

# The Hindu Organ.

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ESTABLISHED SEPTEMBER 12, 1889.  
(REGISTERED AT THE G. P. O. AS A NEWSPAPER.)

PUBLISHED EVERY WEDNESDAY.

VOL. XXII—NO. 34.

JAFFNA, WEDNESDAY MARCH 1, 1911.

PRICE 10 CENTS.

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### The Hindu Organ.

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	Tam: Rs. Cts.	Eng: Rs. Cts.	Both Ed: Rs. Cts.
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## The Hindu 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 indispensable 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.

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 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 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 pursued 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!

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:—

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

"Of 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 Presidency."

"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."

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 setting sun 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 KACHEHERI.**—Mr. H. R. Freeman, Government Agent, is going on circuit to Chankannai 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. Coradine, District Engineer, Jaffna, left for Colombo on Monday morning. He 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, c) Pupils 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 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.

**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 Ceylon 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*.

**A NEW SUPREME COURT PROCTOR.**—Mr. A. Modir Valupillai, Proctor, son of the late Ambalawana Mudaliyar, Shroff, Jaffna Kacheheri, was sworn in as a Proctor of the Supreme Court on Friday last before the Hon. Mr. Justice Grenier at 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 are pleased to acknowledge receipt of a copy of Arithmetic for Standard V, published by Mr. S. A. Edward, B. A., L. 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. Kantavah Modir, 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, Kankesanur, was entertained on Friday evening last by his many friends and well-wishers, at the Kankesanur 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. Pandit 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 necessary plant required for the construction of the viaduct over the Paumnan reef.

(Indian Engineering.)

## 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 of 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. Masilamani and instructed by Mr. V. Aparaswami, 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 months' 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. Masilamani defended the accused. She pleaded "guilty" on the 2nd count of concealment of birth and pleaded "not guilty" on the 1st count, murder. The only witness examined was the Judicial Medical Officer, and the Jury unanimously found the accused guilty 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 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.



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## SRI SWAMI VIVEKANANDA'S BIRTH-DAY ANNIVERSARY.

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

## THE LECTURE.

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

Brothers, I feel it a great honor and privilege 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 1893 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 spiritual men towards that line of work. His project was to organize a band of Sanyasins, 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 success. This plan he outlined in one of the addresses which he delivered here in 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 lioness. The education imparted by our present university 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 younger generation, the modern generation. Out of them will come my workers. They will work out the whole problem like lions. I have formulated the idea 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 feed 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 spread from centre to centre until we have covered the whole of India."

What can I add 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 habit 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 riches 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 eyes 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 conventionalities, to the women and children of the community.

It is no doubt true that all religions are from God, and paths to God; but 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 plainest, the broadest, the most practically valuable, the most carefully elaborated, the most complete and comprehensive, is the ancient path of the rishis of India. 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 hands, 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 weaned 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.

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.

Hinduism is the only religion which teaches so plainly and explicitly that men cannot fail 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.

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.

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

Now all this, Swami Vivekananda 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 revivification in their hearts must be made the basis of all that he might seek to do 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 dire need in which you are, nor did I appreciate Vivekananda's marvellous grasp of the situation 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 Mukti, the central and most important part of your religion.

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

## What is to be done?

Swami 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, hidden as it were in monasteries and in forests to bring the knowledge out to them, not only from the hands where it is hidden, but from the still more inaccessible chest, the language in which it is preserved, the incrustation of centuries of Sanskrit words. 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 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 thoroughly. Therefore the ideas must be taught in the language of the people; at the same time Sanskrit education must go on along with it, because the very sound of Sanskrit words gives a prestige and a power and strength to the race. The attempts of the great Ramanuj and of Chaitanya and of Kabir to raise the lower classes of India show that marvellous 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 stopped 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 spreading of the Sanskrit language among the masses. Even the great Buddha made one false step when he stopped the Sanskrit language from being studied by the masses. He wanted rapid and immediate results and translated and preached in the language of the day—Pali. That was good; he spoke in the language of the people and the people understood him. That was great; it spread the ideas quickly and made them reach far and wide, but along with that, Sanskrit ought to have spread. Knowledge came; but the prestige was not there; the culture was not there. It is culture that withstands the shocks, not a simple mass of knowledge; you can put a mass of knowledge into the world, but that will not do it much good. There must come culture into the blood. We all know in modern times of nations which have masses of knowledge, but what of them? They are like tigers, they are like savages, because culture is not there. Knowledge is like a deep civilisation and a little scratch brings out the old savage, such things happen; this is the danger. Teach the masses in vernaculars; give them ideas. They will get information; but something more is necessary; give them culture; until you give them that, there can be no permanence in the raised condition of the masses. There will be another caste created having the advantage of the Sanskrit language which will quickly get above the rest and rule them all the same. The only safety, I tell you men who belong to the lower caste, the only way to raise your condition is to study Sanskrit, and this fighting, and writing and frothing against the highest castes is in vain, it does no good; it creates fight and quarrel and this race unfortunately already divided is going to be divided more and more. The only way to bring 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 accumulated culture of ages of which the Brahmin has been the trustee, he must now give to the people at large and it was because he did not give it to the people that the Mohammedan invasion was possible. It was because he did not open this treasury 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 have become degraded and the first task must be to break open the cells that hid the wonderful treasures which our common ancestors 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, must suck out his own poison. To the non-Brahmin caste I say, 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 told you to neglect spirituality, and Sanskrit learning and what have you been doing all this time? Why have you been indifferent? Why do you now fret and fume because somebody else had more brains, more energy, more luck and got than you? Instead of wasting your energies in vain discussions and quarrels in the newspapers, instead of fighting and quarrelling in your own homes which is sinful—use all your energies in acquiring the culture the Brahmin has and the thing is done. Why do you not become Sanskrit scholars? Why do you not spend millions to bring Sanskrit education to all the castes of India? That is the question? The moment you do these things you are equal to Brahmin. That is the secret of power in India. Sanskrit and prestige go together in India. As soon as you have that no one dares say anything against you. That is one secret; take that up."

In this revival of Sanskrit which the Swami urges, your schools won't help you, unless they are reformed. The study of Sanskrit in them has been killed. The very life of your education has been destroyed. I am told that out of upwards of 1,600 students who are going up for the Intermediate Examination in April, only 52 are taking Sanskrit! Still more, these 52 are the only students in their grade who are studying a vernacular language!

## What does that mean?

It means, in the first place, what appears on its face, that only a minute fraction of your boys are studying either Sanskrit or the literature of their mother tongue.

It means, in the second place, that the various Colleges, for want of patronage, will be obliged to discontinue their Sanskrit teachers, and that in a few years Sanskrit will become extinct both in your Colleges and schools.

It means death to the really essential part of your educational system for I take it that an education which does not train your young men, in the glorious and literature of your race, is worse than no education at all.

There is but one thing left for you to do—you must supply the lack yourselves; and indeed

who else can do it? How can teachers of an alien race teach your languages, your traditions, your art, your music, your religion, your spiritual 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.

Again Vivekananda Swami, gives us the remedy 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 rule 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, co-ordination of wills. Already before my mind rises one of the marvellous verses of the Atharva Veda Samhita which says: "Be thou all of one mind, be thou all of one thought, for in the day 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 "Pravidian" 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 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 history of the world, you find in every case compact little nations always governing and ruling huge unwieldy nations in the world and this is natural, because it is easier for the compact little nations to bring their ideas into the same focus 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 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's necessity.

Public spirit; many men devoted to the common good, willing to sacrifice all, money, effort, life itself, 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 *Brahmacharya*. It is inspired by the example of a man worthy to be a teacher.

Vivekananda Swami tells you this also.

"*Gurubhavam*.—Living with the guru. He should live from very boyhood with one whose character is as a blazing fire and should have before him a living example of the highest teaching. Every boy should be trained to practice absolute *Brahmacharya*, and then, and then only, faith, *shraddha*, will come."

Public spirit is a part of the very essence of your religion. The Gita teems with it. "Work", the Bhagavan says, "work as Janaka worked, for the good Government of the world." (iii, 23)

Just as ignorant people, O Bharata, entangled in the joys and sorrows of work, work (without idling), so the wise, unentangled, work thinking, only of the good government of the world" (iii, 23).

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 India, 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 Rockefeller 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 examinations in for whom on occasion I would ask your support. There cannot be too many of such movements.

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

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.

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 in a regenerated India.

—Cor.