

# The Hindu Organ.

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS  
 HAS THE WIDEST CIRCULATION  
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## The Hindu Organ.

JAFFNA, WEDNESDAY, FEBRUARY 22, 1911.

### GOVERNOR SIR WEST RIDGEWAY AND "THE CEYLON MORNING LEADER"

In reply to the communication from our esteemed friend, Mr. S. Sivagurunathan, published in the *Morning Leader* of the 23rd ultimo, the editor of that paper charged Mr. Ramanathan with moral delinquency in connection with the well-known Baddebedde case, and stated with a cocksureness unsurpassed by any other editor that, when the local Government submitted names for the rank of King's Counsel, which was after the hearing of the Baddebedde case, the name of the then Solicitor-General, Mr. Ramanathan, was not submitted, but that of Mr. Walter Pereira, and that it was the Downing Street officials who included the Solicitor-General in the number, omitting Mr. Walter Pereira. The editor wrote as if he had seen the official despatches. Parenthetically we may observe here that no paper in Ceylon treats its readers to a knowledge of official despatches every day as the *Leader*—not even European papers like the *Times* and the *Observer* whose editors, from their nationality, may be expected to be more in touch with English officials who are in charge of the despatches, than Goanese Editors.

In order to satisfy the importunities of his friends, Mr. Ramanathan, who never replies to his detractors, met most categorically in his lecture of the 11th instant, the charges made against him by the *Leader*. To disprove the statement that Mr. Ramanathan was not recommended for the honour of K. C. by the local Government, he read at the lecture the letter received by him from the Governor in which His Excellency Sir West Ridgeway wrote:—"The King has been pleased, on my recommendation, to appoint you one of His Majesty's Counsel for Ceylon....."

Now, if the Governor had not recommended Mr. Ramanathan for the rank, he would not have employed the words on my recommendation. He would have merely used the words the King has been pleased to appoint you, &c. It is, therefore, clear beyond all doubt that the statement of the "Leader" that Mr. Ramanathan's name was not submitted by the local Government, but included on a suggestion from Downing Street, is untrue. But how does the Editor meet the Governor's letter. He says that the letter did not mean what it was intended to mean: in other words, Sir West Ridgeway wrote to say that upon his recommendation Mr. Ramanathan was created a K. C. while actually he had not recommended him, but omitted his name from the list. We do not know how long writing of this sort will be tolerated in Ceylon. Are there readers, we ask, who are stolid enough to swallow the words of the "Leader"?

When Mr. Hector VanCuylenberg's candidature for the Burgher Seat was not accepted by Government in the nineties, Sir West Ridgeway, we understand from the "Leader", wrote to Mr. VanCuylenberg regretting His Excellency's inability to nominate him owing to the existence of

a rule prohibiting the nomination of Editors to the Legislative Council. The Editor of the "Leader" states there was no such rule in existence, and seeks to prove his statement by instancing the appointment of Mr. Lorenz, Mr. Capper, and Mr. Ferguson, who were editors. The rule being non-existent according to him, the conclusion is drawn that the letter was intended "to prevent the disappointment exasperating an ally in the press" who was defending His Excellency's "outrageous Waste Lands Ordinance". Further on, the editor writes that "no such rule really existed and that it was specially invented to keep one detrimental out". The "Leader" in effect charges the Governor with having invented a rule in order to prevent disappointment to his henchman in the press. How the Editor knows this and other secrets he gives publicity to daily, is a mystery. The explanation of His Excellency's letter is very easy. Mr. Lorenz and Mr. Capper were appointed to the Council in the sixties or seventies. At that time, perhaps, there was no rule in existence prohibiting the nomination of editors. As regards Mr. John Ferguson, whose nomination was made in recent years, it was believed at the time that the Governor had the special sanction of the Secretary of State to nominate him. Mr. Wendt was never the editor of a paper, but only proprietor.

We ask the public whether an editor who charges an official who held the position of Governor and Commander-in-Chief of the first Crown Colony, with having mis-stated facts to serve the purposes of Government, spare Mr. Ramanathan. True that Governors and other high officials make use of ephemeristic phraseology and diplomatic language in stating things that may be unpleasant to others. But we had never heard of a Governor being charged with having mis-stated facts in order to prevent the exasperation of an editor or a Solicitor-General.

It was an open secret at the time, that promotion was denied to Mr. Ramanathan as he and Sir Charles P. Layard, the Attorney-General, did not get on smoothly. On the first occasion when Mr. Ramanathan was passed over for the acting Attorney-Generalship, the Governor issued a communique to the press that Mr. Wendt was appointed to act for Mr. Layard as Mr. Wendt had been consulted by the Attorney-General on matters of legislation then pending before the Legislative Council. Mr. Ramanathan was made a K. C. after Mr. Layard's elevation to the Chief Justiceship. The reason why, when the Attorney-Generalship fell vacant temporarily a second time, Mr. Templer was appointed over the head of Mr. Ramanathan, was believed to be that he had sent a protest to the Home Government against the action of the local Government in elevating Mr. Wendt to the Supreme Court Bench. The fact that the rank of K. C. was conferred after Mr. Ramanathan had been passed over for the acting Attorney-Generalship, shows that in the opinion of the Government there was no "moral delinquency" in him. The promotion of an official depends on so many circumstances, one of which is that he must kow-tow to higher officials. The treatment accorded to the late Mr. C. L. Ferdinands, Solicitor-General, was worse than that accorded to Mr. Ramanathan—a junior from the Colombo Bar was permanently appointed over his head as Attorney-General. When Mr. Ramanathan retired, he was allowed the full pension of his office, a fact which utterly negatives the charges made by the "Leader". It is needless to labour the points raised by that paper any further.

### VITRIOLIC JOURNALISM.

Till the contest for the educated Ceylonese seat began, a section of the Ceylon press distinguished itself by constant attacks made on the heads of Government Departments, and even His Excellency the Governor did not escape its vitriolic attacks. Since then, it has devoted itself to the vilifying of some of the ablest and noblest of the sons of Ceylon, Burgher, Sinhalese and Tamil. No one will quarrel with a paper for supporting its friend, proprietor, or proprietor's relation, though, from the standpoint of higher ethics, absolute impartiality must be expected from all journalists. But the support of one need not necessarily involve the vilification of another. The columns of a section of the Ceylon press, so far from affording edifying reading, are full of invectives against public men, such that no right-minded man can read them without being horrified. The country is getting demoralized by being daily fed on a pabulum of abusive and railing language.

Writer after writer is charging some of the greatest men of the country with malice, misrepresentation, and falsehood. One longs to see the day when this campaign of vituperation will be put an end to, if not voluntarily by those who are engaged in it, but by the authority of Government. If the existing law is powerless to reach people who put one man against another, one class against another class, and one community against another community, it must be amended. New diseases require new remedies.

Our distinguished countryman, Mr. T. Ponnambalappillai, who spent the best years of his life in India, wrote recently in this paper that, in India, election campaigns are conducted much better. Even when the hottest of contests takes place, neither the candidates nor their supporters in the press revile one another, at any rate, to even half the extent it has been done in Ceylon during the past few months, and the blame for this unique state of things must be laid at the door of a section of the press and one or two "leaders" who can scarcely open their mouths without giving utterance to billingsgate.

### LOCAL & GENERAL.

**THE WEATHER**—The days are excessively hot and the nights are extremely cold. Harvesting operations are going on rapidly.

**THE KACHEHERI**—Mr. Ralfour, a newly arrived cadet, has been attached to the Jaffna Kacheheri.

**THE PRINCIPAL COLLECTOR OF CUSTOMS**—The Hon. Mr. C. T. D. Vigors, the Principal Collector of Customs, came here on Monday, on inspection duty. He inspected the local Customs yesterday. He will leave Jaffna on Friday next.

**THE LEGISLATIVE COUNCIL**—We are glad to announce that the Hon. Mr. A. Kanagasabai has been re-appointed as one of the Tamil Members of the Legislative Council, during His MAJESTY'S pleasure, or until the issue of new Letters Patent.

**CIVIL SERVICE, LOCAL DIVISION**—An examination for admission to the Local Division of the Civil Service will be held in Colombo in or about October next. The number of persons to be selected will be two. The prospects and conditions of the Service and all particulars of the examination are published in the last *Gazette*.

**VADDUKODDI SIDDHANTA VIDHYASALAI**—This school was examined on the 13th inst. by Mr. A. Mootootamby Pillai. The general proficiency and the percentage of passes were found to be very good. The untiring efforts of Mr. Arumugam, Manager, will soon raise the school to a sound footing. He has insured his life for the benefit of the school. Mr. Sam. Solomon, Resident Manager, Shanghai Life Insurance Coy., seeing the noble object of the Manager, has promised a voluntary donation of a good sum of money towards the permanent fund of the school.

**THE JAFFNA CRICKET AND ATHLETIC CLUB**—At a committee meeting held, with H. R. Freeman Esq. the President, in the chair, the club decided to go over to Anurapurah during the Easter Holidays to play a cricket match with the Anurapurah Sports Club. If convenient, the club may go over to Colombo to play Cricket matches with the Wesley College and the Tamil Union C. & A. C. —Cor.

**A HINDU TEMPORALITIES ORDINANCE COMING**—We are glad to be able to state, thanks to the efforts made by the Hon. Mr. A. Kanagasabai, Tamil Member in Council, that the authorities have at last taken up the question of a thoroughly satisfactory statute to control Hindu Temple Temporalities. The Tamil Member presented a petition in the Legislative Council recently on the subject, and we understand that the bill is now being drafted by the Legal Advisers of the Crown. It will be introduced shortly. —M. Leader.

**THE SHANGHAI LIFE INSURANCE CO. LTD.**—Mr. Sam Solomon, Resident Manager for Ceylon, who was here on a visit, left for Colombo on Friday last. Mr. C. Ponnambalam, who accompanied the Hindu College deputation to the Straits and F. M. S., has been appointed sub-agent, the local agents being Messrs. F. R. Sandrasagra & Co.

**THE EXCISE REFORMS**—A meeting of prominent gentlemen interested in the cause of Temperance will be convened at Pettah Library, Colombo, on Saturday, March 4th, at 4 P. M., for the purpose of considering the probable influence of the proposed excise reforms on the drinking habits of the people of this country and whether any steps should be taken in the interests of Temperance before the proposed reforms become law.

**PERSONAL**—Mr. J. T. Sadasiva Iyer, Assistant Inspector of Schools, Jaffna, has been transferred to Batticaloa. He left here for his new station on Monday last.

—Mr. C. M. Viswaratnam, son of Mr. A. Mootootamby, proprietor, Namakal Vilasa Book Depot, Chavakacheri, and an old student of the Jaffna Hindu College, has successfully passed the Postal examination held recently, and has been appointed as an assistant to the Postmaster, Polgahawela.

**A SENSATIONAL STABBING AFFRAY**—On Monday last, one S. K. K. Chidiah Chetty of the M. P. E. M. firm, Colombo, was stabbed to death by his Kanakapulle, Mutthalagan, as the result of an altercation which ensued between them on the discovery of several defalcations, amounting to Rs. 800.

**UNDER-SECRETARY FOR INDIA**—It is said that Mr. J. T. Gwynn, I. C. S., Special Settlement Officer, has been appointed to act as Under Secretary to Government in place of Mr. F. Noyce, who proceeds on leave.

**HUMAN SACRIFICE**—The worship of Voodoo, the snake god, is still persisted in, in the Negro Republic of Haiti, where a woman named Esters Liberis aged 24, High Priestess of the cult, is in prison awaiting trial on a charge of killing and eating five children who were sacrificed to Voodoo. In her home was found a barrel containing pickled human flesh, the remains of a child, aged about twelve. In name these people are Christians, but in secret they remain devotees of their snake god.

**TAILORING IN KOREA**—In Korea, needle and thread are unknown to tailoring. Their place is taken by glue—a peculiarly fine, strong glue made from fish. The Korean tailor does not bring two edges of cloth together and then slowly and painfully unite them with fine stitches of the needle. He overlaps the edges slightly, brushes on a little glue, presses the seam together and sets the garment away to dry. "I wore glued clothes in Korea," says a correspondent, "and found that they lasted almost as well as if sewed."

### THE SUPREME COURT.

The next case taken up on the 15th instant was case No. 8 in the calendar, in which one Kanthaynar Sinniah and 9 others were charged with unlawful assembly, being armed with deadly weapons, riot, voluntarily causing hurt, voluntarily causing grievous hurt and criminal trespass. The accused were defended by the Hon. Mr. A. Kanagasabai, assisted by Messrs. V. Arulampalam, M. A. Masilamany and C. Kalandaivelu. The Crown Counsel briefly opened the case and the complainants were examined and cross examined.

On the 16th, when the court assembled, the prisoners in case No. 5, who were found guilty on the 15th, were sentenced as follows:—1st prisoner to 4 years' rigorous imprisonment on all the 7 counts to run concurrently and 8 year's on the 8th count to begin after the expiration of the 4 years; the 2nd prisoner to 5 years' rigorous imprisonment on all the 7 counts to run concurrently and 5 years' after the expiration of the 5 years. Case No. 8 was continued the whole day and the following day. At the close of the case for the prosecution, the jury brought in a verdict of "not guilty" on the direction of the Judge and the accused were acquitted and discharged.

On the 20th, case No. 7, being a charge of murder and voluntarily causing hurt against four men of Mannar, was taken up. The 2nd accused was defended by Mr. N. Sandrasegura, Advocate, and the 1, 3 and 4th accused by Mr. S. D. Tampoe, Advocate.

### THE LIFE INSURANCE COMPANIES' ORDINANCE.

The Draft of a proposed Ordinance to make provision for the better Regulation in certain respects of the Business of Life Insurance Companies is published in the last *Gazette*. The following are the objects and reasons:—

The object of the Ordinance is to compel life insurance companies carrying on business in this Island to give security for the due fulfilment of their engagements with policy holders.

The Ordinance provides for a deposit as security of six hundred thousand rupees, or, at the option of the company, of an initial deposit of two hun-

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dred thousand rupees, to be increased eventually to six hundred thousand rupees by its paying in from time to time a proportion of the premiums to be received by the company locally.

Provision is also made to have the financial condition of every life insurance company examined by an actuary, and for the deposit, with the Registrar of Joint Stock Companies in the Island, of abstracts of the reports of the actuary and of statements of revenue accounts and balance sheets of the company, and for the laying before the Legislative Council annually of all these documents.

The Ordinance is not to apply to life insurance companies which have made deposits in Great Britain under the provisions of the Assurance Companies Act 1909, and it is provided that the Governor in Executive Council may, subject to such conditions as he may think fit exempt any company wholly or partially from the provisions of the Ordinance.

THE VIVEKANANDA SOCIETY COLOMBO.

The birthday anniversary of Sri Sri Swami Vivekananda was celebrated at the Ginturipya Theatre Hall on Sunday the 5th instant with much eclat and enthusiasm. The entrance to the hall and the hall which were decorated in the most oriental style with flowers, festoons and bunches of young king coconuts, presented a very captivating spectacle. A large number of the poor who assembled during the day in the compound attached to the hall were fed sumptuously, the arrangements in this connection being efficiently supervised by Mr. E. Sreenivasan of the Bank of Madras. At about 6 p. m., a meeting of the members and other well-wishers of the Society who gathered in large numbers in response to invitations issued by the Society was held under the presidency of Dr. M. Sinnatambay, M. D. The proceedings commenced with the singing of Devaranam and the chanting of Vedas by Sri Sri Sankara Suppa Aiyar, who also addressed the gathering in Tamil on the life and work of the Swami. The presence of a band of amateur native musicians greatly enlivened the proceedings. Mr. Advocate A. Talavasingham, one of the Vice Presidents of the Society, delivered a very instructive and interesting lecture on "The life and teachings of the Swami", which was followed by the reading of a well written paper by Mr. S. Kulandavelu Mudaliyar, Assistant Secretary, who dealt with the subject most exhaustively. A recitation which lasted for about three quarters of an hour and was much appreciated by the audience, was given by Mr. S. Vaidyanathan, one of the Junior members of the Society. It was a complete lecture delivered by Sri Sri Swami Abhedananda on the Vedanta Philosophy. The proceedings terminated with a vote of thanks to the Chair proposed by Mr. C. M. Permalpilla and another to Sri Sri Sankara Suppa Aiyar proposed by Pandit S. Kandiappan. Votes of thanks were also accorded to Messrs. M. Thambiah and C. S. Kandiappan for allowing the free use of the Hall and to Messrs. E. Sreenivasan and K. Sabaratham for the very satisfactory arrangements made as regards music and lighting at their expense. The gathering dispersed at a late hour in the night after the distribution of "Abanpurnam" and "Santhanam" and the sprinkling of rose water. A telegram wishing the Society a long life of useful work was received from the Editor of the "Devidra" from Kurunegala, and another from Mr. R. S. Subramaniam, Accountant, Mannar Railway Extension, conveying greetings of brotherly love from a local gathering assembled there to celebrate the occasion.

The following is a summary of the speech delivered by Mr. Advocate A. Talavasingham.

The speaker first dwelt upon the characteristics and virtues which distinguish such great men as Swami Vivekananda, Buddha, Sankara and others of the same type. He said that the chief characteristics which distinguish all the great prophets of the world and draw us to their feet in admiration and love are their gift of vision, their power to see the primal mysteries, their ability to perceive so to say the heart of the universe abating and make us perceive it and their capacity to be in harmony with the soul of all things and above all to enable us to realise the scheme of the universe. To such men the universe does not bear the common place aspect that it bears for us; they see the world transfigured in the all enveloping radiance of God and, in the words of the poet "To them, the most modest flower that blows can give thoughts, that do often lie too deep for tears".

The speaker then proceeded to explain the cause of which the birth and existence of such lives are the effect. He quoted from the Gita where Lord Krishna says "Whenever virtue subsides and vice prevails I (the Lord) manifest myself to help mankind". So in other words whenever human institutions fail to encompass human aspirations, whenever the ideals of a people are incongruous with the form they are clothed in, the Lord incarnates to restore harmony and to establish righteousness. Such he said was the cause of which the birth of such great men is the effect. In the history of every nation there are certain epochs in which every branch of human development attains perfection without effort by a kind of spontaneous instinct and at these divine hours great things come to pass by the co-operation of a thousand hidden forces in which great souls or world spirits find a flood of admiration and sympathy to sustain them and it was at one of those privileged and fortunate epochs that Sri Hanmkrishna's prayer to God that He should send a fit disciple who will fulfil the noble mission which he had undertaken as well as that of Vivekananda's mother to Lord Vayvswara that she should have a son, was answered by the Lord, and the Swami was born on the 9th January 1862. It was a time when there was great religious unrest in India and when mushroom religions were springing up on all sides to effect a miserable compromise as it were between the two diametrically opposed systems of religious thought which existed at that time in the commercial West and in the spiritual East which had long parted company one from the other—the West in search of the expansion of material and worldly prospects and the East in the pursuit of spiritual development. It was at such a critical time in the religious history of India that this great world spirit was born. He was destined not only to confirm the people of India in the belief of their own time honoured and noble religion but even to effect both in the West and in the New World such a religious revival that threatened to shake the very foundations of the religious fabric which modern Christianity had built upon what might be called a comparatively small substratum of

truth. He was at the same time able to convince them that this ideal of a universal religion was based upon Infinite Love, Truth and Toleration which are really the three cardinal principles and essentials of all true religions and to such a great extent did he succeed in convincing them of this fact that the oldest philosophy viz. the Vedanta philosophy, soon became the newest religion among one of the most materialistic nations in the world. Through the Swami's great and untiring efforts, a class called the San Francisco Vedanta class was immediately formed and it has been and is even now doing eminently useful work in promoting the object of the Ramakrishna Mission in the American Continent and has succeeded in gaining many distinguished men to its fold. From the time of his memorable speech at the World's Parliament of Religions down to the day of his death, his life was one of extraordinary activity and self-sacrifice which caused such a considerable strain on his bodily frame that it gradually undermined his physical health and in about seven years ago the spiritual world became poorer by the loss of a great constructive thinker and an orator of divine right and as the Americans would call him a prince among men. The speaker then read the following extract from a letter written by the San Francisco class to the brother Swamis in Bengal when the Swamidhid. "The sad news of his untimely death comes to us with all the profound mystery of mortal death intensified to a profound degree. He is to us what Jesus Christ is to many devout Christians".

He also quoted the following poem, which concludes their letter written 'in memoriam' of the Swami.

"There is no death, an angel form Walks over the earth in silent tread He bears our best loved things away And then we call them "dead", But ever near us though unseen The dear immortal spirits tread For all the boundless universe Is life, there are no dead Brother, Companion, Master-Peace and fare well."

These, the great esteem in which he was held by the Americans show men living in an entirely strange land, and how much they admired his sound exposition of the Vedanta Philosophy. He (the speaker) hoped that the next speaker would dwell upon the details of his life history and conclude his speech by remarking that it is to the Swami and his divine guru that the world is indebted for a correct interpretation of the Indian Vedanta Philosophy. As interpreted by him, it is both a religion and a philosophy and in its philosophic aspect it deals not only with the problems which relate to the fundamental verities of existence but also with the manner in which man is gradually enabled to adjust his life and conduct so as to be more and more in accord and harmony with those philosophic verities. To him and his master, religion was realization. We should cherish the memory of such a great and divine person by acting up to his precepts as far as is practicable.

—Cor.

TRIAL OF SAVARKAR.

AGAIN TRANSPORTED FOR LIFE.

On Monday the 6th instant at the Bombay High Court the Special Tribunal consisting of the Chief Justice, the Hon. Sir Basil Scott, the Hon. Justice Sir Narayanrao Chandavarkar and the Hon. Mr. Justice Heaton delivered judgment in the Second Case against Vinayak Damodar Savarkar.

The Charges.

The charges framed against him were to the effect that (1) in or about three years preceding January 1910, in London and elsewhere outside British India, Vinayak Damodar Savarkar was engaged with certain persons in India namely Ganesh Savarkar, Gopal Patankar, Vishnu Bhutt, Anant Kanbare Krishnaji Karve, Vinayak Deshpande, Shankar Soman, Vaman Joshi, and Ganoo Vaidya in Conspiracy to murder officials of Government of India and in pursuance of such conspiracy and for the commission of murders he sent 20 Browning pistols to Bombay in February 1909 and in pursuance of such conspiracy and in consequence of his having sent such pistols to Bombay the said Kanbare with one of these pistols in December 1909 murdered an official of Government in India namely, Mr. A. M. T. Jackson, lately Collector of Nasik and thereby committed an offence punishable under sections 109 and 302 of the Indian Penal Code and (2) that during the three years he conspired with the persons named above to overawe by means of or show of criminal force the Government of India and in pursuance of such conspiracy he sent twenty Browning pistols from London to Bombay in February, 1909, and that in pursuance of such conspiracy and in consequence of his having sent the pistols the said Kanbare in December 1909 murdered Mr. Jackson, and that thereby he committed an offence punishable under Sections 109 and 302 of the Indian Penal Code.

The Hon. Mr. T. J. Strangmann, Advocate General, instructed by Mr. E. F. Nicholson, Government Solicitor, appeared for the Crown with Messrs. Invararity, Lowndes, Jardine, Welinkar and Nicholson. The accused was undefended.

Story of the Case.

Subsequent to the murder of Mr. Jackson Police investigations showed that the pistols with which Mr. Jackson was assassinated by Anant Laxman Kanbare in the Vijayanand Theatre of Nasik on the night of the 21st December 1909, was one of the 20 pistols alleged to have been sent by Vinayak Savarkar in February 1909 from London with one Chaturbhuj an India House cook. Consequently Vinayak Savarkar was arrested on 7th March 1910 at the Victoria Station, London, by Detective Inspector Parkar of Scotland Yard on the strength of a warrant from India endor-

sed by the Metropolitan Magistrate. The accused was then put up before the Bow Street Police Magistrate, who had directed that the accused be taken to India to take his trial there. Savarkar had made several fruitless appeals against that order but at last Savarkar had to start per S. S. Morea guarded by Indian Police officers who had specially gone to London to bring him down to India. While S. S. Morea was lying in the harbour of Marseilles, on her way to India, Savarkar had managed to escape to the French soil but was re-arrested and brought on board the steamer. The accused was then on his arrival in Bombay put up before the Special Tribunal to take his trial after formal proceedings at Nasik before Mr. Montgomery on the charge of conspiring to wage war against the Crown with other 37 accused Mr. Baptista who for the time appeared for Savarkar had applied to grant an adjournment as the accused wanted to communicate with the French Government claiming a right of asylum in France in consequence of his escape and alleged illegal arrest thereafter at Marseilles. The Court having declined to grant an adjournment on the ground that it had nothing to do with the matter. Savarkar had declined to take any part in the trial being unable to recognise the jurisdiction of the Court. After a protracted trial having 69 hearings Savarkar was one of the 24 persons who were found guilty of committing offences punishable under Section 121A of the I. P. C. Code was sentenced to undergo transportation for life and forfeiture of his property. In the meanwhile the negotiations between the French and British Governments on the point whether Savarkar could claim a right of asylum in France in consequence of his attempted escape to the French soil and his alleged illegal arrest thereafter, had ended in referring the matter to the Hague Tribunal, which commences its sitting from 14th February and will submit its decision before 14th March. Savarkar's fate hangs with the decision of the Hague Tribunal, pending which he is to be treated which as a state prisoner in spite of sentences passed on him.

The present case was taken up on Monday last and the prosecution at the outset applied for making Patankar a co-accused with Savarkar for the purpose of using his confession against Savarkar, but the application was rejected.

A part of the evidence of the "Murder Case as well as of the conspiracy case was again recorded. Patankar (sentenced to 10 years' rigorous imprisonment in Conspiracy case) who had at first declined to take oath or answer any question from the Counsel for the prosecution in spite of being twice ordered by the Court to do so, had, however, showed willingness to do so on the next day. The exhibits in this case were the same that were in the last case. Savarkar who had at first declined to take any part in the trial on the ground of his inability to recognise the jurisdiction of the Court had however chosen to speak in reply to the Advocate General touching some of the points raised against him by the learned Advocate General while summing up his case.

Transported for Life.

On the assembling of the Court at 3.30 p. m. the Chief Justice delivering the judgment of the Court gave a story of the case and said that the whole of the case was based on the importation of 20 Browning pistols. In the opinion of the Court Section 403 of the C. P. C. was not a bar to this trial because he was formerly tried on the charge of conspiring to wage war. Dealing at great length with the evidence recorded which the Chief Justice divided into two parts viz., about Savarkar in India and about Savarkar in London and Paris, the Chief Justice said from the size of the pistols, as well as from several stories connected with Savarkar it was apparent that the pistols could not have been sent for warfare but for the alternative purpose of assassination. Coming to the several pamphlets, leaflets and newspaper cuttings found with Savarkar on his arrest and which he had attempted to introduce in India the Chief Justice read some passages from them and said they advocated open murders of officials, English as well as Indian, and a revolutionary programme of separate assassinations and they represented Savarkar's views. Commenting on the law of abetment to the Chief Justice said that they found the accused guilty of the abetment of murder and sentenced him to undergo transportation for life. —"Daily Indu."

DISTRICT NOTES.

ANURADHAPURA.

19.2.11.

The Anuradhapura Literary Club—The Annual general meeting of this club was held on the 11th Inst. at 6.35 p. m. at the Mission Sinhalese School room under the presidency of Mr. S. Thampapillai, B. A., Advocate. There was a good attendance. The office-bearers for the ensuing year were appointed. The following are the office-bearers:

- President—Mr. S. Thampapillai, B. A., Advocate
- Vice-Presidents—Mr. S. Navaratnarajah, Advocate, and Mr. G. W. Selvadurai, Chief Irrigation Inspector, N. C. P.
- Secretary—J. A. Dhanapala
- Treasurer—W. A. Goonetilleke

Committee Members—Mr. S. Muttiah and Mr. D. J. Hensman

Assistant Secretary—A. K. Alwarapillai

Assistant Treasurer—S. Marothalingam.

At the weekly meeting of the club held on Saturday, the 18th Inst., Mr. V. Ramaswamy, Proctor, delivered a lecture on "The Politics of India" and Messrs. Dhanapala, Alwarapillai and Kuthiravai offered comments.

Matrimonial—The marriage of Mr. H. E. Newham, Office-Assistant to the Government Agent, with Miss F. A. M. Heartsborne, was solemnised last evening at St. Andrew's Church by his Lordship, the Bishop of Colombo. Among the Ceylonese only the officers of the Kacheheri and the Courts were invited for the wedding by Mr. and Mrs. C.S. Vaughan. A reception was held at the Residence.

Personal—Messrs. S. Sampander and A. V. De Silva, Proctors, who were away in Trincomalee, for a week, returned to town yesterday.

CORRESPONDENCE.

THE PROPOSED EXCISE SYSTEM.

The Editor, "Hindu Organ".

Dear Sir,

Since the Provincial Synod of our Church, at which I was appointed Temperance Secretary for our Mission in Ceylon, I have tried to find a few minutes to look at the Excise Report again. It is very evident to me that this matter needs to be taken into very serious consideration. There was an article in the "Observer", the other day, referring to one matter connected with the suggested re-arrangement which is of great importance, viz. the proposed increase in the number of Taverns. I had a conversation with an influential Tamil gentleman, the other day, on this subject. Ought not something to be done in the way of enquiry at least? We have no desire whatever to interfere unnecessarily with Government and we ought to be ready to accept the statement made in one part of the Report already referred to, viz. that every endeavour will be made to produce the maximum of revenue with the minimum of consumption. We ought to be ready to accept this as the idea in the mind of Government. At the same time the more one looks at the matter as it has been presented up to date, the more one is led to doubt whether the suggested alterations are calculated to bring about the idea which it is said is in the mind of Government. Would it not be possible to form a committee who should be asked to act in the interests of the Jaffna Community in regard to this matter. If such could be appointed these gentlemen might be asked to make a careful study of the excise report, to find out the way its provisions would be likely to affect our Province, and to see if such provisions would lead to an effective control of the liquor business and a decrease in the consumption. If it was found not to do so, this committee might, after careful consideration, make some suggestions through the Government Agent which would be of value. It might also be possible to form some permanent Temperance Society from such a beginning. Anyhow, I am quite sure none of us who are at all interested in the welfare of the people ought to remain idle or ignorant of the position of things while a matter of such vital importance is before our Legislative Council. Personally I shall be glad to do whatever I can in this matter. It is in a sense outside all religious sects and religious sections and yet it is intimately connected with all. If the Church Missionary Society will request one of its number, the American Mission one, and our Hindu friends ask two of its leading men to write to me expressing their willingness to co-operate I will undertake to arrange a preliminary Meeting as early as possible.

Wesleyan Mission, Yours sincerely,  
Point Pedro, A. Lockwood,  
14 Feb, 1911.

SIVAN TEMPLE, GALLE.

The Editor, "Hindu Organ".

Sir,

It is with feelings of much pain that I take this opportunity to inform the Hindu population of Ceylon, especially that of Jaffna, regarding the inefficient management of the Sivan Temple at Galle. I had occasion to visit that shrine last week, and the chaotic state in which the management stands is pitiable. The temple has not got the four "Veethis" around it which are indispensably necessary for conducting festivals. Besides, judging from the talk of those that are closely connected with the Temple, it seems that no one is responsible for the income and expenditure of the shrine. The shrine is in want of jewels and other paraphernalia of substantial nature, not to speak of the "Veethi" referred to. The management, although not disposed to give its favourable consideration to the above wants, yet orders out dancing girls from Jaffna for the festivals which cost them nearly Rs. 1000 annually.

What about the Hindu Temporalities Ordinance? Has this Temple been included in it? If not let us request the Hon. the Tamil Member to do so at the earliest opportunity.

Colombo, Yours truly,  
18th Feb, 1911. V. Ramanathan.

MALAY LETTER.

A visit to Colombo—The other day they passed through Johore a number of our countrymen en route to their respective stations after a visit home. One of them, a personal friend of the writer, had the kindness to devote a few hours to talking me and some other friends over and round Ceylon, particularly Colombo. Having left the shores of our Colombo more than three years ago all of us listened and enjoyed the rare conversation very much. We are accustomed to look to the weekly papers of Ceylon for news of our country and countrymen, but the papers don't give us all we want. Thus an occasional word-of-mouth-account of how things are going on in Ceylon comes in for a good deal of attention and interest. The first topic we asked our friend to let us know something about was, of course, the Elections,—oh, they are so interesting. He presented a vivid picture of things connected with the Elections and took us over ground scarcely trod upon by the weeklies. Quite a disinterested party, he put the whole situation before us in its nakedness. "Educated?" Ceylonese Seat," was, he said, "the one absorbing topic of Colombo. The air was full of it. In the tram car, in the rickshaw, in the train, and everywhere else the point of debate, discussion and deliberation was the golden apple given by the King to the Educated Ceylonese. "He conducted us over the Bonjeon and Public Hall election meetings and presented to us the fiery, fierce and fiendish eloquence of Mr. H. J. C. Pereira. (Has Dr. Fernando withdrawn in his favour?), the cool calculated, sweet oratory of Mr. P. Ramannathan, and the feeble, anxious cry of Dr. Fernando in the wilderness. Our friend told us that the daily papers were reaping a plentiful harvest of money every morning. The writer can imagine the avidity with which the Ceylonese public grasp at a morning daily in Colombo when there is something bordering on the sensational in the air. Let the newspaper man make the best of the opportunity.

Come to other topics, the fashions of Colombo young men came in for a short dissertation. We were told that every day brought with it the "fashion of the day" and young men were there eager to receive it with open arms and bosom. There was much fun in this and we had a hearty laugh over the Overseer who, pressed and forced into a suit of the latest fashion, with stiff high collar and its attendants, stood ankle deep in mud supervising his coolies.

Even as every other visitor to Colombo is bound to do, our friend related his experiences in landing from the steamer and getting through the various stages of prevention and precaution in the wharves. He was rather hard on the cartermen, the smaller fry of the Customs, the coolies, and in fact on everything in the Customs. Some of us, knowing as we do, the risks and perils of a landing in the Colombo wharves, intend ordering out one of those wonderful things just now in the air, a flying machine, so that we can get home unmolested by the impertinent and impudent little folks in the Customs. Dear Mr. Editor, please let us know if there won't be anyone to pester us in our flight even half so foolishly as they now do in the Customs. Please do. Various other matters of lesser moment came in for some attention on the part of our friend who left us still wondering about Colombo when he bade us goodbye.

A Warning.—An idea has sprung up of late among some Jaffnese that they could secure employment under the Johore Government. The fact that the Railway brought the State of Johore into closer relationship with the F. M. States seems to have weighed much with these people. Applications and inquiries from our countrymen have not been wanting, for employment in Johore. When I visited the F. M. States last month I had to disappoint at least half a dozen young men by telling them that employment under this Government should not even be dreamt of. Those Jaffnese who still believe that the Johore Government will employ them will take this warning that three Jaffnese Overseers as well as two Indians of the Johore Public Works Department were discharged steeped with a week's notice, not many days ago. One of them served in the Department for about 3 years and showed himself reliable at work, but his service, his capacity for work, and reliability now counted for nothing. The others were taken into the Department only a month before, having had for that purpose to resign their former posts. This treatment ought to be enough to warn intending employment seekers.

The Elections in Ceylon.—The unusual spectacle was seen last week of a lecture of a Ceylon candidate for Legislative honours being reproduced in the "Straits Times". The lecture was taken over from the "Ceylon Independent" and given the headlines, "A Ceylon candidature.—Mr. P. Ramanathan addresses his constituents. High Flown Language". It was Mr. Ramanathan's address in the Public Hall meeting in Colombo. The Editor of the "Straits Times" says he understands Mr. Ramanathan is well known in the F. M. S. and the Straits Settlements.

Notes at Random.—We have just emerged from the hullabaloo of the Chinese New Year festivities. Even in this small town the indispensable yell and noise of the season were of a high order. My sleep was systematically disturbed these past few nights, now by a Chinaman piping wire tunes to the accompaniment of gongs, now by another individual manipulating in fiendish fancy those unpleasant cartwheel like cymbals, now by a volley of crackers rending the midnight air. But the worst has yet to pass, for another ten days will bring on us peaceful souls the "cracker day". I may give you an idea of it when I have recovered from the shock.

The Government of the Straits Settlements has hurled a veritable bombshell among the population, by proposing the introduction of an income tax, with the result that meetings have sprung up like mushrooms with all the flourish of oratorical fireworks. However it is hoped that the united and bold front shown by the leaders will make the Government think a bit.

The rumour is spreading that all the Chinese will discard their queues shortly, as imperially ordered in China. One can now see many Chinese heads which used to be smooth in days gone by, except for a tuft at the back, with hair standing on end.

Johore Bahru,  
6th Feb., 1911.

"Lanka".

EXTRACT.

WILL INDIA BECOME CHRISTIAN?

By  
REV. J. T. SUNDERLAND, M. A.

(Continued from our last issue.)

In the religious progress that is coming to India, and which is sure to come in still larger measure, will Hinduism and Mohammedanism be overthrown? I cannot think so. Indeed, I dare not desire what seems to me would be so great a calamity. He knows little of what it means for a great historic faith to weave its roots into every fibre of the soul of a people for thousands of years, who talks lightly of the overthrow of either of these great religions. But there are strong and growing signs that they will be reformed and purified. Everything shows that India has already distinctly entered upon the task of purging away the worst of her religious superstitions and bringing herself by degrees into line with the moral ideals of the West and up nearer to her own best ideals. Her progress is slow, and must be slow but it cannot be permanently checked.

Is India approximating Christianity? That depends upon what we mean by Christianity. She is certainly not approximating Roman Catholic Christianity, or Calvinistic Protestant Christianity or any form of dogmatic Christian orthodoxy. The Christianity of the Beatitudes, the Golden Rule, the Lord's Prayer, and Paul's chapter on Charity, have a great charm for the better Indian minds. There are many indications that India is moving in the general direction of such a religion. But need such a religion necessarily be called Christian? That it would contain the higher, the more spiritual, the more central and permanent elements of Christianity as taught by Jesus, and exemplified in the best Christian lives, is true. But are these not also the higher, the more spiritual, the more central and permanent elements of Hinduism, as taught by its best teachers and as illustrated in the best Hindu lives? Would it not therefore be more true to call it a reformed and purified Hinduism? Indeed, in her Brahma Samaj and approximately also in her Arya Samaj has India already such a religion, such a reformed and purified faith of her own, springing out of the soil of her own deep piety and set in operation by her own devout sons? Whether or not these Samajes, in their present forms and under their present names, will become generally or widely accepted by the Indian people (as to the present writer they seem worthy of being) is perhaps as yet problematical. But does not everything indicate that they at least mark the general path along which India's religion is moving and is practically certain to move in the future? To me this seems to be the case.

Plainly what India most needs is not so much importations from without as development from within,—development of her own great but slumbering possibilities. Indeed, what every civilized country needs is not a foreign form of civilization, but its own; not foreign art or fashions, or social conditions, but its own; not foreign political institutions, but its own; not a foreign religion, but its own. But of course in all these things it should have its own best—the best that its highest genius can develop. Will India be wise enough to develop the best in her own civilization and her own religion? In the past she has made rich contributions to the world's religions and the world's civilization. She should do the same again. The world's progress is most effectively promoted not by imitation, not by borrowing, but by every nation and people standing on its own feet, trusting its own genius, being true to its own mission, making its own distinctive contribution.

What will be the future of Christian missions in India? Will their influence increase, or will it decline? I think it will increase. But the extent to which it will do so will doubtless depend largely upon whether or not Hinduism continues to neglect the lower classes, as it has done in the past, or takes up the work of helping and elevating them, as Christianity is doing. If these classes fail to find help and hope in the historic faith of their own country, it will not be strange if they accept more and more the new hope and the helping hand extended to them by Christianity. Under such conditions I see no reason why the conquests made by Christian missions should not go on until the lower caste and outcaste Hindus and the half-civilised hill tribes become quite generally Christian. Among these classes there is little intellectual opposition to be encountered, and few social prejudices to be overcome. The task to be accomplished is simply the everywhere relatively easy one, of a people of high civilization imposing its customs and its religion upon classes of people very much below it.

But as soon as we reach the educated and high-caste Hindus, and the Mohammedans, the situation wholly changes. Then the question becomes the very serious one suggested at the beginning of this paper: Can Christianity, no matter with how high civilization it may be allied, conquer strong, proud, highly organized, enlightened historic religions? For myself I cannot see that the history of Christianity in India up to this time furnishes us any warrant for answering this question in the affirmative. One thing, how-

ever, seems entirely clear. It is that if Christianity ever does gain any considerable acceptance among leading Indian minds, Mohammedan, Hindu, Parsee, Buddhist or Jain, it must be a form of Christianity less theological, less peculiarly "Western", more sympathetic towards other faiths, broader and more liberal in its spirit, and distinctly more ethical, more spiritual and more practical than that which as yet has been generally preached in India.

—"The Indian Review".

REALIZATION.

Realization is the soul assimilation of mental accumulation. Therefore realization is factual consciousness.

Every avenue of culture, every path of attainment which leads to realization on any plane is worthy of our close attention and careful perusal, because until one actually comprehends a certain plane of his life through realization he does not manifest the life of that plane in completeness; he simply has not yet made it a part of himself.

Realization is so far beyond the plane of reason that to a truly awakened soul reason has become obsolete.

Realization is a soul attribute and admits of no compromise and knows no wavering.

A man may have so much information that it positively weighs on him, but another man with very little information may have such a profound realization of actual truth and thereby of his relation to life that he succeeds in his undertakings and becomes an inspiration to the entire race.

No man can teach, or rather, no man can inspire, another beyond the plane of his own realization. When the teacher actually knows a thing it is an easy matter to impart it to another, his thought is alive with it, his intention is full of its force, and being then a part of him it has entered his love realm and become a reality to him. Therefore it is his, and he has the right to express it and to give it as he wills.

In parts of a printed message are alive with the thought of the man who knows through realization whereof he speaks; his words carry a living energy of inspiration which is utterly lacking when he is writing in and from externals and apart from consciousness. The most commonplace phrasing becomes mighty when it is viewed with the eyes of realization. Take this platitude: "All is God". How many times have we read it and heard it spoken almost flippantly, and yet what a marvellous underlying force those three common little words carry. Truly, if one realized them, he would be beyond all sorrow and all confusion, because he would know all that there is to know, and knowing all, he would be master of himself and of his conditions.

It is far greater to be than it is to act. It is much more mighty to know than it is to speak.

"To be" means to be alive in God and "to know" means to be one with all intelligence; if you and I are alive in that divine being and one with all else that knows, we carry a power that will save the race, a power that will be a force of construction in the entire universe.

Verily, God is and there is nothing else beside.

—"Self-Culture."

EVIL EFFECTS OF TEA.

Tea is more injurious than coffee; it not only ruins the nervous system, but it is very prone to bring on gall-stone and arteriosclerosis, and to convert an ordinary inflammatory rheumatism into an articular variety, with deposits in the joints. Those with what is known as uric acid poisoning can cause the mineral elements in the food to be deposited in various parts of the body by partaking freely of this beverage. Like coffee, it is least harmful when steeped; when boiled it is a rank poison.

Tea, coffee and wine are not necessary to digestion as some suppose; indeed they are a hindrance to this important function. When people become accustomed to these so-called stimulants they feel weak, or like collapsing without them. The effect of drinking water that is too hot, or swallowing hot foods, such as soup, is injurious and will bring on a neurosis characterized by general weakness and often described as an "all-gone" feeling at the stomach.

When people become addicted to tea, coffee, tobacco, alcoholics, or opium, the result is much the same; the habit is formed; as the habit grows the exhilarating effects pass off more and more quickly, and this creates a demand for more and more until complete prostration is reached. The degree of effect that each of these poisons produces will depend upon the resistance of the victim and the amount and quality used.

The effect of tea is a feeling of general excitement, which causes the heart and pulse to beat so strongly that sleep is often out of the question.

I believe the reader will agree with me that the people who know how to use tea and have used it more and longer than any other people, namely, the Chinese and Japanese, as a class—a people—have the appearance of being prematurely aged; the visages of the young people suggest maturity beyond their years. It is true that tea is but one of many causes of this, but it is said that these people know how to use the drug without suffering its evil effects.

—"Ibid."

Notice.

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NOTICE.

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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 2391.

In the Matter of the Estate of the late Parupathippillai daughter of Palanippillai of Alvay North ... Deceased.  
Palanippillai Kandiah of Alvay North Petitioner.

Vs.

- 1. Veluppillai Mailavanam and wife
- 2. Palanippillai of Alvay North
- 3. Palanippillai Subramaniam of Do
- 4. Patticepillai widow of Palanippillai of Do Respondents.

This matter of the Petition of the abovenamed Petitioner, praying for Letters of Administration to the estate of the abovenamed deceased Parupathippillai daughter of Palanippillai, coming on for disposal before M. S. Pinto, Esquire, District Judge, on January 31, 1911, in the presence of Mr. M. S. Kandiah, Proctor, on the part of the Petitioner; and the affidavit of the said Petitioner, dated January 17, 1911, having been read: It is ordered that the Petitioner be and he is hereby declared entitled, as one of the heirs of the said deceased, to administer the estate of the said deceased and that Letters of Administration do issue to him, accordingly, unless the Respondent abovenamed or any other person shall on or before February 23, 1911, show sufficient cause to the satisfaction of this Court to the contrary.

M. S. Pinto,  
District Judge.

January 31, 1911.