaliyar, and ably maintained by the present genial and popular Registrar, Caralasingam Mudaliyar.

FROM COLOMBO TO ALMORA.

We are in receipt of a volume of Swami Vivekananda's lectures entitled "From Colombo to Almora" printed at the Bramavadin Press, Madras. The book, as its title implies, contains the lectures delivered by the Swami, during his triumphal journey from Colombo to Almora, on his return from the West after a residence of nearly four years there. The Swami's progress from Colombo to Jaffna, from Jaffna to southern India, and from there to Calcutta and Almora, not only infused into the minds of the people an unbounded enthusiasm for the cause undertaken by him during his long sojourn in the West, but also evoked expressions of sincerest gratitude, deepest attachment, and fervent adoration towards him personally. The Swami the greatest Apostle from the East to the West, though no more, lives in the hearts of his grateful countrymen all over the Hindu country, and his memory is destined to be cherished for ever.

The lectures delivered by the revered Swami, during his triumphal progress from Ceylon to India, are, therefore, of special interest to the Hindus. The lectures have already gone through one edition, and the book before us is the second edition of those lectures, with two

important lectures, omitted in the first edition, added. The various addresses presented to the Swami during his journey and his brilliant replies to them, which were printed in one and the same type in the previous edition, are printed in different types in the present edition so that the addresses and the replies may be differentiated with ease. Marginal notes are also added to the replies, here and there, which afford to the reader easy means of finding out the subjects dealt with in the replies, some of which were necessarily long.

The book is of special interest, as it contains the latest utterances of the Swami. His followers in England and America will greatly welcome it, as all the most important lectures delivered by the Swami after he parted from them are printed there. The lectures breathe a strong spirit of patriotism apart from their religious fervour, and every patriotic Hindu should read them. The book is sold by the Manager, *Brahmavadin*, at No. 14 Baker Street, Madras. Cloth Rs. 3. Paper Rs. 2. annas 8. Vide notice elsewhere.

MANIKA VASAGAR AND THE EARLY CHRISTIANS OF MALABAR.

This is the title of a pamphlet by our distinguished countryman, Mr. T. Ponnambalam Pillai M. R. A. S., Superintendent of Police, Quilon, Travancore. It is a reprint from the "Malabar Quarterly Review." A perusal of the pamphlet cannot fail to be interesting and instructive. The author commences the discussion of the subject by giving an account of the life of the sage as related in the *Vathavur* and *Thiruvelayadal* Puranams, and proves by very many interesting facts and circumstances that Manika Vasagar visited Malabar and converted some early Syrian Christians to Hinduism. In the sketch of the life of the sage Mr. Ponnambalam Pillai refers to his visit to Ceylon as follows:—

Finding that he had seen enough of the Chola and Pandyan kingdoms, he was anxious to visit Ceylon. At that time Buddhism was the prevailing religion of that Island, and it was also the one supported by the State. Manika Vasagar proceeded to Ceylon and wandered all over the place muttering always something about Ponnambalam or Golden Porch. The professors of Buddhism thought it rather strange that an ascetic with his bowl and staff should always be muttering in the way he did. The intelligence was conveyed to the King who sent for Manika Vasagar. He at first declined to go as he had nothing to do with earthly sovereigns. But at last he stood before him and his chief priest. The latter put Manika Vasagar a number of insulting questions and then vowed he would go to Chidambaram enter into a disputation with the Hindu votaries there, establish that Buddha was the only God, and the Golden Porch was his shrine. In fulfilment of his vow the chief priest left for Southern India followed by the king who took his tributary presents to his paramount Lord Chola. Manika Vasagar having attained the object of his mission also left the place and returned to Tillay.

On his arrival at Chidambaram, the Buddhist chief priest went direct into the sacred edifice and took up his residence there. When the servants of the temple remonstrated with him and called upon him to quit it, he said that he would not do so till he had vanquished the followers of Siva in a disputation held in the presence of the Chola King and established the image of Buddha in the Golden Porch. The matter was communicated to the 2,999 demigods of the place, and on their repeating the remonstrance, they also received the same curt and discourteous reply. On this, the Chola King was summoned with all the learned men in the land, and a day was appointed for the discussion. The name of Manika Vasagar who was living in the suburbs of the city was in a supernatural manner suggested as the proper person to lead the followers of Siva, and he gladly undertook to uphold the cause of Hinduism. The day arrived, and the conference was held in the hall occupied by the Buddhists. It was literally packed as pious Brahmans and other devotees from every part of the country thronged to the place. The Kings of Chola and Ealam (Ceylon) were in the assembly. The latter was there with his dumb daughter. Manika Vasagar began the contest, and after a hot debate, it came to an end, and the Buddhist priests were dumfounded. The

victory was complete. The King of Ceylon prostrated himself before Manika Vasagar and confessed his conversion to the tenets of Siva Sidhanta philosophy, and begged him to give his daughter the power of speech. The prayer was heard. Soon after this, the discomfited monks renounced their religion, smeared themselves with sacred ashes, put on rosaries of *Eleo-carpus* or *Rudraksha* and lived within the precincts of the temple. This was towards the end of the worldly career of Manika Vasagar. He lived to compose a few more hymns, make a collection of all of them and give an authoritative exposition of them. At last he became absorbed in the image of his Maker at Chidambaram.

We have no space to refer to the facts and arguments by which the learned author has, by immense research and study of the question, come to the conclusion that Manika Vasagar visited Malabar and was engaged in the work of proselytism, though no mention is made of it in the Tamil works extant which give a history of his life.

LOCAL & GENERAL

Mr. R. W. Ivers—The Government Agent of the Northern Province, Mr. R. W. Ivers, who is now on leave is said to be much better now and is expected to return to the island in December.

Y. M. H. A.—A lecture will be delivered by Mr. E. Chelliah on "Vegetarianism" on Thursday the 18th Instant at 6-30. P. M. in the Jaffna Hindu College Hall.

The Town Registrar—We are glad to hear that Dr. M. Chellappah had been permanently appointed as Registrar of Births and Deaths in the place of late Dr. M. Candiah. We congratulate him on his appointment.

Obituary—We regret to chronicle the death of Mr. M. Annugam which took place at his residence at Moolai on the 19th ultimo. He was the father of Mr. A. Krishnapillai Head clerk P. W. D. Kurunagalla and led a pious and religious life. He died in the good old age of seventy-seven. We tender our heart felt sympathy to the bereaved son and others who bemoan his loss.

Theft—The local Manager of Messrs. Joseph & Company is said to have been the victim of a theft of Rs 800 on the morning of the 19th Ultimo. While he was away at the Y. M. C. A. rooms some thief or thieves entered into his room, broke open his drawers and stole Rs. 800 in notes. Suspicion has now fallen on a fellow boarder and the Police are on their alert to bring the culprit to book.

Another theft was committed in the house of Dr. Santiago, the Assistant Colonial Surgeon. A cook in his house is said to have stolen Rs 10 and two gold pins belonging to his wife.

The Principal Collector of Customs—The Hon. Mr. W. H. Jackson, Principal Collector of Customs, came here on Saturday by the last trip of the Lady Gordon and is inspecting the ports in the Northern Province.

A Shooting Accident—We hear that a Government Officer at Mullativu who went on a shooting excursion accidentally shot a Moor man to death mistaking him for a boar.

The Attorney-General—The Attorney-General the Hon. Mr. Lascelles K. C., goes home on leave. Mr. J. H. Templer, Senior Crown Counsel will act as Attorney-General and Mr. A. C. G. Wijeyekoon will act as Crown Counsel for six months.

A Notary dismissed—Sanmugam Mylvakanam Notary Public of Mullativu was found guilty of gross misconduct in the discharge of his duties and his warrant has been cancelled.

A duplicate Railway line—It is under the consideration of the Government now to run a Duplicate Railway Line from Colombo to Mount Lavinia. His Excellency the Governor appointed a commission to inquire into the present dangerous state of the sea coast Railway and they have strongly recommended the duplication of the line up to Mount Lavinia. If the duplicate line should prove a success it is said the existing line will be abandoned.

Awakened India—The July number of this periodical has reached us and is as usual a readable number. Its contents are varied and interesting. This number has some new features. Its content has been increased by two new pages and enlargement of its columns. The fresh varieties of reading matter introduced are: Occasional notes by the Editor; the Sanskrit page, a beautiful hymn with English translation; and some space devoted to queries and answers. The subscription price, however, remains the same. We have no doubt that these efforts to improve the paper will meet with the approval of the readers.

PUBLIC WELCOME TO THE HON'BLE MR. GOKHALE IN MADRAS.

Mr. Gokhale, the Bombay Member of the Supreme Legislative Council, India has paid a visit to Madras as joint general Secretary of the Indian National Congress, and was accorded a grand reception by the Madras public. The proceedings commenced with the following speech from the Chairman, Dewan Bahadur K. Krishnasamy Row C. I. E. retired Dewan of Travancore, delivered on the 25th ultimo. We quote this speech to show to the Ceylonese by the career of Mr. Gokhale how much self-denial and ardent patriotism are shown by the leading Indians in the common cause of their country, while we are here apathetic and entirely lost to all sense of self-respect as a community. We hope to publish Mr Gokhale's reply in our next issue. The Chairman said:—

GENTLEMEN,—I am thankful to the Mahajana Sabha for the honor they have done me in assigning to me a prominent part in this day's interesting function in honor of the Honorable Mr. Gopal Krishna Gokhale, Companion of the Most Eminent Order of the Indian Empire. We have met here to accord our most cordial welcome to this honorable gentleman and to express to him our grateful appreciation of his eminent services to India.

Though he has been personally known only to a very few of us, all of us have felt that he is one of ourselves by reason alike of his sympathies and services. He has been serving the cause of India with a zeal and devotion which ought to make many of us feel that we have been remiss in our duty to our country and people, and this inner feeling enhances our appreciation of what he has been doing on our behalf. His career, which I will briefly review, illustrates at once a broad conception of public duty and a disinterested devotion to the public cause.

After a most successful and brilliant student-ship in the Elphinstone College of Bombay, Mr. Gokhale joined the Fergusson College at Poona, which owes its existence to the public spirit of the citizens of the ancient capital of the Maharashtra. The Fergusson College needed the services of patriotic scholars who would work for the benefit of their countrymen, irrespective of the consideration of the salaries which the College authorities could afford to pay. Our guest readily offered his invaluable services, and pledged himself to devote 20 years of his precious life to the work of education in this institution on a salary of Rs 70 per mensem, sacrificing from a pecuniary aspect, all his excellent prospects in the service of Government. We seldom meet with such a self-denying spirit. Its educative effects can be hardly overrated, for it is the practice of the theory taught in all our schools. Mr. Gokhale brought the College to a high standard of efficiency by his remarkable industry, enthusiasm and devotion. Although his services to the country as the Principal of a first grade College are in themselves invaluable, yet he felt that he was not serving his country to the extent his high education and talents demanded. He turned his attention to politics and social reform under the masterly guidance of the greatest and wisest man of modern India—the late Mr. Justice Ranade. He devoted to these subjects all his hard-earned leisure. As the energetic Secretary of several political associations in the Presidency of Bombay and the Joint Secretary of the Indian National Congress, and also as the Editor of the "Quarterly Journal" of the Poona Sarvajanic Sabha and the Anglo-Marathi weekly "Suddarak" he showed singular grasp of political problems and his able treatment of them secured the respect of the enlightened public for his opinions. In 1897, he was chosen as one of the competent witnesses to give evidence before the Royal Commission on Indian Expenditure which held its sittings in London. His evidence was highly appreciated by the Commission and the Indian Press. On his return from England, he was honoured with the Fellowship of the Bombay University, and with a seat in the Corporation of the City of Bombay in recognition of his conspicuous merit and ability. Not long after, the intelligent public of Bombay discovered to their credit, and to the good of the country, that the Local Legislative Council afforded a wider field for the exercise of our friend's great talents and attainments, and elected him as a non official Member of the Local Legislative Council. On the retirement of the universally respected Sir Pherozeshah Mehta from the Supreme Council of India, the non-Official members of the Legislative Council of Bombay had the further foresight and wisdom to choose our distinguished guest as their representative in the Viceregal Council where he is now a deservedly conspicuous figure.

Gentlemen, the study of the career of our friend shows that he owes his exalted position to his high culture, remarkable self-denial, exemplary devotion to duty, ardent patriotism, close and comprehensive study of the subjects taken up by him, cosmopolitan sympathies, sturdy independence, unflinching courtesy, unimpeachable loyalty and sound judgment. His Budget speeches in the Supreme Council have elicited the admiration of the whole country by reason of the singular grasp which they evidence of the Financial and Political problems of the country; and his presence in the Council during the consideration of the University and Official Secrets Bills was a matter for sincere congratulation for the whole of India. His able and fearless advocacy secured several important amendments in the public interests. H. E. the Vi-

ceroy, Lord Curzon, not only complimented our guest for his great ability and sterling worth, but also recommended him to His Majesty the King-Emperor for the bestowal of the title of C. I. E. which he now most deservedly holds under the Royal Warrant. The Right Honorable Sir John Lubbock Bart observed "To work for our country, at whatever cost or risk, is a solemn duty." Our talented and patriotic guest is one of the very few great men in India who could conscientiously say that they have discharged this solemn duty. It seems to be the peculiar luck of Bombay to almost monopolise such men. I cannot resist the temptation of mentioning the most honored names of the late lamented Justice Ranade and Mr. Tata, for whom India could never cease to mourn.

GENTLEMEN,—Now I ask you all to join me heartily, in offering our most cordial welcome to the Honorable Gopal Krishna Gokhale C. I. E. in expressing to him our grateful appreciation of his public services and in wishing him a long life of usefulness to our mother land, Bartha Varsha.

FEDERATED MALAY STATES.

Kuala Lumpur,
20th July 1904—

His Excellency Sir John Anderson Governor of Straits Settlements and High Commissioner of the F.M.S. was on his Official tour of inspection during the past week with Miss Anderson. He was accorded a hearty welcome both by the Official and Unofficial communities of various races inhabiting this vast Malay Peninsula. Jaffna Tamils also shewed their loyalty by erecting a triumphal arch adjacent to the Central Railway Station which was described as a very dainty piece of decoration. His Excellency's visit to the F.M.S., viz:—Selangor, Perak, Pahang and Negri Sembilan will extend for about a month and he will study the country etc. He was presented with only one address of welcome by the unofficial community composed of Europeans, Chinese, Tamils and others and the address was enclosed in an elephant tusk mounted on gold. This gift of tusk was made by Mr. Loke Yew (Towkay) the leader of and the greatest millionaire among the Chinese. His Excellency was pleased to see the unity that exists among the numerous races of people as this being perhaps the most cosmopolitan town in the world. He visited all the Government institutions and one night all the Government Offices were lighted with electricity and almost all the town was illuminated in honour of his visit. His Excellency paid a visit to His Highness the Sultan of Selangor at his Istana at Klang.

H. E. left Kuala Lumpur by the 8.30 a. m. mail train for Penang on the 13th instant and will be back here on 5th August to open the Agri Horticultural show which is another important event to take place in the Federal Capital in the Race Course.

Vivekananda Reading Hall—Members of this Reading Hall sent a resolution to Sir William Hood Treacher K. C. M. G., Resident-General, Federated Malay States, congratulating him on the occasion of the knighthood conferred upon him by His Majesty the King. Emperor which was very courteously acknowledged by Sir William Treacher with his best cordial thanks.

F. M. S. Railways—Mr C. Edwin Spooner, the General Manager of these Railways, who is now on leave has been appointed to be a Companion of the Most Distinguished Order of Saint Michael and Saint George. Sometime back when I had occasion to refer to his arduous and faithful services in the States I said he would soon receive such a distinction.

Personal—Messrs. R. T. Williams and S. Poniah who received their English education in the Victoria Institution, Kuala Lumpur, and who were trained in the Institute for Medical Research under the eminent Dr. Daniels, Director of this Institution, have left this for Madras to continue their studies in the Medical College where they must complete 5 years' course before taking up any appointment. Their present salary is Rs 45 per mensem which will be yearly increased till Rs 75 is reached at the time of their leaving the College. The conditions of their agreement are to serve in the F. M. S. Government for not less than 15 years.

A New Hindu Temple at Kuala Lumpur—As reported in my last under the heading of "Image Worship," the Guna Pujah was a great success. Thiruvathavooradygal Puranam continued for a month and Pundit Saravanamuttu Pillai was the commentator of the songs. His lectures on the Siddhanta Philosophy have a salutary influence over the intelligent class of the public as was proved in the weekly Religious Meetings held at the Vivekananda Reading Hall.

On Vaikasy Visakam day at about 4.30 p. m. a Vale was established in a temporary building at the Temple land.

A Kavady was taken by Murugasa Swami from the Amman Kovil to this new temple last Sunday. He had 12,000 silver arrows pierced through his body. These arrows were about the size of a large pin. It is true that he sets a good example to many a irreligious people by shewing the ways of embracing Saivism. During the last two months large sums of money have been spent by our community in celebrating the festivals and the display of fireworks. A Special Committee of twelve well-to-do members has been appointed to conduct the affairs of the Temple. Unlike the previous Committees who had great difficulties to confront with, the present one has many advantages and easy time for co-operation and therefore it is fervently hoped that they will work vigorously to raise sufficient funds for the maintenance of the Temple. It devolves as the duty of every Religious Hindu to see that he renders every possible assistance to see the Pujahs are carried on properly lest the non-observance of same be a serious offence. But it is a vain idea to hope that the future generations will render their assistance judging from the loss a Jaffna-man sustain in the estimation of Government and thereby in the general public. Every sensible man becomes discouraged day by day and the openings for Government employments are closely watched and restricted. Hence this is most opportune time for the Temple authorities (I mean the Special committee) to work honestly as some of them do. At any rate the erection of a substantial temple in accordance with our Shastras must stand in abeyance for the time being. It is further hoped that arrangements will soon be made to carry on the affairs of the Temple on more Religious principles than at present. So far, one gentleman of the Committee, Mr V. Sanmugam of Moolai, has already taken the lead and collected a sum of \$400 and the rest are sure to follow suit.

Jaffna Student in the F. M. S.—The new arrivals of Jaffna boys with certificates to the effect that they have passed the 7th and 8th standards and learnt in the Entrance Class continue to increase in the F. M. S. but they are found very much wanting in practice. Their suspicious nature arises as to their qualifications, but when their testimonials are proved to be genuine reflection is made on the Jaffna Schools. This is a matter of almost daily occurrence and this confession of stern fact may not please many of our countrymen here, but it can no longer be disguised. I must state that an average seventh standard boy of the F. M. S. Schools is better suited for clerical work than a boy of that Standard of the Jaffna Schools. Let intending youths have self-reliance for success instead of seeking help from others.

Another important point that attracts the attention of the Educational Department here is the fact of badly educated and grown up Jaffna boys joining the Schools here in higher classes with a view of purely obtaining a certificate as having been educated in the F. M. S. and in consequence of which greater attention has to be paid to these boys by the School Masters to bring them up in line with other boys in the class and this is said to affect the progress of other boys seriously, and so it is suggested as a preventive measure against "the influx of undesirable aliens who turn out as inefficient clerks in the Offices" (as was described to be) that such boys should be called upon to pay the full expense as if they continued their whole course of studies here. It is desired that the Managers and Principals of the Jaffna Colleges and schools will kindly take note of this.

A Query—The question of how many days constitute a Mandalam agitated the Hindus a good deal here in connection with our new Kanthaswamy Temple. Some hold that a Mandalam constitutes 40 days, others 48 days and the rest 45 days. Will any of those well-versed in Shastras elucidate this point through the medium of your columns, as this question when solved will be a guidance for any similar future ceremonies?—Cor.

CORRESPONDENCE.

RELIGIOUS REVIVALS AND MISSIONARY CAMPAIGNS.

To the Editor of The Hindu Organ
Sir,

Many a "maligned heathen" in Ceylon was lately alarmed by reading a new plan of missionary campaign fathered by Mr. G. B. Ekanayake, which embellished the columns of the "Ceylon Independent" of the 21st July. But, for the better information of those unfortunates who missed this display of zeal, I may briefly state that between love for his countrymen and attachment to his European creed, the author succeeded in producing a nicely balanced disserta-

—one very mildly worded but with a vast aim,—which was only incidentally professed, with true muscular nerve, to be the conversion of the entire Sinhalese race to "Christianity"! Read this extract,—"what is most noteworthy in the revival and which, when the people some day become a Christian people, would be a very valuable asset, is that the most energetic workers, as well as the most munificent and generous givers are laymen"—What this "giving" is, appears more clearly explained afterwards,— "it" (the revival) "has created a spirit of generous liberality among the Buddhist laity to give of their wealth to further the cause of Buddhism!" We cannot of course object to "creating a spirit" as it is a missionary dogma, nor to the "asset" as it is logically desired to come after the conversion, but the missionary estimate of the weakness of "heathenism" here betrayed must be acknowledged to be as astounding and crude in these days of revivals as it was a generation ago!

Success being thus apparently certain, only the correct mode of procedure was left in doubt, but after rejecting many possible ways and means the author finally lighted upon what he considered the true way, and decided that, "the Buddhist world in Ceylon should be given a great object lesson by Christian communities in Ceylon of their moral superiority to every Buddhist community!" Thus you see the whole issue of the holy crusade was made theoretically to depend upon the *betterness* of character!

Being a Vedantist, and wishing to shew the impossibility of the special tactics advocated (character rivalry) I wrote a criticism of the article, giving Mr. Ekanayake credit for his noblest thoughts only—which were no doubt genuine—and concealing whatever bristled unworthily in his lengthy essay. This I sent to the *Independent* on 22nd July, but strange to say it was neither published nor acknowledged. On calling at the "Independent" office on the 26th, I learned from the Editor that my letter, which was lying open on his table, was still under consideration, as it referred to a religious question, &c. Now, considering the cool effrontery of the whole of the religious article first published in the people's paper, and that it is not yet decided (three days even after my calling) to bring out my criticism, I assume the latter to be suppressed. Of course this is a sign that I have "cornered" some one, but if I allow myself to be gagged the above fact will not be known.

It also appears that Hindu ideas are found yet too strong for Colombo, and are nervously suppressed at the expense of the highly vaunted principle of giving an equal hearing, &c..

Therefore, Mr. Editor, I beg of you the favour, that in justice to public opinion, you will kindly give insertion to this, as well as to the copy of my letter to the "Independent" which I enclose, in order that the public may judge of my argument.

I remain,
Yours truly
Joseph P. Landsberger.

Wellawatta,
29th July, 1904.

To the Editor of the Ceylon Independent

Sir,
Religious progress is of far greater importance to mankind than material progress, and we have arrived at a point in the world's history when secular science is dipping its head in the water of life,—the ocean of invisible forces,—and when the knowledge of the inner or true man as distinguished from the outer or apparent man, is rising up in men's consciousness all over the world. We see all thought now becoming more or less tinged with this knowledge,—all existing religions reviving what in them is worthy of revival,—and even a supposed "New thought" is springing up with claims similar to theirs, so that we may soon expect to see religions tending to multiply, to get partly fused, and also to parade their own perfections until some epochal adjustment takes place. Invisible powers stir the universe from within, and whatever may be the fleeting impulse the efforts of one human party gives to another, yet the Buddhist revival in Ceylon is but a part of this general revival.

Mr. G. B. Ekanayake's thoughtful article on the Buddhist revival is in many respects a model of temperate tone, yet no one can accuse him of playing into the hands of Buddhists, for his avowed object is to solve the practical problem, "How" (to use his own words) "are we going to commend Christianity to the mass of the heathen as something nobler and purer than they now have in their old belief." Mr. Ekanayake's plan is to increase the Christian ministry in order to cultivate the Christian character and make the Buddhist to "readily recognise the superior claims of Christianity by comparing the characters the two religions produce."

Now any commendation of such an aspiration cannot be based more firmly than on the standpoint of Vedanta thought, which freely grants that every effort will bear good fruit if the intentions be pure. For love, as well as knowledge is power,—and pure intentions become

beneficent through the heavenly merit of this great force which we call Love. Yet I have to remember that if Love, in any sense, be equal to Truth it is still not greater,—and I have no right to traduce one man's religion because my love is bound up with another. The Love that knows no hate may indeed not be accompanied by true knowledge, but it is always in accordance with Wisdom. And as my character for Love suffers each time that I admit hate, I see that the very idea of rivalry is foreign to a perfect character. Christianity is in the main a religion of personal devotion,—or love,—it is a certain development of what is more regularly taught by the Vedantists as *Bhakti yoga*. The perfect Christian, according to *Bhakti* principles, will be blissfully happy in his immense trust, and never, never think of rivalry,—of taking the first place in men's eyes. But neither can the character of the most perfect Christian transcend that of the most perfect Buddhist. Why? Briefly, because Buddhism is mainly *Karma yoga*,—which recognises the nobility of action. Working for work's sake,—without desiring temporal rewards and possessions,—contemning the evanescent, meditating on the non-temporal,—knowing the power within—*karma*,—no, nothing, nothing can transcend this self-denying character, nor shake it from its reverent and concentrated posture of infinite strength! If, then, all of you are aiming at perfection, you shall all have it,—Buddhist and Christian;—and witness it, too,—but only, friends, do not abuse each other!

The next thing I have to say is, that if you want to expatiate on religious truth, then neither unbounded love, nor action for the sake of superior merit, can qualify you for the task! This special ability is intellectual, and its perfect evolution is *Gnana yoga*,—the knowledge of religious truth. If everything that a Christian or Buddhist says be false, (supposing that were possible) yet he can perfect his special character,—but, if he profound doctrines he is attempting *Gnana yoga*, religious knowledge. But this *Gnana yoga* is not a mere speculation of curiosity; it is truth irradiating in the mind of a perfect character! [An intellectually perfect character is not a prodigy whose memory is a repository for cart loads of rubbish, but a man who will not admit a false, partial thought and who therefore only have thoughts that are pure, perfect and holy!] Either there is such a knowledge or not. If it exists you must borrow from it, and if you do not borrow you are trying to impose on men's credulity. But if you say it has no existence, then you must confess yourselves to be blind men leading the blind.—Show that you are not blind guides! What are your qualifications when you come out to preach your dogmas? The Hindu philosopher will ask you this question, and after you engage with him, if not before, you will find out that his thoughts are not the result of wild conjectures and that you have to deal with a man and not with a brain worker. You will meet a man with a character. *Gnana Yoga* is not easy, nor was built up in a day. It was built up on character, not on wayward speculation,—but the reasonings are perfect. Examine them, and you will cease to abuse your next door neighbour. You will see the beam in your own eye, and know that it has to be rendered pure.

You who affect to understand the doctrines of Christ when you have done with the Buddhist, or when you are hotly entangled with him you will have another opponent coming forward, whom you have not counted upon, who will explain all your doubts and confound all your explanations! The life of a Christian is so highly artificial that he may be said to be living in a glass house; what opportunity has he, without first giving up his flesh pots and worldly trappings, to receive inspiration from the empyrean, or to truly interpret "every word that falls from the mouth of God?" It would be folly for him to continue representing popular failings as the essence of another man's religion, in order to attack it in a covert manner, when the universal revival itself is a sign that the opportunity will not be granted him but the controversy be carried up to a higher platform, and even his estimate of popular acts overhauled!

In short, it would be quite safe to predict that according to the spirit in which a religion is taught will be its ultimate chance of influencing the sense of mankind,—an ideal which should be kept in mind as the only safe guide for every one.

I remain, Sir,
Yours truly,
(Signed) Joseph P. Landsberger.

Wellawatta,
22nd July, 1904.

THE WAR.

London, July 29.—Sir Charles Hardings, the British Ambassador to Russia, has lodged a protest with the Russian Government for the sinking of the steamer "Knight Commander."

Newspapers commenting on the assassination of M. Plehve consider that it indicates that a spirit of revolution is rigorously repressed in Russia.

Reuter's correspondent at St. Petersburg states that it was known that a conspiracy existed but the sole object of which was believed to be directed against Count Muravieff the Minister of Justice.

The correspondent adds that while the Count was driving to Petershoff, yesterday afternoon the windows of his carriage were broken with stones.

General Oku reports that according to captured officers Generals Sakharoff and Kondratovitch were wounded at Tashichiao. The casualties amounted to about two thousand; ours to about a thousand.

Russian correspondents dwell upon the extraordinary mobility of the Japanese at Tashichiao. The Russians on the last day believed that they were victorious till the Japanese made a turning movement and compelled the Russians to retreat. They extol the unflinching bravery of the Japanese charges under a murderous fire and estimate the Russian losses at a thousand.

London, July 30.—Reuter's correspondent at Tokio wires that the Vladivostock squadron has passed the Tsugaru Straits gained the Pacific Ocean and is home ward-bound.

An official report states that five officers have been killed and forty-one wounded round Port Arthur since Tuesday.

The losses in men are not stated.

The Russian Press is adopting a strong attitude regarding the sinking of Neutrals with contraband, and maintains that the sinking of the "Knight Commander" was entirely justifiable on account of the impossibility of taking her into port.

London, July 31.—Two Russian Torpedo boats and two large steamers flying the Russian war flag passed the Great Belt to-day north-wards.

Correspondents at Liaoyang report a slight artillery duel at Haiching on the 28th July, and the cannonade re-opened more violently on the morning of the 29th.

A decisive battle there is expected.

Reuter's correspondent at Tokio says a belated report from Admiral Togo mentions an engagement at Port Arthur when the Japanese fired three torpedoes which exploded. The result was unknown owing to fog.

The same report tends to confirm the Chinese rumour that three Russian destroyers were sunk.

London, August 1.—Reuter wires from St. Petersburg that Russia's answer to Great Britain's representations regarding the sinking of the "Knight Commander" is still not received at the British Embassy but there is no reason to believe that the assurances given to Sir C. Hardinge will not be loyally fulfilled.

Revised instructions will be sent to Admiral Skrydloff as a result of the "Knight Commander" incident.

London August 3.—Reuter's correspondent at Tokio says that the Russians left 1,500 dead after the fight at Tomucheng on Saturday and Sunday and lost six guns.

The Japanese casualties were 400.

General Kuroki's total losses in recent battles are 972. A despatch from General Kuropatkin, dated 1st inst., hopes that the troops having retreated to the main position after heavy losses will be able to maintain it against the enemy who are numerically superior.

Admiral Alexeieff has gone to Harbin and thence goes to Vladivostock.

General Kropatkin reports that he withdrew from Haicheng unmolested by the Anshanchang road which is west of the railway and nearly half way to Liaoyang. Though carts were provided to carry coats and kit, the troops suffered terribly from heat and a considerable number of sunstrokes took place.

—The Ceylon Independent.

SRI RAMAKRISHNA'S TEACHINGS.

JNANA AND BHAKTI.

The Jnana Yogi says, 'I am He.' But so long as there is the idea of the self as body, this egoism is injurious. It cannot make one progress and brings ruin. He deceives himself and others.

My divine Mother (the Personal phase of Brahman) has declared She is the Brahman of the Vedanta. It is within Her power to give Brahma-jnana which She does by causing the effacement of the lower self.

Thus in the first place you may come unto Brahman through Vichara, my Mother willing. Again you may come through Bhakti. Prayer without ceasing for light and for love, self-surrender to Her are the elements of Bhakti. First come to my Divine Mother (the Personal God) through these.

Take my word for it that if your prayer is "antarika" (comes from the bottom of your heart), my Mother shall respond to it, if you will only "wait". Pray to Her again if you want to realise Her impersonal Self. Should She deign to grant your prayer—for She is omnipotent—you would be in a position to realise Her impersonal Self in Samadhi. This is precisely the same thing as Brahma-jnana.

Suppose there is an infinite expanse of water—water above, water beneath, water in all directions. At certain parts the water freezes in the cold and again it thaws when it is hot and becomes water.

Brahman is this infinite expanse of water. The portions of this water which are frozen into ice are the spiritual Personal Forms of the Deity. The cold is the Bhakti of the devotee, his love, his devotion, his self-surrender. The heat again is "Jnana-Vichara", (discrimination between the real and the unreal phenomenal universe) leading up to "nirvikalpa samadhi", the total effacement of the self which says "I" "I."

To a Bhakta the Lord manifests Himself in various forms. To a person that reaches the height of Brahma-jnana in Samadhi, He is the Nirguna Brahman once more, nirakara (formless) Unconditioned.

Herein is the reconciliation between Jnana and Bhakti.

—The Awakened India.

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