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Che Bindu Organ.

JAFFNA, WEDNESDAY, MARCH 1, 1911.

EDUCATION IN CEYLON.

His Excellency Sir Henry McCallum has the support of Sir George Clarke, the popular Governor of Bombay, in the endeavours made by him to make education in Ceylon more practical than is the case at present. More time and labour appear to be spent in the Colombo colleges on the teaching of Latin and Greek than science and technical subjects. Greek is useful to only a few students in Ceylon. English words derived from Greek are comparatively few, and the study of Greek is not of much practical use except to those who take up theology for their profession. The case with Latin is different, English having been copiously enriched by words derived from that language either directly or through the French. Even in the case of Latin, its utility in practical life is confined to those who take up the profession of the law and, to some extent, that of medicine. Greek and Latin

may be deemed necessary to make one a perfect scholar, but the vast majority of Ceylon students do not aim at a high order of scholarship. Latin may be tolerated on the ground of its being more useful than Greek. The place of the latter, however, must be taken by Sinhalese or Tamil, according to the nationality of the students. The greatest English scholars in India are those who have attained to a high order of scholarship in their own vernaculars. Those who have even a workable knowledge of Latin and Greek are very few in that country. But in Ceylon where a knowledge of Latin and Greek is taken to be inflispensable for scholarship, men of scholarly attainments are very few compared with those in India—a fact which proves conclusively that for a high order of scholarship in English a knowledge of Latin and Greek is not absolutely necessary. On the contrary, what happens in India proves that a good knowledge of his own language helps an Asiatic to master the intricacies of the English language more than that of Latin or Greek, however much these two languages may help a student in the understanding of English words derived from them. The plea that to make one a perfect scholar, a knowledge of Latin and Greek literature is essential, cannot hold good at the present day, as almost all the important works in Latin and Greek have been rendered into English.

English.

Ceylon is groaning under the weight of a plethora of languages imported from Europe, for the teaching of all of which no valid reason can be assigned, based either on past local experience or on the educational policy of countries like England, France or Germany. What Latin is to the English student is English to the Ceylon student, the Burgher being, of course, excepted. Then why impose on the Sinhalese and the Tamil, Greek, French, German and other languages, to the detriment of the study of their own languages—Sinhalese and Tamil?

We think it is enough to teach a Cey-

languages—Sinhalese and Tamil?

We think it is enough to teach a Ceylon student English, Latin or Sanskrit, and Sinhalese or Tamil. If a fourth language is needed, it must be Tamil to the Sinhalese, and Sinhalese to the Tamil. We are not aware of any advantage a Ceylon student derives from a knowledge of French or German. These languages may no doubt be useful to those who mean to "do the Continent" in after life. But how many Ceylonese are there who can afford this luxury? Besides, English is becoming a universal language, and a knowledge of it is enough for those who want to tour in Europe or America. As to French and German literature, the greater part of it has been translated into English.

If the masses in Ceylon are to be

English.

If the masses in Ceylon are to be educated and their outlook widened, it can only be through the vernaculars. How can this be done, if the system of education is such that those who come out of our colleges are "innocent" of even a workable knowledge of the vernaculars? Many of the educated Ceylonese are unable to address the masses in Sinhalese or Tamil, and some of them do not know even to sign their names in these languages. Ignorance of the vernaculars on the part of many of our educated men is one of the results of the system of education pursed in Ceylon for so many years. Well did Dr. A. K. Coomaraswamy say on a memorable occasion that the kind of education imparted in Ceylon has made Ceylonese strangers in their own country!

Ceylonese strangers in their own country!

The curriculum of the Ceylon colleges must be thoroughly overhauled. The study of the vernaculars must be made compulsory in the case of the Sinhalese and Tamils, at least in the lower standards. The teaching of Greek, French and German must be replaced by that of science and technical subjects. Latin need not necessarily be banished, but Greek must be. Those who want to learn Greek, French or German must provide their own teachers, at any rate, Greek must be made an optional subject as are French and German. We quote from the Hindu what His Excellency Sir George Clarke said in Bombay: said in Bombay:-

His Excellency then showed the reasons for ex-cluding classical history from the compulsory curriculum and for making Indian history and Indian polity obligatory upon all sidents. He said: "I believe that manual training reacts with real advantage upon the mental and moral facul-ties. For this reason we hope to introduce manu-al training of some kind into all Secondary Schools."

"OI Science teaching I have no time to speak to day. The munificence of four of our leading citizens will enable fine institutes to be built at Bombay and Ahmedabad. The need of Science training in India is growing more and more urgent and it will now be fully supplied in the Presidence".

"Of technical education I can only now say that we have in the Victoria Jubilee Institute a course of training unrivalled in India. I should like to

see it filled up with students from the Presidency. But if that cannot be, I am glad that it attracts them from a distance. Calcutta has nothing equal to our art school with its technical adjuncts and its 408 pupils."

and its 408 pupils."

His Excellency concluded a very lengthy speech by quoting Ruskin: "Let every dawn of morning be to you as the beginning of life and every cetting gun be to you as its close, then let every one of these short lives leave its sure record of some kindly thing done for others, some godly strength or knowledge gained for yourselves, to the young men and women who to day end their period of pupillage and stand at the great parting of ways in their lives".

LOCAL & GENERAL.

THE WEATHER.—Just as we go to press we are having a good shower of rain.

THE KACHCHERI —Mr. H. R. Freeman, Government Agent, is going on circuit to Chankanai and Kayts to day and will return to Jaffna on Sunday next.

THE JAFFNA ASSOCIATION.—Elsewhere we publish the Annual Report of the Managing Committee of the above Association for the year 1910—1911.

THE DISTRICT ENGINEER.—Mr. W. A.

THE DISTRICT ENGINEER.—Mr. W. A. Coradine, District Engineer, Jaffna, left for Colombo on Monday morning, He will return on Saturday next.

will return on Saturday next.

The Revised Code for Aided Schools.—The Government has just issued the Revised Code for 1911, and it comes into force as from today. There are a number of noteworthy alterations. The most important are—(clause 35.6) Punils who have failed in any standard will not generally be allowed to be presented in any higher standard; and (clause 108) English Schools will from January next be allowed to present pupils for vernacular passes in all standards, the vernacular being compulsory (after 1912) in the higher standards in the case of pupils whose mother-tongue is one of the In the higher standards in the case of pupils whose mother-tongue is one of the vernaculars—both most salutary changes. Provision has also been made for encouraging gymnastics and gardening. We shall review the new regulations in our next issue. next issue.

next issue.

Cambridge Local Examinations.—
In 1911 and future years, candidates who are attending recognized secondary schools and whose entry papers have been signed by the Principals or Head Masters only will be accepted at the Cevlon centres of the above examination. If the Principal of any unregistered school wishes to have his school recognized for this purpose, he should communicate as soon as possible with the Director of Public Instruction.

Vernacular Teachers' Examination.—A list of the candidates who have passed the Grant-in-Aid Training Schools and Vernacular Teachers' Certificate Examination, held in August last, is published in the last Gazette.

the last Gazette

A NEW SUPREME COURT PROCTOR. A New Supreme Court Proctor.— Mr. A. Modir. Valuppillai, Proctor, son of the late Ambalawana Mudaliyar, Shroff, Jaffoa Kachcheri, was sworn in as a Proc-tor of the Supreme Court on Friday last before the Hon. Mr. Justice Grenier at Laffoa

Jaffna.

A New Patent—We are pleased to note that Mr S. Kanagaratnam Lawton of Manipay, the well known photographer, has been granted an English patent for 14 years on a preparation for preventing injury to paper, &c. The preparation will be useful for Notarial Documents, Bank Notes, &c., which are liable to destruction by white ants. Mr. Kanagaratnam Lawton is the first tamil who ever obtained a patent like this, and we congratulate him on his achievement and wish him further success.

THE CHIEF JUSTICE.—The Hon. Sir J. T. Hutchinson, Kt., the Chief Justice, retired from the Service on the 24th ultimo. He was entertained at a farewell function at the Courts by the members of the Bar on Friday evening and at a complimentary dinner at the Gall face Hotel on Saturday last. The Hon Mr. A. G. Lascelles, K.C., who returned to the Island on Saturday last, has been appointed to act as Chief Justice, with effect from the 27th ultimo.

Arithmetic for Standard V.—We

ed to act as Chief Justice, with effect from the 27th ultimo.

Arthmetic for Standard V.—We are pleased to acknowledge receipt of a copy of Arithmetic for Standard V, published by Mr. S. A. Edward, B. A. I. T., Head Master, Chetty St. High School, Jaffna. The book, like the other Arithmetic books published by Mr. Edwards, has been prepared to suit the new requirements of the Government code.

JAFFNA COLLEGE MISCELLANY—We acknowledge with thanks the receipt of the January number of the Jaffna College Miscellany.

PERSONAL—R. Kantayah Modlr., Secretary, District Court, Jaffna, has gone to Kandy on a short visit.

THE NEW LAW COLLEGE —Sir Joseph Hutchinson, Chief Justice, laid the foundation stone of the new hall for Law students at Hultsdorf on Friday last.

SELANGOR CEYLON TAMILS' ASSOCIATION.—The inauguration ceremony of the New Association Hall and Reading Room was celebrated on the 18th ultimo.

THE ANTI-TUBERCULOSIS FUND.—Mrs. Dias, widow of the late Mr. Jeremias Dias of Panadura, has given a handsome donation of Rs. 10,000 for the above fund.

A SEND OFF.—Mr. M. Vettivelloe, Station Master, Kankesanturai, was entertained on Friday evening last by his many friends and well-wishers, at the Kankesanturai Railway Reading Room and Tennis Club, on the eve of his departure on transfer to Anuradhapura.

A HINDU UNIVERSITY.—The proposal to establish a Hindu University at Benares which the Hon. Pundit Madan Mohan Malaviya is known to have been maturing for some time in likely to take the scheme.

to establish a Hindu University at Benares which the Hon. Pundit Madan Mohan Malaviya is known to have been maturing for some time is likely to take shape soon. A number of leading men of different provinces have promised their co-operation and support, and a sum of over four lakhs has already been subscribed. Details of the scheme and the names of the Committee are to be published next week.

INDO-CEYLON CONNECTION—The British India Steam Navigation Company have, we learn from Colombo, waived their option of running a ferry steamer service between Dhanushkodi and Mannar as an adjunct of the Indo-Ceylon Railway. The South Indian Railway Company will therefore ply a ferry, and have ordered three steamers for the purpose from England. They are also obtaining from home the rolling lift bridge, the 40 feet girders for the land spans and other neces. sary plant required for the construction of the viaduct over the Paumban reef.

(Indian Erg neering.)

THE SUPREME COURT.

THE SUPREME COURT.

Case No. 7 from the Police Court of Mannar, which was taken up on the 20th ultimo, was concluded on the afternoon on Wednesday last. The jury unanimously found the 2nd and 4th accused "not guilty" and they were acquitted and discharged. The 1st accused was found guilty of culpable homicide not amounting to murder and causing hurt and sentenced to 10 years and 1 year's rigorous imprisonment, both sentences to run concurrently. The 3rd accused was convicted for causing hurt on 3 counts and was sentenced to one year's rigorous imprisonment on each count, the sentence to run concurrently. Case No. 6 was next taken up after lunch in which the 1st accused was charged with forgery, 2nd and 3rd were charged with abetting the commission of forgery and all the accused with fraudulently using as genuine a forged document. The Hon. Mr. A. Kanagasabai assisted by Mr. Adv. M.-A. Masilamany and instructed by Mr. V. Aparswami, Proctor, S. C., defended the prisoners. The trial of the case was continued on to Thursday evening, when the jury unanimously found all the accused guilty. Judgment was reserved for the following day, when the 1st accused was sentenced to 18 months' rigorous imprisonment and 2nd and 3rd accused to 3 years' rigorous imprisonment each. The accused in case No. 2, who was charged with murder and was found guilty of voluntarily causing hurt and whose sentence was reserved for the last day of the sessions, was then sentenced to pay a fine of Rs. 30 or in default to 6 month's rigorous imprisonment. Case No. 4 was next taken up in which a woman was charged with murder and concealment of birth by secret disposal of a dead body. Mr. Advocate M.A. Masilamany defended the accused. She pleaded "guilty" on the 2nd count of concealment of birth and she was sentenced to 6 weeks' simple imprisonment. Case No. 9, the last case in the calendar, in which the accused stood charged with rape, was then taken up. The accused who was defended by Mr. Advocate S. D. Tampoe was acquitted.

His Lordship Justice G

was defended by Mr. Advocate S. D.Tampoe was acquitted.

His Lordship Justice Grenier, who very ably presided over the sessions, first thanked the Jurors for their kind attendance, patient hearing of the cases and the correct verdicts they brought. Secondly His Lordship thanked the Crown Counsel for the impartial way he prosecuted the cases without a motive for victory; but fought for justice to be meted out. Thirdly, His Lordship thanked the members of the Bar for the dignified and creditable way they have defended their clients. Fourthly His Lordship thanked the Fiscal for the admirable arrangements that he had made for the sitting of the Supreme Court Sessions.

His Lordship and staff left this by train on Saturday last.

SELANGOR CEYLON TAMILS'ASSOCIATION

At an Extraordiuary General Meeting of the Sclanger Ceylon Tamila' Association, Kuala Lumpur, held on the 14th January, 1911, Messrs N. Mauner, Chief Clerk, Traffic Manager's office, F. M. S. R. Kuala Lumpur, and S. Koffravalu, Clerk, Principal Medical Officer's Office, F. M. S., Kuala Lumpur, were elected President, and Honorary Treasure', respectively, for the Official year ending Sist March, 1911, vice Messrs, W. Sivapragasan deceased, and M. Sundrampilly resigned. —Cor.

THE BIRTH-DATA OF SWAMI VIVEKANANDA.

Mr. V. V. Ramanan, Madras, gives the following elements of the late Swami Vivekananda's Geniture:—

Natus, January 12th, 1863, at 6 33 A. M. (mean local bime), Calcutta. R. A. M. C.= 13 hours 58 minutes roughly. Capricorn 18.13 rises and Scorpio 2' culminates. Ruler of the acendant, Satorn, is posited in Libra in the IX house, in trine to Mercury in Aquarius in the 18th house; Satellitium of three orbs (Jove, Luna and Saturn) in Libra; Jove has passed out of the Meridian towards the "Mystic" house; Sol Conjunction lesser fortune in the first house, and the 'lesser fortune' in the first house, and the 'lesser fortune' in the first house, and the 'lesser fortune' applying to the conjunction of Mercury; Ruler of the M. C. attrong in his own sign, and angular, and past the I. C.; Satellitia of planets in Capricorn and Aries, in addition. The most marked features of the IX house (the house of introspective mysticism) through a satellitum, and the ruler of the sign on its cusp being stationed near the eastern horizon, in conjunction with one of the luminaries, in the 1st house; the mutual opposition of Jupiter and the red planet, from angles and cardial signs, more especially from the meridional houses; the brilliant position of mercury, and the lunar station in the IX house.

brilliant position of mercury, and the lunar station in the IX house.

The sanctified in spirit have, at any rate in India, never been in the habit of furnishing details of their birth history to enquirers. Having once surrendered the bonds of the flesh for all practical purposes, they live in and up to their ideal as citizens of the "Kingdom", of heaven and, by an unwriten code of tradition, they are prevented from dwelling upon the incidents of their bodied birth. But genuine astrologers who are able to sense correctly the spiritual frame work of mundane destiny, as far as it manifests itself in the brief span of a given life history of an individual, can have no difficulty not only in getting at correct birth data, but also in tapping the right sources of information. Swami Vivekananda wielded a most fascinating English style both in speaking and writing, which has been the despair of many Englishmen of the most refined literary culture (of, I venus conjunction Mercury, Venus being in Capricorn and Mercury, in the ethereal sign Equarius.) In personal appearance he was certainly a Libran (compare the Satellitium of planets in Libra) more than a Capricornian. The horoscope, I have given is the exact replica of his destiny character and spirituality which he who runs may read without the least effort.

JAFFNA ASSOCIATION.

ANNUAL REPORT OF THE MANAGING COMMITTEE FOR THE YEAR 1911.

(Read and adopted at the Annnual General Meeting of the Association held on the 10th February 1911.)

The Managing Committee have pleasure in presenting to the Association the following report for the past year.

The number of Members on the roll at the beginning of the year was 98. Four new members were admitted during the year. Two died. Therefore the total number on the roll at present is 100.

sent is 100.

The Treasurer complains that members allow their subscriptions to go very much into arrears. The members are requested to be more prompt than hitherto in paying up their subscriptions.

Whenever members change their residences, it will be a great convenience if they keep the Secretaries informed of their addresses, in order to facilitate correspondence.

The Committee deeply regret to report the death of Mr. Adv. V. Sangarapilly, and of Dr. V. Muttucumaru. Their death has been a great loss to the Association.

During the year two Special General Mee-

During the year two Special General Mechings and five Committee Meetings were held. The steps taken by the Association to put forward the name of Mr. P. Ramanathan as the fittest person to represent the Ceylonese Electorate in the Reformed Legislative Council, have been to a large extent crowned with success in the sense that throughout Ceylon the movement has been taken up warmly and enthusiastically. The appeal of your Committee to the Secretary of State to give a separate elected Seat for the Tamils in the Reformed Legislative Council did not succeed. But the Committee believe that further efforts should be put forth to secure that political privilege from the Secretary of State.

The subjects which engaged the attention of

The subjects which engaged the attention of your Committee during the past year were:

r Committee during the past year were:
The election of Mr. P. Ramanathan to the
Ceylonese Seat,
The forwarding of a resolution of condolence
to His Majesty the King and the Royal
Family, at the lamented death of His Most
Gracious Majesty King Edward VII,
The New Franchise Ordinance,

The appeal to the Secretary of State to give a separate elected Seat for the Tamils, And other matters.

In concluding this Report your Committee hope that members will strive to attend more regularly than hitherto the General Meetings of the Association when they are convened. The Cammittee believe that the work done by the Association during the past year was satisfactory.

A. SAPAPATHY, W. D. NILES, Jaffna, 10th Feby, 1911,

LIEFLLOUS INSINUATIONS AGAINST SIR WEST RIDGEWAY WHEN GOVERNOR OF CEYLON.

Sir.—In "Leader Notes" of the "Ceylon Morning Leader" of the 15th inst. we are informed of a very skiful, amusing and clever contribution on Saturday's meeting by Diogenes 11. This implies that the contribution is patched and pucked with falsehoods and arranged in a skiful manner to distort the intent and meaning of the lecture. We have every reason to believe that Diogenes 11, and the Editor or rather Dr. Cook's protege, are one and the same.

No logical arguments can make such

protege, are one and the same.

No logical arguments can make such statements put for ward by Mr. Ramanathan, K.C., C.M. G., in his lecture void of their honest purport. These honest and sterling truths may be viewed only through the eye of righteousness and justice—truth over which angels linger, rapt in wonder and adoration—truths which concern the undying interests of humanity. Attempts have been made to torture and ridicule such truths, but such a lifeless intellectualism is devoid of all power and can only exist in the hallucinatory brain of the protege of Dr. Cook.

We next come to a most impudent charge

of the protege of Dr. Cook.

We next come to a most impudent charge of "deceit" preferred against Sir West Ridgeway when Governor of Caylon with reference to certain letters written by Sir West to Mr. Ramanathan, x c., c. m.c., in respect to his appointment as King's Counsel and also with reference to certain letters in respect to Mr. Ramanathan being overlooked when the acting appointment of the Attornev-General fell vacant on two occasions. The Editor says:

—"For instance when Mr. Wendt was appointed from the outside to not as Attornev General, to the exclusion of the then Solicitor-General, Sir West Ridgeway wrote a charming letter to the Solicitor-General to assure him that there was nothing against him. ming letter to the Solicitor-General to assure him that there was nothing against him. When the Solicitor-General to assure him that there was nothing against him. When the Solicitor-General tried to use that letter to prevent his second exclusion, on the occasion when Mr. Templar, his junior, was put over his head, Sir West Ridgeway taught the indiscreet offical a sharp lesson. We all know what Sir West Ridgeway's letters meant. In the present case, the letter quoted did not even mean what such letters usually meant." The above paragraph of the Editor distinctly points out that Sir West Ridgeway knowingly deceived Mr. Ramanathan by writing what he never meant or intented to be true and Sir West by such an act deluded the public who would naturally have expected Sir West Ridgeway's letters to be bona fide honest official announcements.

We are also informed, as follows: "Sir

have expected Sir West Ridgeway's letters to be bona fide honest official announcements.

We are also informed, as follows: "Sir West Ridgeway's letters were always interesting. For instance there was the letter written to the disappointed Burgher candidate in 1900, how very deeply, Sir West regretted the existence of 'an old rule' which prohibited the nomination of newspaper editors to the Legislative Council, which rule alone prevented his naming the recipient of the letter to the seat which the later so desired. But we all know that no such rule really existed, and that it was specially invented to keep one detrimental out, and we also know that almost after this pretty letter, the alleged rule failed to prevent the nomination of Mr. John Ferguson to the Council, despite his being the Elitor of the "Caylon Observer" Sir West's letters were intended to do one thing at a time and those who used them forgetting other things done sometimes fared badly."

The Editor from the account he gives clearly discloses that Sir West Ridgeway's letters were at variance with truth, to speak plainly were false as they did not mean what the letters intended to convey and durther that Sir West Ridgeway invented "a false rule" to keep out a certain Burgher candidate. How long are the falacies to be tolerated? It was time the Government looked up these false insinuations against look of the coxe to see the Editor of the "Ceylon Morning Leader" indulging with impunity in such vile and false insinuations against one of Our Soverigin's Representatives. This is in itself enough to corrupt the minds of the Ceylonese and instill into them disrespect to His Majsty Our King and Emperror.

The last sentence in the "Leader Note" referred to speaks for itself, it shows that

respect to His Majsty Our King and Emperror.

The last sentence in the "Leader Note" referred to speaks for itself; it shows that the Editor and his clique have been cornered and more so in respect to Mr. Ramanathan's appointment as King's Counsel and Mr. Ramanathan's retirement from office and the Editor in despair says: "The bitterness of defeat will be had enough," and it would be cruel to add unkindness of exposure to it." How good of Dr. Cook's protege. For once the Editor in his life or I should say rather Mr. Ramanathan's lecture has had its effect upon his mental equilibrium that he now repents for his acts of slander, calumny and vile abuse and having become penitent he exclaims aloud: "We must cultivate godly love, neighbourly love and all that short of thing". We can only accept his good wishes in the spirit they are intended, but we must candidly admit that we always witness the lagging gloom of defeat lingering in his wake.

T. G. HARRISON.

—The "Ceylon Independent", Feb. 24.

-The "Ceylon Independent", Feb. 24.

DISTRICT NOTES.

MULLAITTIVU.

Weather—is beastly hot. Nights are dewy

Harvest Harvesting operations are dewylly going on and fields which about a week ago were waving with paddy are dotted with stacks of sheaves.

Appointment—Mr. A. Chelliah, Deputy Fiscal's Clerk, Mannar, has been appointed Second Clerk of the local Kacheheri in place of Mr. V. Subramaniam, deceased, and is expected here at the end of this month.

Personal—Mr. W. C. S. Ingles, Deputy Surveyor General, Mr. A. J. Wickwar, Super-intendent of Application Surveys and Mr. G. K. Thornhill, Assistant Superintendent of Surveys, who arrived here by motor car have returned.

—Dr. Clarence Sittampalam and Mr. Chellaturai, Dispenser, have arrived and as-sumed duties. —Cor.

ANURADHAPURA.

The Anuradhapura Literary Club—At the usual weekly meeting of this club held on Saturday, the 25th Instant, under the presidency of Mr. V. Ramawamy, Proctor, Mr. W. A. Goonetileke delivered an interesting and instructive lecture on "The Industrial resources of Caylon". Messrs. Dhanapala, Alwarpillai, Muttish and Vettiveloo offered comments. Among visitors were Mr. M. Vettivaloo, Station Master and Mr. Vaitilingam of the Railway Station here.

Personal—Mr. and Mrs. S. Navaratnarajah started for Trincomalie last evening by motor car and are expected back here on the 16th Proximo.—Cor.

COLOMBO.

The Colombo Saiva Paripalana Sabhai.—A very interesting and instructive lyrical discourse, the last of a series of them on the life of Saint Thirngnana Sampanther, was conducted by Srimat S. Sankara Suppiranania Iyer of Inuvil, Jaffana, on last Sunday evening at Thambyah Chattiram before an unusually large and respectable audicence, including very many officers. The very capable way in which the lecturer gave out beautiful compositions and narrations, to the accompaniment of music, touching on the Heavenforbidden marriage of the Saint, delighted the assembly much. The decorations and other special arrangements were symbolical of a wedding, full of mirth and merry making. The whole arrangements of the day were undertaken by Mr. K. Sabaratnam, Medical Practitioner, whose popularity also attracted a good many people to the scene.

—The Hon. Mr. A.G. Lascelles, K. C., returned today after a holiday at hume. He will act as Chief Justice on the departure of Sir Joseph Hutchinson, Kt.

The New Law College—The foundation stone this College was laid yesterday by Sir Joseph Intchinson, Kt. Chief Justice, in thepresence of a Latchinson, B large gatherin

large gathering.

The Chief Justice's Farewell to the Bar—The Chief Justice, Sir Joseph Hutchinson, bade farewell to the Bar yesterday afternoon. There was a large gathing of lawyers, law-students, and several others present.

Weather-Heat continues to be oppressive. A shower will be welcome.

shower will be welcome.

The Colombo Industrial Association—The draft rules of this body are now ready and will be submitted at the next general meeting. We understand that, owing to the unusually great inderest taken in the Ceylonese election cannaign and to the activity shown in founding the Manipay Hindu Colleger, this must useful movement has been delayed. But it must be remembered that it has been promised good support and gathers more strength to it in non-publicity.

—Cor.

CORRESPONDENCE.

CIRCUS AND ITS EVIL RESULTS.

The Editor, "Hindu Organ".

"Hindu Organ".

Sir,

I understand that a circus party is to arrive here shortly. In my opinion, they are coming here just to drain our country of its little wealth. Some selfish people may argue that the circus party do not force people to attend, but they attend of their own free will. Such men forget that to err is human. When ignorant people come to know that there is an attractive circus they will not be able to resist the temptation to attend it even at the risk of losing their all and starving. I know from personal experience that several persons pledged their jewels to enable them to attend past circuses, but subsequently cursed the circus people when they found it incense to the circus men. It is, therefore, to be hoped that our sympathetic Government Agent who has the welfare of the people at heart will do all in his power to limit the number of days of performance. In my opinion, considering the poverty of the place, three days are quite enough. In conclusion, I hope that you will use your powerful pen in convincing the authorities, of the gravity of the situation. It is well known that Jaffon is a poor country. The general poverty of the people was rendered worse by the failure of paddy crops during the last four years; the tobacco cultivation also has

not proved a success of late. What relief was expected from the slight improvement in the yield of paddy this year would be lost if the oircus company were to be allowed to exploit the wealth of this place for two or three weeks.

Jaffna, 27th Feb., 1911. Pro bono publico.

PERSEVERE AND SUCCEED.

INSTANCES OF SUCCESSIONE TO PERSEVERANCE.

AEROPLANE AND FOOTBALL.

Perseverance, it is said with truth, reduces to powder anything, be it nothing short of a mountain, its weight falls upon, that stands a stumbling blook in the path of the attainment of one's goal. Every field presents instances of success due to perseverance. The lesson Bruce learnt from the perseverance of the spider and the success that attended him by following its footsteps would be ever green in the minds of young readers.

Perhaps the field of science has been trod-

be ever green in the minds of young readers.

Perhaps the field of science has been trodden more than any other by men with 'peresevere and succeed' as their motto. The 'aerial conquest' is a living monument of those that persevered in their work, and, of course, came off crowned with the laurels of success. What wonder then if the West has gone down in the scales of civilization being laden with many successes; the East merely looks upon with envy and moulders over her actions and achievements in the past?

The West may justly, claim the past.

achievements in the past?

The West may justly claim the monopoly of the inventions of 'powers that rule the elements', but it cannot certainly lay claim as the only appreciator of the genius of man. East and West hail, with equal admiration the productions of the genius. And while every important city in India is paying its tribute to the genius of invention, Madras was not to lag behind others in contributing her share.

was not to lag behind others in contributing her share.

It was only the other day that a sea of heads was flowing towards the Island and from there to the ocean, when the people of Madras were made known that two gentlemen were to give aerial flights on the evening of Tuesday, the 14th instant. The 'sea' rising high, many took to trees, some of which being charged heavily, gave way. The 'sea' would not have found its way to the ocean had not there been a rumour current to the effect that the aerial fleet, starting from the Island, was to march into the ocean. To the great disappointment of all, the hiplanist was unavoidably absent and the flight of the monoplane had to be postponed, the wind and weather not permitting. The failure on the first day accounted for the ebb of the 'sea' on Friday following, when the monoplane rose high in the heavens leaving many ignorant to think that it left for other worlds than ours. Words to adequately capress the sight one could not easily find. But imagination at its highest could form an approximate picture in a miniature. The boy's joy that finds no bounds when his kite soars high making its music heard below, is analogous to the feeling of those assembled to witness the 'conquest of nature'. One and all present raised voices of applause every time the 'airship' returned to the heaven it left for the beavens.

On Saturday with the rise of the sun, the 'sea of heads' rose high again, and, by seven

turned to the heaven it left for the heavens.

On Saturday with the rise of the sun, 'the 'sea of heads' rose high again, and, by seven in the morning, was at its highest, when from its midst arose the waterspout of monoplane. Higher and higher it arose until a height of 2700 feet was recorded. The 'airship' looked no bigger than a speck in the sails of a ship and soared far and wide bringing under its ken many a town and village. Strange certainly it would not be if the towns and villages that fell under the eagle's view enry Madras, and more than that, if the East envise the advance, in the field of science, of the West

Which with no middle flight intends to sear Above the Aonian Mount, while it pursues Things unattempted yet in South or East.

Above the Aonian Mount, while it pursues Things unattempted yet in South or East.

Another instance of success due to perseverance was evinced on Monday last, when the Presidency College Football Tournament's ended in the cup finding, as the president on the occasion of presenting it marked, 'a new home'. Undaunted by the failure year after year, the Pachaiyappa's College toiled with all its might and main, till at last it was rewarded for its labour by winning the much coveted cup competed for by all the colleges of Faculty and Art in the city.

Strange really it is to note that the Jaffina Hindu College should have withdrawn itself from the field of competition for the Price cup after a defeat in its first (and may we hope, not the last) attempt in the arena. We may rest assured of the fact that a little pains in this field of activity, in addition to producing fruits worthy of achievement, will, at the same time, fulfil one of the objects the institution is intended for. Will it be too much to hope that the Principal, whose constant care courteously contributed to every department of activity connected with the College is acknowledged in all quarters, would lend a ray in the direction of the attainment of this object, viz., physical education, considering its importance and necessity, the more so that a boarding house has been attached to the College.

L'alleges.

SRI SWAMI VIVEKANANDA'S BIRTH-DAY ANNIVERSARY.

The birthday anniversary of Sri Swami Vivekananda was celebrated yesterday in the Ramakrishna Home, Brodie's Road, Mylapore. In the morning, as usual, there was Bhajana in which all classes of the Hindu community took part without distinction of easte or creed. In the midday about 2,000 poor people were fed, to which the following gentlemen gener-cusly contributed:—The Hon'ble Mr. V. Krishnaswami Aiyar, the Hon'ble Mr. V. Krishnaswami Aiyar, the Hon'ble Mr. P. S. Sivaswami Aiyar, Sir V. C. Desikachariar, Mr. C. P. Ramaswami Aiyar, Dewan Bahadur M. O. Parthusarathi Aiyangar, Rao Bahadur M. O. Parthusarathi Aiyangar, Rao Bahadur M. Rangachariar, Mr. K. Srinivasa Aiyangar, Mr. R. Kuppuswami Aiyar, Mr. R. Krishna Row, Mr. HariRaw, Mr. K. C. Desikachariar, the Hon'ble Mr. N. Subba Rao Pantalu and several others. In the evening there was a lecture at 6 O'clock. It had been originally arranged that Mr. G. Venkateranga Raw, M.A., was to deliver a lecture on "Sri Swami Vivekananda" and Mr. Myron H. Phelps of the Naw York Bar, was to preside. But owing to illness of Mr. Venkataranga Row, he could not attend the meeting and Mr. Phelps was asked to address the meeting by Swami Ramakrishna.

Mr. Phelps, rose amidst loud cheers and delivered the following Address:—

Mr. Phelps, rose amidst loud cheers and delivered the following Address:—

Brothers, I feel it a great honor and priviloge to be called upon to preside over this meeting. I am glad to participate in doing honor to this great man, and besides I know that there is no better passport to reach your hearts than to have had the opportunity of addressing you on this occasion. I knew the Swami when he was in America in 1993 and subsequently. He was for some time a guest in my house in New York. The most prominent idea of the Swami, that which most strongly impressed me, was to bring about the educational awakening of India by the aid of Sanyasins. He felt very deeply the condition of the masses. He felt very keenly the poverty of the Indians. He felt that they could not even spare time for the education of their children. It was his plan that the Sanyasins should go to the homes of the labourers in the evenings and to the fields in the day time. He thought that with the aid of that great spirit of Sanyasa he could turn thousands of energetic men and spriitual men towards that line of work. His project was to organise a hand of Sanyasains, to train them in schools where they could learn science, religion and Sanskrit and become fitter to meet the people and educate them. He wanted to equip them with modern scientific education and its paraphernalia for performing scientific experiments. He wanted them to teach and demonstrate the elements of science, sanitation, and cleanliness as well as religion. Also self respect, courage and strength, One great key note of his teaching was the divinity in man. It was a very practical programme. If put into practice with knowledge and skill and a broad comprehensive view such as the Swami had, there will be a very great chance of succees. This plan he outlined in one of the addressee which he delivigred here in Madras in February, 1897. In that address he said—

"I shall establish a mut to train yorng Sanyasins who will go from door to door and

Madras in February, 1897. In that address he said:—
"I shall establish a mutt to train young Sanyasins who will go from door to door and make the people realise their pitiable condition by means of facts and reasoning and instruct them in the ways and means for their welfare, and at the same time explain to them in very simple and easy language the higher truths of religion. The mass of people in our country is like the sleeping leviathan. The education imparted by our present university system reaches to one or two per cent, of the masses only. of the masses only.

sity system reaches to one or two per cent., of the masses only.

"I consider that the great national sin is the neglect of the masses and that is one of the causes of our down fall. No amount of Politics will be of any avail until the masses in India are once more well educated, well fed and well cared for. They pay for our education, they build our temples, but in return they get kicks. They are practically our slaves. If we want to regenerate India we must work for them—I want to start two central institutions at first—one at Madras and the other at Calcutta for training young men as preachers; my faith is in the yourger generation, the modern generation. Out of them will come my workers. They will work out the whole problem like lions. I have formulated the sidea and given my life to it. If I do not achieve success some better one will come after me to work it out and I shall be content to struggle. The one problem you have is to give to the masses their rights. You have the greatest religion which the world ever saw and you faed the masses with stuff and nonsense. You have the perennial fountain flowing and you give them ditch water. You would not touch a law caste man, but are ready to get out of him the money for your education. I want to start at first these two institutions for educating missionaries to be both spiritual and secular instructors to our masses. They will apread from centre to centre until we have covered the whole of India."

What can I aid to the wonderful sanity, common sense, far-sightedness, wisdom and charity of these great words?

Swami Vivekananda had drunk deep at the fountain head of your religion—of all religions;—he knew the greatness of Hinduism,

that it was the root of all that is great in India, and that it was the only sure foundation for his work. And I wish to take the opportunity of saying to you, as I am in the babit of doing, whether in the East or the West,—of saying to you, as a Westerner, that I know that too. With all its great and magnificent qualities, that West is a desert of materialism, without a vital religion—that is, a religion which moulds the character and directs the lives of the people; and for myself I cannot be too thankful to the rishis of India, to the marvelous literature which they have handed down to you, to the Lord Himself and the messengers whom He allowed to bring that illumination to Western lands. But for that my goes would probably still be closed, and I suppose I would still believe, as I did up to the time when I came into contact with Hindu thought, that Darwin, Huxley, Spencer and the rest had finally disposed of religion, and that it might best be relegated, along with most other social convectionalities, to the women and children of the community.

ties, to the women and children of the community.

It is no doubt true that all religions are from God, and paths to G d; het just as there are, for instance, many roads to Calcutta—some poor and slow, some better and faster—so there are many religions; and my experience is that the plairest, the most currefully elaborated, the most complete and comprehensive, is the ancient path of the rishis of Irdia. It is a religion which appeals to all classes of men; rising from absolute simplicity to marvellous reaches of spiritual thought, and so adapted to meet the wants of the plain tiller of the soil, of the intellectual giant, and of all gradations of mankind between these two extremes. Its vast ceremonial has been skillfully designed by the wisest of men to employ the bands, the voice, the senses and the mind of the worshipper for indefinite periods of time in the worship of the Lord. It was intended that worship should take up a large share of the life, attention and thought of the people, in order that they might be weared from the pursuit of perishable things and established in mind and spirit upon the imperishable God. The Hindu system of worship, built up by sages, is the ideal form of worship.

of worship, built up by sages, is one of worship.

Similarly your sacred smritis, the Puranas and the Itihasas, aggregating an enormous bulk of literature, enable a man to fill his intellectual life with thoughts and pictures relating to God and spiritual things. Just as the worldly man finds employment for all his faculties in material things, so there is in these books field for an indefinite amount of mental activity for those who are devoted to Godliness.

mental activity for those who are devocated Golliness.

Hinduism is the only religion which teachers so plainly and explicitly that mon cannot fall to understand it, the great fact—the most important of all facts—that God may be reached by man in this earthly life. Jesus Christ indeed taught it, but there have been no illuminated teachers in the Christian Church to keep the knowledge alive, so that it has been forgotten in that church for many ages.

agas.

Hinduism is the only religion which teaches that the highest and shortest, path to God is renunciation in its true sense; that is, the performance of work as duty, not for one's own sake, but for the sake of others, without regard to a personal reward; that is, work for the common good, public spirited work, service.

the common goes, passes of vice.

Finally, Hinduism is the only religion on earth which teaches the science of Yoga and Gnanam; or the science of controling the mind, and the requirement of Gnanam, or right knowledge, to be given from the living lips of the spirifual teacher to the disciple; both absolute essentials to the path to Eternal Life.

Now all this, Swami Vivekananda of course

Now all this, Swami Vivekenanda of course knew in his very bone and marrow; he knew also how grievously his countrymen had fallen away from that religion; and he saw that its reviviention in their hearts must be made the basis of all that he might seek to do made the for India.

for India.

The wisdom of that determination has been borne in upon me many times since I came to your country. Upon all other questions, social and political, I find almost as many opinions as there are men; but upon this, upon the crying necessity for education, religious and secular as well, there is but one voice. Until I came here I did not realize the dirented in which you are, nor did l'appreciate Vivekananda's marvellous gravp of the situation and the needs of the people.

Everywhere I see evidence that religion

tion and the needs of the people.

Everywhere I see evidence that religion has been neglected. Men deplore the ignorance of the people in the fundamental principles of their faith. A very intelligent young man recently made to me this astounding statement that the greater part of the educated classes were ignorant of the doctrine of Realization or Mukhi, the central and most important part of your religion.

I am speaking very plainly to you, but I must do it, because you me realize the facts. It is not in the spirit of criticism that I speak, but of love.

What is to be done?

What is to be done?

What is to be done?

Strami Vivekananda laid his finger with
the promptness and certainty of genius upon
the vital cause and the remedy. He says
that the decadence has been due, immediately, to the neglect of Sanskrit, and the remedy
is the revival of Sanskrit, the position seems
impregnable. Let me read you his words:—

"My idea is, first of all to bring out the gems of spirituality that are started up in our books and in the possession of a few only, bidden as it were in monasteries and in forests to bring the knowledge out to them, not only from the still more inaccessible chest, the language in which it is preserved, the incrustation of centuries of Sanskrit verds. In one word I want to make them popular. I want to bring out these ideas, let them be the common property of all, of every man in India whether he knows the Sanskrit language or not. The great difficulty in the way is the Sanskrit language, this glorious language of ours and this difficulty cannot be removed until if it is possible the whole of our nation are good Sanskrit scholars. You will understand the difficulty when I tell you that I have been studying this language all my life and yet every new book is new to me. How much more difficult would it then be for people who never had time to study the language all my life and yet every new book is new to me. How much more difficult would it then be for people who never had time to study the language at the relative shift of the sanskrit words gives a prestige and a power and strength to the race. The attempts of the great Ramanua and of Chaitauya and of Rabir to raise the lower classes of Iodia show that introvelous results were attained during the life times of those great prophets. Yet the later failures have to be explained and cause shown why the effect of their teachings atopped almost within a century of the passing away of those great masters. The secret is here. They raised the lower classes. They had all the wish that they should come up, but they did not apply their energies to the speeding of the Sanskrit language from being studied by the masses. He want to the people and the people understood him. That was grand; the speed and presence in the language of the day P-Pail. That was

divided more and more. The only way to being about the levelling of caste is to appropriate the culture, the education which is the strength of the highest castes. That done, you have what you want."

This acumulated culture of ages of which the Brahmin has been the trustees, be must now given to the people at large and it was because he did not give it to the people that the Monmedan invasion was possible. It was because he did not open this treasnry from the beginning that for a thousand years we have been trodden under the heels of every one who chose to come to India. It was through that we fixer become degraded and the first task must be to break open the cells that hid the wonderful treasures which our common aneastors accumulated, bring them out and give them to every body and the Brahmin must be the first to do it.

There is an old superstition in Bengal that if the cobra that bites, sucks out his own poison from the patient the man must survive. Well then the Brahmin these is lawy wait, be not in a hurry. Do not seize every opportunity of fighting the Brahmin because I have shown you are suffering from your own fault. Who teld you to neglect spirituality, and Sanskrit learning and what have you been indifferent? Why do you now first and fume because somebody else had more brains, more energy, more pluck and go than you? Insteed of westing your energies in vain discussions and quarrels in the newspapers, insted of fighting and quarreling in your own homes which is sinful—use all your energies in vain discussions and quarrels in the newspapers, insted of fighting and quarreling in your own homes which is sinful—use all your energies in vain discussions and quarrels in the newspapers, insted of fighting and quarreling in your own homes which is sinful—use all your energies in vain discussions and quarrels of the homes which is the question? The moment you do these things you are equal to Brahmin. That is the secret of power in India. Sanskrit which the Swami urges, your schools won't help you, unless they

who else can do it? How can teachers of an alien race teach your language, your tradition, your religion, your render, your religion, your spirit, it is, to your children as they ought to be taught?

life, to your children as they ought to be taught?

And these things, your own spiritual identity, your own racial life, you must have, before you can be a nation, a force in the world.

I don't know but that you have to thank Lord Curzon for his affectionate attentions to your educational system. As Vivekananda says—"Looking from one standpoint you should be grateful to the Viceroy for his proposal of reforming the University system, which means practically abolishing higher education."

For his policy seems to promise the result of forcing you to undertake for yourselves what in reality cannot be properly done by any one but yourselves.

Then many men whom I have met deplore the disunion, the antagonisms between classes, the inability to organize the lack of public spirit.

spirit.

Again Vivekananda Swami, gives us the remedy for the condition.

The remedy is simply one-mindedness. This is
what he says:—

medy for the condition.

The remedy is simply one-mindedness. This is what he says:—

"Why is it that organisations are so powerful? Do not say organisation is materialistic. Why is it to take a case in point that forty millions of English men role three hundred Millions of English men role three hundred Millions of people here? What is the psychological explanation? These forty millions put their wills together and that means infinite power and you three hundred millions have a will each separate from the other. Therefore to make a great future India, the whole secret lies in organisation, accumulation of power, eo ordination of wills. Already before my mindries one of the marvellous verses of the Atharvana Veda Samhita which says, "Be thou all of one thind, be thou all of one thought, for in the days of yore the Gods being of one mind were enabled to receive oblations. That the Gods can be worshipped by men is because they are of one mind." Being one of mind is the secret of society, and the more you go on fighting about all trivialities such as "Dravidian" and "Aryan" and the question of Brahmins and non Brahmins and all that the further you are off from that accumulation of energy and power which is going to make the future India, for mark you, the future India depends entirely upon that. This is the secret, accumulation of neary and power, co-ordination, bringing them all as it were into one focus. Each Chinaman thinks in his own way, and a handful of Japanese all think in the same way, and you know the result. That is how it goes throughout the bictory of the world, you find in every case compact little nations always governing and ruling large unwieldy nations in the world and this is natural, because it is easier for the compact little antions to bring their ideas into the same feeus and thus they become developed and the bigger the nation, the more unwieldy it is.

"To what is due Japan's sudden greatness? The faith of the Japanese in themselves and their love."

the nation, the more unwieldy it is.

"To what is due Japan's sudden greatness? The faith of the Japanese in themselves and their love for their country. When you have men who are ready to sacrifice everything for their country and sincere to the backbone—when such men arise, India will be great in every respect. It is the men that make the country. What is there in the country? If you catch the social morality and the political morality of the Japanese you will be as great as they are. The Japanese are ready to sacrifice everything for their country and they have become a great people. But you are not, you cannot be, you sacrifice everything only for your own families and possessions."

There you have it, the very core of India a received.

There you have it, the very core of India's neces-

There you have it, the very core of the common, good, willing to sacrifice all, money, effort, life ibself, for duty.

How can you get it. From the inspiration of your religion and education in harmony with your religion. You can get it from the life of Brahmercherys. It is inspired by the example of a man worthy to be a teacher.

Vivekananda Swami tells you this also,

Vivekananda Swami tells you this also, "Guruhavasam.—Living with the guru. He should live from very boyhood with one whose character is as a blazing fire and should have before thin a living example of the highest teaching. Every boy should be trained to practice absolute Brahma-charya, and then, and then only, faith, shraddha, will come,"

Public spirit is a part of the very essence of your religion. The Gifa teems with it. "Work", the Bhagavan says, "work as Janaka worked, for the good Government of the world," (iii, 20)

Bhagavan says, "work as Janaka worked, for the good Governmant of the world." (iii, 20)

Inst as ignorant people, O Bharata, entangled in the [jays and sorrows of] work, work (without iding), so the wise, unentangled, work thinking only of the good government of the world" (iii, 25).

This is a solemn occasion. We are celebrating the birth into this world of the great man who was the first to sound an awakening which should reach the length and breadth of Iodia, the highest and the lowest of her people. He has done more than any other man to rouse his countrymen from their lethargy; but the great work which he inaugurated has only begun. It is for you today to consecrate anew his memory as well as to celebrate his birth. Consecrate it by dedicating your lives to his work, so far as you can give them. If you cannot give all, give a part, give some effort, give such support as it is possible for you to give. The Gita calls in tones of thunder to you. Work for the good of the world work with all your energy with all your strength, as Alexander or Napoleon worked to conquer, as Rocke-feller or Carnegie worked, to amass wealth, so work for the common good.

I make this appeal on behalf of the Ramakrishna Mission, because I believe in it. There are also other organizations in for whom on occasion I would sek your support. There cannot be too many of such movements.

India lies prostrate; only hersons can raise her up. They must come not by tens or hundreds, but by thousands.

Do you reply that you can effect nothing?

Do you reply that you can effect nothing? It is not so.

Conviction, earnestness, determination, have enormous power and sacrifice, nothing is so great as sacrifice.

as sacrifice.

The ancient ideal of life in India was poverty and service. Bring back the spirit of this ideal, Again I say to you, nothing is great but sacrifice. Public spirited action is true worship.

If Indians follow this path with earnestness and devotion, many of you will yourselves live to see a regenerated India.

—Cor.

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