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NOTICE.

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A PUBLIC MEETING OF THE TAMILS OF JAFFNA.

Who feel aggrieved at the orders passed by the Police Court of Colombo and the Supreme Court of Ceylon in the

Namasivayam—Thorpe case

will be held in the Hall of the Jaffna Hindu College at 5. p. m. on Wednesday the 14th December 1904, to consider the desirability of Memorializing His Excellency the Governor and to take such measures as will prevent justice being denied in similar cases.

ALL ARE CORDIALLY INVITED.

A. Mailvaganam	M. Coomarasooriar
A. Kanagassabai	James Heneman
John Philips	B. Santiagopillai
H. A. P. Sandrasegura	V. Casipillai
M. S. Rajakariar	M. B. Swamipillai
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J. H. Martyn	A. Sapapathy.
A. M. Chittambalam	



THE HINDU ORGAN.

JAFFNA, WEDNESDAY, DECEMBER 7, 1904.

OUR GREAT NORTHERN RAILWAY.

The *Ceylon Observer* of the 2nd ultimo contains a very interesting and weighty leader on this subject, evidently from the pen of the Hon'ble Mr. John Ferguson who travelled by the newly opened section between Kurunagala and Anuradhapura on the opening day. The following portion of that article deserves being read and re-read by all men of light and leading in Jaffna, though it is written in ignorance of what they have done to promote emigration to the mainland and bring under cultivation lands along the railway line, with the chief object of making the Northern Railway a financial success. It is, however, the obstructive policy of the Government that stands in the way of the people's endeavours taking definite shape and coming to a successful conclusion. The article is as follows:—

Finally, we have a word to add about the opening of the last and still longer section of the Northern Railway from Anuradhapura to the borders of the Jaffna Peninsula, a distance of 95 miles next year. Mr. Oliver hopes that the line can be traversed by the Governor, if His Excellency so desires, in February next, and that by June it may be handed over complete to the Railway officials to open for traffic. There will then be 198 miles of a Great Northern Railway from Kurunagala to Kankesanthurai, the terminus, and this will be 250 miles from Colombo. Now recalling the great disappointment—the entirely unexpected financial failure—of the Jaffna section which has been open for 22 miles since March 1903, and for 34 miles to Pallai for quite two years, it is impossible to look for satisfactory traffic results from the long mileage North of Anuradhapura and right into the Tamil country. Even where they are numerous and comparatively well off, the Jaffna Tamils are not to be depended on for railway traffic. They present the greatest possible contrast to the Sinhalese, and notwithstanding that the Peninsula is so densely crowded, it is quite a question whether even the Railway will tempt them in appreciable numbers to take up land and open the same for cultivation at suitable points along the hundred miles available between Kachchai and Anuradhapura. If not,—if a few years hence, there is no marked emigration, then all that can be said is that the Tamils of the North never deserved to have a mile of railway, leading to or through their peninsula. But we would vainly hope for better things and would urge their leaders to stir up the Tamil people of the North against the day when the mainland is thrown open to the enterprise not only of capitalists, but of petty cultivators of fruit, vegetables, rice and palms. A sense of gratitude towards the Governor (Sir West Ridgeway) to whose exertions the Northern Railway is mainly due, ought to prompt the people benefited, to do all in their power to make the line remunerative.

We publish in another column an article which appeared in the *Hindu Organ* of the 2nd April 1902 on the subject of the formation of the Jaffna Agricultural Company Limited. It would be

seen from that article that the Company was started on the day Sir West Ridgeway opened the section of the Railway between Jaffna and Kankasanturai in response to Sir West Ridgeway's appeal calling upon the people of Jaffna to colonize the Vannies and utilize for cultivation the immense tract of fertile lands which would soon be brought within easy reach of the inhabitants of this Peninsula by the opening of this Railway. It is, therefore, evident that the people of Jaffna were not unmindful of their grateful duties towards the Governor to whose exertions the Northern Railway is mainly due. On the contrary, having thought that the best way of making the line remunerative was to develop the resources of the country through which it passes, they formed the Jaffna Agricultural Company, in the hope that the Government would encourage this pioneer enterprise. The success of this Company was phenomenal, as far as the taking of shares and payment for them were concerned. But owing to the unsympathetic and obstructive policy of the Government the Company has not been able to acquire the land applied for by them on easy and reasonable terms.

As our readers are aware the Company applied for 3000 acres of land at Paranthan by the side of the railway line, and it was surveyed to be sold to the Company. The Government, however, imposed stringent conditions not at all favourable to the successful working of the Company. They fixed the price of the land at Rs 10 an acre and that on the condition that no firewood should be removed from it. Though this condition was an unnecessarily hard one, yet the Directors of the Company accepted it in their anxiety to carry on the undertaking. But seeing the unsympathetic attitude of the Government, they informed the authorities that they would be satisfied with only 1000 acres, instead of the 3000 acres originally applied for. The Government finally wanted to impose another condition, namely, that the land should never be alienated to others. This condition the Company declined to accept, and a deadlock has happened. A meeting of the share-holders of the Company is called for the 6th Instant to consult their wishes, whether to accede to the last condition of the Government or to return the money collected from them and dissolve the Company.

In other countries pioneer enterprises of this kind are encouraged by the Government, even with free grants of land unfettered by obnoxious conditions. In other parts of Ceylon itself thousands of acres of excellent paddy lands could be purchased from Government at Rs 10 an acre payable in four yearly instalments and without any conditions as to firewood, timber, or alienation. Though the Jaffna Agricultural Company is a purely native undertaking fathered by all the leading men in Jaffna and its object was partly, if not mainly, to make the Northern Railway remunerative, yet the Ceylon Government, which has spent millions of Rupees upon this Railway with no prospect of immediately proving a remunerative concern, adopts the strange and unsympathetic policy above pointed out.

The Editor of the *Observer* will thus see that, if there be no development of the country and if there be no marked emigration to the Vannies it is not the fault of the Jaffna Tamils but of the Ceylon Government.

THE "NO MARKS NO PROCESS" CASE.

We invite the special attention of our readers to the Notice published elsewhere calling a public meeting to Memorialize His Excellency the Governor on the miscarriage of justice that has taken place in the case of Mr. T. Namasivayam against Mr. Thorpe of Messrs. Walker sons & Co., and to adopt measures to prevent similar failure of justice in cases between Ceylonese and Europeans. The names of the conveners of the meeting would show that not only the feeling of dissatisfaction in Jaffna in regard to the inglorious result of this case is very deep-rooted but it is also prevalent among all sections of the community. We need hardly say that the meeting will be attended by every right thinking person in Jaffna as a mark of his indignation at the unfair and unjust treatment a son of Jaffna has received at His Majesty's Courts in this Island.

Our Subscribers in Arrears.

Will kindly note that the XVth Volume of our paper has closed and it is more than 5 months since the XVIth Volume commenced. Still we regret to note that many of those subscribers who are in arrears, have not yet made up their minds to settle their accounts. Although we waited for a sufficiently long time, expecting settlement, we were sadly disappointed much against our wish. We had therefore to hand over our accounts to our Proctors, who have commenced to issue "Letters of Demand" to our defaulting subscribers. Steps have also been taken to sue some of our very bad pay masters.

Our local and outstation subscribers are, therefore, requested to take note of the above and promptly pay up their arrears; and thus save us from the unpleasantness of taking legal steps against them.

THE MANAGER
HINDU ORGAN.

LOCAL & GENERAL

The Weather—Rain has come at last and that very timely. What with the devastation of the crop by the insect called Arrakkoddian and the absence of rain, the outlook was very bad indeed. There are fields in the Peninsula and in most of the Islands entirely devoured by the insect. Fears were, therefore, entertained that it would be difficult to realize even seed paddy for next year. The present rains, however, revives the hope of our fields yielding a crop, though not a bumper one, provided there will be more rains this month and in January. In the Islands the havoc of Arrakkoddian is not confined to paddy plants alone, but varako, kurakkan and other crops are also equally destroyed. Even grass has not been spared and cattle are without fodder.

The Government Agent—Mr. Lewis has returned to Jaffna from circuit.

The Chaddanatha Temple Case—This case between Dr. T. Sivapragasa Pillai and the officiating Brahmins of the Temple was tried by Mr. Freeman D. J. on the 28th, 29th and 30th Ultimo and judgment was delivered on the 5th Instant in favour of the Plaintiff declaring him to be the Manager of the Temple and ordering the Defendant Brahmins to quit the Temple and to pay the costs of the

action to the Plaintiff. We understand that the Defendants have filed an appeal to the Supreme Court.

An Affray—In an affray which took place in the Grand Bazar between two or three people one was seriously wounded.

Jaffna Railway—We hear that arrangements are being made to run the train from Pallai to Mankulam once a week.

A riot averted—A riot was likely to take place at Vannarponnai West near Nallatanny Kinattady where the fisher caste people tried to remove a corpse to the cremation ground with beating of tom-toms. Seeing that the Vellalas in the neighbourhood were against it and that if the fisher people were allowed to do so a riot was likely to ensue Mr. Bell, the Inspector of Police wisely got back the license he gave them for the beating of tom-tom, and caused the corpse to be removed without it.

Mr. and Mrs. P. Arunachalam—Mr. and Mrs. P. Arunachalam who are now in England had a private audience with Her Majesty the Queen in the Buckingham palace.

Manippay Post Office case—The sentence of rigorous imprisonment for 6 months, passed by the District Court of Jaffna, on Mr. Hannibalez, Postmaster at Manippay, has been affirmed in appeal.

Mr. E. E. Green—This gentleman, the Government Entomologist has arrived here in order to see the pest called Arrakkoddian which is now destroying the paddy plants in Jaffna.

Death—It is with deepest sympathy we have to chronicle the death of Rajaratnammal the beloved wife of Mr. Subramania Pillai Head master, Hindu English School Pt. Pedro at the early age of 19. She has been highly esteemed by her relations and neighbours for her modesty, virtuous and charitable qualities. She has been well educated in Tamil by her grand-father Mr. Subramaniapillai and grand-uncle Pandit V. Coomarasamipillai. The funeral was attended by Messrs. V. Valayuthampillai Hindu School Manager, her grand-uncle, Pandita Subramania Pillai Coomarasamy Pillai, Somasundram Pillai, Veluppillai, Sivapathasundram Pillai B. A., Mathematics Professor Victoria College and other relations too numerous to mention. Only three of her relations viz, Messrs. Dr. A. V. Chinnayapillai, Mr. J. K. Namasivayam Pillai, B.A., B.L., and Mr. Rajasekaram her own brother were away. We express our deepest sympathy with the bereaved husband and relations who bemoan for her separation.—Cor.

Plague—Plague is reported to have broken out in Madura.

The National Congress—The Indian National Congress will meet in Bombay at the end of this month, under the presidency of Sir Henry Cotton who is coming out from England.

Mr. Chamberlain's son visiting Ceylon—Mr. Neville Chamberlain the second son of Mr. Joseph Chamberlain visited Ceylon last week and left for Rangoon.

Important Notice

As we are given to understand that Mr. S. S. Vyttilingam who was once connected with this Paper as its Travelling Agent has left Jaffna for Straits Settlements, we would like to invite the attention of our subscribers to the Notice published by us in the September and October issues of our Paper last year about the discontinuance of his services as travelling agent of the Hindu Organ.

Our subscribers are warned not to make any payments to him but to remit all money directly to the Manager.

No receipts signed by him will be accepted by us.

THE MANAGER
HINDU ORGAN.

COLOMBO.

St. Andrew's Day—The birthday anniversary of St. Andrew is an extremely important occasion with the Scots of the West. Opinion differs as to who was this St. Andrew. Perhaps he was a valiant hero of theirs who lived and died a long time ago. On this day the Scots in different parts of the Island gather together and celebrate the occasion with merry-making, grand dinners and after-dinner speeches and dances. This year the celebration was held at Hutton but it was not so successful as in former years owing to difference of opinion based on religious grounds.

Christmas exodus of Ceylonese to India—The Ceylonese with the exception of the Tamils know little or nothing of India and her high civilisation. Hence they fall in mad love with the damnable materialism of the West. But since of late there is change come upon them, and the Colombo folks begin to visit India whenever they can. Last Christmas Mr. Advocate E. W. Jayawardena and Mr. D. B. Jayatileka of the Ananda College visited Madras, and returned with much satisfaction. But the case was different with Mr. Richard Perera who also went along with them. He returned quite discouraged with the Madrassese and their ways and gave vent to his feelings in a well prepared article in the "Independent" in a ludicrous manner. Of course the 'Burghers', they being neither Europeans nor natives, will not be very much respected by the Indians. This year a pretty good number of Singhalese including Mr. Advocate Sampayo are making preparations for a visit to Madras and the other important towns in South India.

The Jaffna total abstinence Society—It is quite proper that the Jaffnese have joined with the rest of the Ceylonese in the common crusade against the demon of drink and it is highly praise-worthy that they have made an improvement in the undertaking. Temperance means neither total abstinence nor abstinence from native liquors only. Temperance society may be a glory to the Christians, but it is positively a disgrace to the Hindu and Buddhists. Indeed it is as bad as a society for the propagation of intoxicating drinks. However we must not be misunderstood to mean that we don't sympathise with the Temperance movement in these parts. We believe and we are able to prove by facts and figures that it has done a world of good in fact it has undone in a short time what Missionary Christianity has done in over a century and a half.

Personal—Mr. P. Arunachalam is now in England as the guest of Lord Tennyson. A special telegram to the "Times of Ceylon" states that he had some day last week a private audience with the Queen.

Mr. Advocate W. N. S. Aserappa—The appointment of Mr. Aserappa as the Additional Police Magistrate of Negombo and Kalutara has given universal satisfaction. He is a very worthy man and has acted several times as P. M., Crown Council, and once as the Representative of the Tamils in the Legislative Council. We take this opportunity to congratulate him on behalf of the Hindus of this place.

NEWS OF MR. AND MRS. P. ARUNACHALAM.

INTERESTING VISITS TO CELEBRITIES.

Their many friends will be glad to hear that Mr. P. Arunachalam was present at the Lord Mayor's reception by the Lord Chief Justice on the 9th instant, and in the evening attended the great dinner given by the Lord Mayor to the Cabinet Ministers, Judges, &c., at which there must have been a thousand guests present and everything was on a magnificent scale. Both Mr. and Mrs. Arunachalam were much interested in making the acquaintance of Sir Francis and Lady Jenne, and their daughter, who is married to Mr. Brodrick, Secretary of State for India. Lady Jenne, who is a great friend of Lady Blake, is the grand-daughter of Mr. Stewart Mackenzie, once Governor of Ceylon, and knew Mr. A. M. Ferguson, of whose family she related a good many stories. They came to know also Lady Collins and the Master of the Rolls, by whom Mr. Arunachalam was invited to watch the proceedings in his lordship's court, and which he did with instruction and profit. The Master of the Rolls has just presided over the Beck inquiry, which disclosed grave oppression on the part of the Police and the Prosecuting Department in hunting an innocent man into penal servitude twice. Mr. Arunachalam was very much impressed by the physical vitality of the Lord Chancellor who, though eighty years old, looked younger than ten twenty years his junior, and much more, by his lordship's daemonic passion for strenuous and engrossing work. He was delighted to renew old Cambridge associations with the Secretary of State for the Colonies, by whom he was received with a warmth of affection, which had not been choked by the dust of life nor parted by divergence of pursuit. Mrs. Arunachalam received much attention and kindness from Mrs. Lyttelton, an authoress of no mean repute, and one of whose plays, dealing with a social question, was the craze of last spring and summer. The two charming children of the Lytteltons reminded her forcibly of her own children of about the same age. At the Lytteltons', they met the Colonial Secretary's friend and Private Secretary, Mr. Holland, a very fine man, and his charming wife with their two tiny and beautiful little children, four and two years respectively. Mr. and Mrs. Holland's old house in Kensington Square contains valuable relics of the customs of several generations back.

—The Ceylon Observer.

THE JAFFNA AGRICULTURAL COMPANY LIMITED.

The formation of this Company marks an important event in the annals of Jaffna. It was started on the 11th ultimo—the very day the first section of the Northern Railway was opened—in response to the earnest appeal of His Excellency the Governor, made the previous day, in the course of his speech at the Kachcheri Pandal, calling upon the people of Jaffna to colonize the Vannies and utilize for cultivation the immense tract of fertile lands which would soon be brought within easy reach of the inhabitants of this Peninsula by the opening of this Railway.

On the morning of the 11th ultimo the members of the Managing Committee of the Jaffna F. N. S. Hospital assembled in the Committee Room to receive His Excellency the Governor and present him with an Address. They had to wait for an hour before His Excellency arrived, and, in the meantime, the members informally discussed among themselves the bearings of the Governor's speech and considered in what manner effect could be given to His Excellency's wishes in regard to the development of the Vannies. The happy idea of forming a Paddy Cultivation Company was suggested by Mr. Advocate Kanagasabai who urged Mr. W. Mather, the successful promoter of two other Companies in Jaffna who was present on the occasion, to undertake the formation of this Company also. Mr. Mather having consented to do so, it was agreed that the Company should start with a capital of Rs 50,000 in 2,500 shares of Rs. 20 each, and that it should be known as "the Jaffna Paddy Cultivation Company." About a thousand shares were taken on the spot before the arrival of the Governor and suite in the Hospital at 8. a. m.; and before that day was over another thousand shares were subscribed to. Mr. Ievers the Government Agent was informed in the Hospital of what was done in regard to the formation of the Company, and he promised to do all he could to promote its welfare.

The general meeting of those interested in the Company was held on the 17th instant, under the presidency of Mr. Advocate Kanagasabai, when it was decided to change the name of the Company into "The Jaffna Agricultural Company", in view of the cultivation of tobacco and other products, besides paddy, being undertaken by the Company. The 2500 shares originally proposed having been almost sold before that date, it was also resolved to increase the capital to Rs 100,000 by the addition of another 2500 shares. The following gentlemen were appointed first Directors of the Company, viz Messrs A. Kanagasabai, C. Tiru-Navuk-Arasu, Isaac Thambyah, V. Sasippillai, G. S. Johnpillai, S. Thambyahpilly, W. Mather R. C. Alexander, S. Asaippillai, S. Velupillai, R. M. Velupillai, A. Sapapathy, M. M. Mayaden, S. Visuvappi, S. Sethupathy, and M. Sinnappa; of whom Mr. Mather was appointed Managing Director and Mr. Alexander Secretary of the Company; and Messrs. Mather, Sasippillai, Asaippillai, R. M. Velupillai, Sethupathy and Sapapathy were appointed a sub-committee to select in the Vannies the best sites for the agricultural operation of the Company and report on it to the Directors. Messrs Sasippillai, and Asaippillai have already left here for the Vannies on this important mission; and, considering the varied experience of these gentlemen as planters and agriculturalists, we have no doubt that their recommendations will meet with approval.

Such is the history of the origin and growth as it stands at present, of the Company which is destined to play an important part in the development of the wilds of the Vannies which were at one time the "Granary of Ceylon" and to make the railway to the North and the irrigation policy of the Government a success. It would also be seen that this Company was formed not so much for the individual gain and benefit of those who originated and fathered it, as it is for the good of the Community at large. It is more a philanthropic and public undertaking than a speculative one, though it cannot also as a speculative concern fail to be a grand success, if properly worked. The success of the Company will give a rude shock to the expectations of those pessimists who hold that even the construction of this railway cannot be the means of regenerating the wilds of the Northern parts of the Island, and will prove that His Excellency Sir West Ridgeway's confidence in the capacity of the Jaffnese to colonize the Vannies and develop their resources has not been misplaced. On the success or failure of this Company will greatly depend the future of the irrigation works which the Government have constructed or are going to construct in the Northern and North-Central Provinces of the Island. We do not say that

the Jaffna Agricultural Company will take up the whole regions to be irrigated by these tanks and bring them under cultivation. But what we mean is that if this pioneer company would prove a successful undertaking, not only will other Companies follow the example of this Company, but thousands of private individuals also will acquire lands and take to cultivation in those regions, converting the Vannies into what they once were the granary of Ceylon. It is therefore to be hoped that the Government will afford every facility in their power for the acquirement of lands by this Company and grant them on easy terms so that the result of its working might be of mutual benefit both to the Government and to the Company. Sir J. West Ridgeway is a farsighted statesman to see that the Jaffna Agricultural Company is an auxiliary to the success of his Railway and Irrigation policy and, we feel sure, His Excellency will not fail to encourage and turn to good account the enterprise and public spirit shewn in the formation of this Company.

—The Hindu Organ April 2, 1902.

THE WAR.

London November 27—The text of the Anglo Russian convention has been published. It contains no fresh features (It says) 'The Commission shall enquire and report on all circumstances of the incident particularly the question of responsibility and the degree of blame attaching to the subjects of the contracting parties or subjects of other countries in the event of their responsibility being established.'

Reuter wires from Tokio today that a general attack on Port Arthur is progressing, but the results are not known. Generals Nakamura and Saito, leading specially trained bodies of Japanese swordsmen, charged into Russian forts and engaged the enemy in a hand-to-hand sanguinary encounter. The results of the charge are not known.

The Baltic squadron, escorted by the Egyptian coast-guard cruisers, has left Suez after coaling from the transports.

London November 28—Lord Lansdowne, in a letter to different chambers regarding shipping commerce, says that although neutrals trade, even in contraband, with belligerents at their own risk, they should also bear in mind the law of this country. By chartering vessels to follow the Russian fleet with coal the British owners might render themselves liable to proceedings under the Foreign Enlistment Act.

The Anglo-Russian Convention provides that the Commission's decisions shall be by a majority.

A fuller despatch from Kuropatkin shows that the fighting on the 24th and 25th instant related to an attack on an isolated Russian force at the village of Tsinkheon. Fighting was continued on the 26th and 27th the Japanese still failing to dislodge the Russians. The latter's loss was insignificant, owing to their utilisation of cover.

Several newspapers, while admitting the Government difficulty in dealing with the supply of coal to belligerents, owing to existing laws, express sympathy with the Japanese irritation on the subject.

The Japanese Premier, in an interview with Reuter's representative at Tokio, said that Russia must see that the war cannot be concluded by the issues of a few battles: "war means life and death, and we are prepared to sacrifice the last cent and last man."

A letter from Lord Lansdowne to the Liverpool Chamber of Commerce says that communications are still passing between England and Russia on the subject of contraband.

London November 29—General Kaulbars left Odessa and is expected to arrive at Mukden on 14th December to take command of Army Corps.

With reference to Lord Lansdowne's warning the Cardiff merchants state that export of coal to Russia and Japan cannot be stopped. Under present circumstances most of the shipments to Russia are carried out by German firms, but destination is successfully concealed.

Reuter wires from Tokio that an official statement gives the exact position at Port Arthur as follows:—We firmly hold the crests of the glacis of Sungshushan and the fort eastward, but the time for storming has not yet arrived. At present we are destroying Casemates 230 Metre Hill, have stormed the trenches near the summit and are endeavouring to capture the whole fort.

Kuropatkin reports that fighting at Tsinkheon was resumed yesterday. The Japanese were driven off. The Russians collected 230 Japanese dead and captured a quantity of rifles, ammunition and entrenching tools, and pursued the retiring Japanese.

London November 30—The Japanese Diet was opened to day. The Emperor, in his speech, announced that relations with all the neutral Powers were increasingly amicable. The Japanese forces were victorious in every battle, and the progress of the war was increasingly to Japan's advantage. He expected, by the loyal devotion of his subjects, to attain the ultimate object.

Rear Admiral Davis has consented to serve as American representative on the North Sea Enquiry Commission.

Russia has suggested to America to postpone the Peace Conference till the conclusion of the War.

London December 1—Reuter wires from Tokio today that the Japanese have captured and hold 203-Metre Hill at Port Arthur.

The 203-Metre Hill is on the western side of the harbour and commands the whole port, enabling the

Japanese to cannonade the warships. The Japanese by tunnel and mines blew up the glacier, huge masses of which fell into a moat partially filling it. The besiegers commenced the bombardment at dawn on the 30th and made several charges during the day, but were stubbornly resisted. They made another fierce charge at five in the afternoon, reaching to within thirty metres of the summit, and—being then reinforced—charged to the top and occupied it at seven in the evening. Simultaneously the forces operating against the north-eastern part charged and the entire fort was captured.

—The Ceylon Observer.

HOW JAPAN HAS PROGRESSED AGRICULTURAL INSTITUTIONS.

About thirty years ago Japan made the first attempt to improve agriculture by scientific methods. For this purpose the Government established many experimental farms and started trial works, etc.—most of the attempts, ended in failure owing to the fact that there were not at that time a sufficient number of trained men to take charge of this innovation. Those failures, however, were not in vain for they taught a valuable lesson to our authorities and caused them to turn their attention to the business of training men qualified to undertake the work. By 1886 the Department of Agriculture and Commerce obtained a sufficient number of the graduates of the then Tokyo Agricultural College and they were made to act as pioneers of the new movements. These young agriculturists, at first, addressed themselves to the task of carrying out easy and simple experiments with the help of farmers. The result obtained was quite satisfactory, and was indeed of such description as to deeply impress those farmers with the importance of scientific knowledge of farming, as the three essential ingredients of fertilizers, the selection of seeds and so forth. In 1890 this experimental work was elevated to the dignity of a purely Government enterprise etc. This Government enterprise gradually developed into a big department and ultimately culminated into 10 separate institutions to look after the chief provinces. These are solely maintained by the State but in addition the Government has also caused the local governors to start 40 more second class institutions. At each of these stations a number of experts are on duty, under the control of their respective local administration, subject to the supervision of the Minister of Agriculture and Commerce. Besides these many of the local bodies are made to maintain third class farms from their revenues, where, still more simple experiments as well as some sort of "model farming" are conducted. These are 110 in all. In addition to these institutions of a purely agricultural kind, there are some more special schools where some elementary knowledge on the general principles of agriculture, surveying, meteorology, physics, chemistry, natural history, veterinary science, farriery, etc., is imparted to farmers sons. These institutions turn out hundreds of graduates who are to play an important part in the interest of local agriculture.

The agricultural area of India is immense in comparison to that of Japan and thus the importance of this subject must concern our Government much more than here. But look at the existing Agricultural Department of India. It is perhaps maintained for anything but its own legitimate duty. It is however gratifying to learn that the Government of India is taking steps to improve the agriculture of the country.

AGRICULTURAL SOCIETIES.

For the better protection of agricultural interests and the encouragement of the industry, farmers have established Agricultural Societies, with the aid of the Government. They are 46 of first and 56 of second class, spread over the country. To maintain all these institutions a state grant of about 150,000 yen is being made to them.

GOVERNMENT SUPERVISION OF MANURE.

A special law is enacted to deal with this business and in conformity with this obligations the Government has to post 116 fertilizer-inspectors in the different districts and further to appoint 20 chemists in the "state experimental farms," to take charge of the analysis of fertilizers. The former necessitates the disbursement of 109,729 and the latter of 38,597 yen, by the Government. The Indian Government which is hundred times more lavish in pomp and outward show than Japan to impress the subject people with her might and majesty, has nothing to spare for such important things which would easily improve the condition of our hopeless hirelings.

P. W. ACHARYA.

—The Amrita Bazar Patrika.

THE PATH OF REALISATION.

In one essential aspect, the Vedanta of India stands unique when compared with every other

system of philosophy or religion in this world. All systems of modern thought begin and end in mere speculation; and there is no religion except that of the Vedanta which can claim the test of actual realisation of its truth in conscious life as one of its essential features. It is well-known that every other religion in the world claims to be based on mere faith and must continue so, without any conscious verification of its reality, to the end of life. Such is not the case with the philosophy and religion of the Vedanta. Of course, like other systems of speculative thought it has its own speculations on the realities of existence, their relations, and the highest end of human life; but it does not lay so much stress on this side of it as on its practical aspect by which alone it is possible for the human mind to pass beyond its limitations, to the plane of the highest reality whence the totality of existence could be understood in all its essential nature and manifold relations. The Vedanta assures us that in and behind this apparent universe of infinite diversity there is one unifying principle. It is the highest Reality and the purest Intelligence, and Bliss and the phenomenal universe is supposed to have its origin in it only. The universe appears and disappears by turns throughout, sustained and animated by the one Eternal Reality which is ever the same and unchangeable. It is this Absolute Existence, which forms the basis and life of all phenomenal existences that the Vedantic philosophers of India have called the Brahman or Atman. As one with and as the sustainer of the Infinite totality of phenomena, it is called the Brahman; and in its aspect as the conscious sustainer and animator of the human mind, it goes by the name of Atman. The Vedanta says that it is impossible for the mind of man to realise this highest Reality through the diversity which constitutes the cosmos; and nosearching scrutiny of the external Nature by the senses and the intellect can reveal the God within, and there is only one way to realise it, and that is in and through the study of man himself. Man, as the highest product of Nature's evolution contains the highest Reality in himself, as his Antaryamin or the internal Ruler; and it is his Paramatman or Supreme Soul, identical with the Brahman or the Supreme Spirit of the universe of phenomena. No where else need man go to study God than to himself; as this proper study of the Real man is the study of God; and the highest realisation, is therefore, self-realisation only. As Ruskin says "But this poor miserable Me! Is this, then all the book I have got to read about God in? Yes truly so. No other book, nor fragment of book, than that, will you ever find;—no velvet bound missal nor frankincensed manuscript;—nothing in the clouds above, nor in the earth beneath. That flesh-bound volume is the only revelation, that was, that can be. In that is the image of God painted; in that is the Law of God written; in that is the province of God revealed. Know thyself; for through thyself only, thou canst know God." With the ancient Rishis, the study of man was not a mere speculative examination of the man as he is with all his imperfections and limitations. Modern Science and Psychology have based their conclusions on the scrutiny of human nature as it is in the normal man. But it is forgotten that the conclusions born of examination of only the phenomenal aspect of man, and that of the ordinary average man of the world, are necessarily imperfect and useless in as much as they do not and cannot tell us anything about the higher nature of man and his destiny. What are the highest possibilities of Man's nature? and what is man's real destiny and ultimate? are questions which phenomenal Psychology, however scientific it may be, cannot answer satisfactorily. No amount of rational speculation on the human mind can bring to light what its essential nature is and what latent powers and possibilities are locked up in the human soul. Here, then, according to the Vedantic philosophers is the province of religion, whose legitimate function is the proper examination of the human mind and its ultimate destiny with a view to the eternal welfare of the human soul. In its theoretical aspect Religion examines the human soul in its relation to the highest ideal of soul development, and suggests the possibility of the soul or the mind of man rising to that ideal under certain conditions; while in its practical aspect it has with physical and psychological methods calculated to rouse the mind, through all the intermediate stages, to the highest condition, it is capable of attaining. These two aspects of religion, considered in the abstract, without difference to their concrete adaptations in popular forms of religion, constitute the essentials of religious philosophy, both of which are rationally and scientifically dealt with by the Vedanta alone. The path of realisation, therefore, is not theoretical speculation, but

practical life both physical and psychological in pursuit of the highest spiritual ideal of religious thought. And for beginners, as in the case of every other practical science, faith (Sraddha) in the teachings of the religion and an earnest endeavour to live the life are absolutely necessary for spiritual advancement. The path of realisation is the only path leading to the highest form of spiritual realisation which constitutes what is called Moksha or liberation by Sanskrit philosophers. Whatever may be the concrete expressions of one's life in the path, the essentials of the life are the same everywhere; and there are, in all cases, fewer aspects which specially characterise such a spiritual life. There are *Charya*, *Kriya*, *Yoga* and *Jnana* of the Tantric writers of the Hindu Religion which constitute the real life of the devotee. The first two pertain to the outer life of the devotee, the life which pertains to the physical man in his relations to the outer world and the whole of humanity. The last two form parts of the inner life of the Yogin of which he only can be aware, and which mark, to his own consciousness, the indications of his advancement towards his goal of spiritual enlightenment. *Charya*, *Kriya* and *Yoga* are the means to the attainment of *Jnana* or spiritual knowledge which leads to the ultimate goal of Moksha or complete self-realisation. Of these *Charya* is strictly ethical life, without which it is impossible, on the part of the devotee, to rise to spiritual knowledge. Ethical life is the basis on which the spiritual life of the religious man is to be built; and the essential characteristic of that life is its complete harmony with the laws of right and duty. 'Do thy duty without any regard for their fruits or consequence' says the Gita. The performance of one's duties in life, and an unswerving observance of the moral code with a view to the welfare of humanity and the attainment of a Satwic state of mind, without which spiritual knowledge is impossible, are the essential characteristics of the aspect of life called *Charya*. This forms the highest worship of God and as the scriptures of the Vedanta put it, 'The heart untouched by Raja (evil desire), the tongue undefiled by untruth etc, and the body incapable of doing harm constitute the highest and the noblest worship of Kesava.'

The second aspect of this life is *Kriya* or the *Kriya-Yoga* of Patanjali. The writers on Yoga declare that *Tapas*, study and devotion to God constitute the second step, and an essential one, in the path of spiritual enlightenment. *Tapas* is self-restraint or control of the senses, appetites and passions with a view to remove the gloom of *Avidya* or ignorance that stands in the way of spiritual enlightenment. And it is the conclusion of the writers on Yoga that without *Tapas*, *Yoga* is impossible. Vyasa Deva in his *Bhasya* on the Yoga aphorisms of Patanjali distinctly lays it down that *Yoga* is impossible of attainment except by those who perform *Tapas* and have learnt to effectually control the lower physical personality. It will also be seen that *Swadhyaya*—study of the scriptures devotion to God is also of great importance for success in spiritual path. The scriptures supply the knowledge and the grace of God gives the power to insure success in the path of religious realisation.

Yoga is concentration of the mind. It includes *Dhyana*, concentrated meditation; and *Samadhi*, the highest state of meditation in which the mind intuits the value of things as they are. *Yoga* is purely a mental exercise, and the progress in *Yoga* is well-attested by certain marks, which indicate our progress towards the realisation of Atman. It is beside our purpose to enter into the details of *Yoga* practice. Suffice it to say that unless success in *Yoga* is attained, realisation and conscious recognition of the ultimate realities face to face, is, in no way, possible for the human mind. Hence is it that so much importance is attached to the practice of *Yoga* in the Hindu religious scriptures. And lastly comes *Gnana* which constitutes spiritual knowledge and the attainment of which is the highest duty of man in this world; and it is the conclusion of the Vedanta teachings that until a man attains spiritual knowledge, he cannot be freed from the miseries of births and deaths which constitute *Samsara*. A *Gnani* is liberated even in life; he is a *Jivan Mukta* and he has nothing more to do in this world than to manifest the divine light within to suffering humanity. He has accomplished his life's mission and waits calmly for the day of his release from the trammels of flesh, fully assured of the prize which waits for him after death.

—The Brahnavadin