

The Hindu Organ.

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS
HAS THE WIDEST CIRCULATION
ESTABLISHED SEPTEMBER 18, 1889.
(REGISTERED AT THE G. P. O. AS A NEWSPAPER.)

PUBLISHED EVERY WEDNESDAY.

VOL. XXII—NO. 37.

JAFFNA, WEDNESDAY MARCH 22, 1911.

PRICE 10 CENTS.

NOTICE.

The Hindu Organ.

RATES OF SUBSCRIPTION.

	Tam: Rs-Cts.	Eng: Rs-Cts.	Both Ed: Rs-Cts.
Jaffna Town per annum	1-50	3-00	4-00
Outstations and India	2-00	4-00	5-50
Straits Settlements	2-25	4-50	6-25

RATES OF ADVERTISEMENT.

		Rs. Cts.
For one Column ... Yearly ...		60-00
do ... Half Yearly ...		35-00
do ... Quarterly ...		20-00
For 1/2 Column ... Yearly ...		35-00
do ... Half Yearly ...		20-00
do ... Quarterly ...		12-50
For 1/4 Column ... Yearly ...		20-00
do ... Half Yearly ...		12-50
do ... Quarterly ...		7-50
For one column, first insertion ...		7-50
For half column, do ...		4-00
For quarter column, do ...		2-50
For single line, do ...		08
For subsequent insertions half the above rates.		

Pith Turbans.

Pith Turbans of different patterns always in stock. Prices very cheap. Orders promptly attended. Old turbans repaired.

Apply to:—The Oriental Stores,
Grand Bazaar, JAFFNA.

Snake-bite Medicine.

WHEN a snake bites, use immediately this medicine externally and internally and use the snuff also as directed in the instruction therein.

Price per set
for 7 days use Re. 1.

Obtain from

C. Thamothers Pillay,
Specialist in snake-bite
Attready, Nallore, JAFFNA,
and from Apothecaries Co.,
JAFFNA.

PREVENTION BETTER THAN CURE.

A person with a well fortified system need have no fear of PLAGUE, SMALLPOX, CHOLERA or LUNG TROUBLES.

Disease always attacks the weak and those whose run down systems can least resist it.

SCOTT'S EMULSION.

prevents illness by building up and fortifying the weak places in your body, thus enabling you to positively throw off disease.



FOR SALE AT ALL CHEMISTS.

SCOTT & BOWNE LTD.
MANUFACTURING CHEMISTS,
LONDON,
ENGLAND.

Always get the Emulsion with this mark—the fishman—the mark of the "Scott" process!

N. S. FERNANDO,
WHOLESALE AGENT, COLOMBO.

Hindusthan Co-Operative Insurance Society Ltd.

HEAD OFFICE 30, DALHOUSIE SQ., SOUTH CALCUTTA

A National Concern organised by Maharajaks, Rajaks, and the Sentry of Northern India.

Authorised Capital - Rs. One Crore.

REGISTERED UNDER THE INDIAN COMPANIES ACT OF 1882.

GENERAL SECRETARY

SURENDRANATH TAGORE, B. A., ZEMINDAR, CALCUTTA

ALL POLICIES PARTICIPATE IN PROFITS, WHICH

WILL BE DISTRIBUTED EVERY FIVE YEARS.

Policies are nonforfeitable and uncontestible, and are entirely unrestricted as regards sex, travel, occupation, or manner of death.

For further particulars, see Prospectus sent free

K. R. LAWTON,

Manager, Insurance Dept.

S. K. LAWTON & CO.,

Agents for Ceylon.

Main St.

JAFFNA.

Silk Pitamber Company, Benares City, U. P.

LEADING SILK MANUFACTURERS.

Goods not Approved Taken Back.

Benares Pitamber Sarees or Selais:

16 cubits by 2 1/2 cubits with high class lace work in borders and front. Colours: Red, Green, Violet, & Rose. Plain body
Inferior quality Rs. 20 to Rs. 35.
Superior do Rs. 40 to Rs. 200.

Pitamber Butta Sarees:

Same as above with laced flowers or buttas in body.

Inferior quality Rs. 25 to Rs. 35.
Superior do Rs. 40 to Rs. 250.

Madanapore Sarees:

Same as above with thin texture and lace work. Prices as above.

Pitamber Ravikais:

Lace borders with flower work. Colours: Red, Green, Rose, Violet.

Plain body Rs. 2 to Rs. 8.
Butta body Rs. 2/8 to Rs. 25.

Pitamber Duppatas:

6 by 2 1/2 cubits with high class laced work. Colours: Red, Rose, Green & Violet. Plain body.

Inferior quality Rs. 7 to Rs. 12.
Superior do Rs. 13 to Rs. 30.

Further particulars and Catalogues on application to
Silk Pitamber Company, Benares City, U. P., India.

CAMBRIDGE LOCAL EXAMINATIONS.

IN 1911 and future years candidates will only be accepted at the Ceylon centres of the above examination who are attending recognized secondary schools, and whose entry papers have been signed by the Principals or Head Masters

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.

Cases where students are permanently incapacitated from attending school by ill-health or other causes

will be specially dealt with by the Director of Public Instruction, if a full statement of the circumstances is sent to him in good time.

J. HARWARD,
Director.

Office of Public Instruction,
Colombo, February 20, 1911.

NOTICE.

THE NOTARY'S MANUAL

by S. Katiresu,

Proctor S. C. & Notary, Jaffna.

Price Rs. 12.50.

Opinions—very complete—of considerable practical utility—carefully prepared—safe and sufficient guide—clear and lucid—concise—exhaustive and comprehensive—well arranged and excellently got up—has facilitated the work of the students

Just out!
The English-English-Tamil Dictionary.



Second Edition, Revised and Enlarged,
GIVING Pronunciation and accent. Contains all English words and phrases now in use with their meanings in English and Tamil. Demy 8 vo. Pages 1308. The largest of all the English-Tamil Dictionaries. Full cloth Gilt. Rs. 3-50.

A. MOOTOOTAMBYPILLAY,
Navalarkottam,
JAFFNA.

Notice.

THE Newspaper "Saiva Palya Sambothany" was printed and published for the last one year by "Saiva Palya Samajam" of the Hindu English Institute, Vaddukkottai. Mr. S. Ponnuswamy of Chankarathai who was appointed to collect subscriptions has taken charge of the paper from the beginning of this month and the "Samajam" has no connection whatever with the paper in future.

V. SINNATHURAL,
20th March, 1911. President,
"Saiva Palya Samajam."

The Jaffna Hindu College Magazine.

THE JAFFNA HINDU COLLEGE MAGAZINE published under the auspices of the Old Boys' Association of the College is ready and will be published in the course of the week. It will be issued free to all members of the Old Boys' Association. In the case of non-members the subscription is 75 cts. a year. The price of a single copy is 25 cts.

All Old Boys who are not members of the Association are requested to join the Association as early as possible, paying the annual subscription of Re. 1.

All members who have not yet paid in their subscriptions for the current year are requested to remit them as early as possible to the Treasurer, Mr. S. Kandiah Pillai, "Hindu Organ" Office, Vannarpannai.

C. ARULAMBALAM,
Secretary,
H. C. O. B. A.



The Hindu Organ.

JAFFNA, WEDNESDAY, MARCH 22, 1911.

THE SOLICITOR-GENERAL ON
THE ATTORNEY-GENERALSHIP.

The *Leader* criticizes Mr. Walter Pereira for having once expressed the opinion that the Attorney-Generalship and the Chief Justiceship of Ceylon should not be given to Ceylonese, the expression of which opinion has, in the opinion of the *Leader*, cost Mr. Pereira the permanent office, to which an official from Cyprus has been appointed. More than this, we learn from the *Leader* that probably Mr. Pereira is or was of opinion that at one time more than one Ceylonese should not be appointed to seats on the Supreme Court Bench. If the *Leader's* statements are well-founded, the Solicitor-General has been guilty of a serious indiscretion. Particular individuals may not deserve to be appointed to such high offices as those mentioned. But to brand the whole race of Ceylonese as incapable of holding two high judicial appointments for all time, is, to say the least, impolitic and unstatesmanlike.

We know that as Solicitor-General Mr. Pereira put in his Administration Report views and opinions which were, not only not accepted by the Ceylonese, at the time, but formed the subject of a question in Parliament, where his views underwent a public repudiation.

Mr. Pereira has been passed over for the permanent Attorney-Generalship. According to the *Leader*, he is the victim of his own error. If he had looked a little beyond his environments, he would have found that Indians have held the office of Advocate-General in Madras and Bengal, that more Indians than one have sat on the High Court Benches of Madras, Bombay, Allahabad, and Calcutta at one and the same time, and, what is more, that Indians have been recently appointed to the Executive Councils of the Viceroy, the Governors of Madras and Bombay, and the Lieutenant-Governor of Bengal. The insularity and singularity of Mr. Pereira's views are unprecedented either in Ceylon or India.

In commenting on Mr. Pereira's views, the *Leader* drags the name of Mr. Arunachalam for no good reason. It says both Mr. Arunachalam and Mr. Pereira expect in their countrymen a standard of efficiency not easily attainable by Ceylonese. We know Mr. Arunachalam to be a strict superior—we may even say a very strict superior. But there is no son of Ceylon more eager in advancing the civil and political interests of his countrymen than Mr. Arunachalam. His speeches and writings attest what we say. Because one high Ceylonese official has been guilty of some indiscreet speaking or writing, there is no reason to bracket him with another high official whose views on the status and position to be assigned to Ceylonese, in the Public Service, are, as far as we can judge, different from those of the former.

THE VACANT CROWN COUNSELSHIP.

By the promotion of Mr. Maartenz to the Additional District Judgeship of Colombo, one of the Crown Counselships has fallen vacant. We have been crying hoarse over the fact that the claims of the Tamil community have been so many times overlooked in filling vacancies in the Attorney-General's Department. It is to be hoped that the Government will avail of the present opportunity to appoint a Tamil. The appointment of a Tamil will, not only be a recognition of the claims of the Tamils to participate in the "loaves and fishes" office, but will add strength to the Department. There must be, in the Attorney-General's office, one acquainted with the habits, customs and the language of the Tamil people. Besides, in a small community like that of Ceylon, it is impolitic to man a whole Department by members of one race or nationality. So, from whatever point of view one may look at the matter, one is bound to come to the conclusion that the present vacancy in the Attorney-General's Department must be filled by a Tamil lawyer. The mentioning of names by us will be invidious. It is for the Government to make the selection taking into consideration the education, character, and the family position of the aspirants.

ANIMAL SACRIFICE IN TEMPLES.

(Communicated.)

It is the irony of fate that animals are killed to please a deity, in the name of a religion which forbids the infliction of even the slightest pain to a sentient being. "Ahimsa Parasma Dharma" (not giving pain is the highest duty) is one of the chief precepts of the Saiva religion. It may therefore seem superfluous to attempt to prove that animal sacrifice is the worst thing that can be done in a temple. But the existence of the practice, which originated probably during the fusion of the lower strata of Hindu Society with the demonistic aborigines, is enough to justify a brief notice of this horrid vice.

The fact that will silence the most inveterate supporter of this practice is the rejection of animal food on fasting days by each and every one who claims to be a Hindu. There are not many Hindus in Jaffna who do not perform shraddha ceremonies and not one who does not perform at least the andiaty for his parents. Even the most reckless un-Hindu Hindu abstains from animal food, on the andiaty day, as something unholy. Thus everyone admits in his practice that animal food is too unholy to be taken even on days by no means very holy, that is, days dedicated to no deity but only to his deceased parents and how very unholy it should then be for him on a day dedicated to a deity. If he himself feels repugnant to take animal food on a fasting day dedicated either to a deity or parents, what a flagrant profanation it should be to offer it to the deity itself. From the offering of animal food to a deity, does it not at once follow that the deity is worse than the worshipper and infinitely worse than every vegetarian. The sacrificer must admit either that he is perfectly wrong in offering animal food to a deity or is making a mockery of the religion by worshipping a being inferior to himself. This argument appeals very forcibly to the illiterate as well as to the learned.

The strongest internal evidence as to the origin of animal sacrifice is the fact that it is unknown in purely Saivite temples. If the Saiva religion at any time or in any case had commended animal sacrifice it should be observed in these temples. But in no Saivite temple in any part of the world is an animal offered to Siva, Pillayar, or Subrahmanya, which are the chief Moortees of the Supreme Being, or to Vishnu or any of the sixty-four saints. In temples in the hands of well-read managers the Sannidhi of Bhairava and Bhadrakali also are not profaned. This clearly proves even to uneducated men that these sacrifices are not sanctioned by religion.

A request came from some gentlemen interested in the suppression of animal sacrifice to find out if the Agamas, our highest authorities on temple worship, contain passages explicitly condemning the practice. It was thought impossible to find such verses as those practices only would be condemned which were in existence. Still with the help of a Brahmin priest some of the Divya agamas were searched and at last a sloka was found in the Karana agama to that effect. Demonolatry seems to have been known, and probably anticipating the confusion of Kali with some demon, the Agama very clearly condemns the offerings of animal sacrifice to the Kali.

The Agama says in Kali-ootsava Vidhi, "Ajadi bali danani Varjayet Kamikagama, Kooshmanda bali danena prabhoota havishenacha; Upacharat Kramena cha Toshayet Kalinayakeem". (Sacrifices of goat and other animals are prohibited in Kamika Agama. The Goddess Kali must be worshipped by offering ash-pumpkin, rice, and sweetmeat in abundance and by various Upacharams.)

The passage is remarkably cogent in quoting the Kamika Agama thus affording double authority.

Our Lord Himself clearly explains the basis of Jiva Karunyam (kindness to living beings).

He says, "Praninancha yatha Maistryam Sveshu Sveshucha varshmasu, Tatha Mana jagati maistryam ased mad atmani". (Just as all beings love equally the various parts of their bodies, so I also love equally all living beings which form the various parts of my body.)

This charming and closely reasoned proof leads us to understand that as all beings form His Body, any pain given to them would amount to a pain given to Him and if anyone wish to cause pain to our Lord, he may then cause pain to one of his creatures.

In spite of such clear statements and convincing arguments condemning animal sacrifice in the strongest terms, the practice continues to thrive. As in all similar cases, ignorance on one side and craft and self-aggrandisement on the other, lie at the bottom to nourish it and grow it. Every one admits the correctness of the arguments stated above. But the sincere few are misguided either by others or by the false-reasoning *post-hoc ergo propter-hoc*. In most cases there is no deception whatever. The proprietor of the temple gets a lump sum grant, so does the officiating pujari. The shepherds find a ready market for their goats and sheep. Those who bring up lambs for the slaughter get a good profit. Those who wish to eat and drink find in these sacrifices good occasions for feasting and rioting. I know of many who instead of breaking coconuts in the kitchen do it in front of a temple to gain in addition the blessing of the deity. So, many who may wish to slaughter animals for their own food send them to the temple with the intention of pleasing the deity in addition. What promotes the practice still further is that Jaffna has of late grown very rich and become addicted to luxury.

The rapid increase in the slaughter due to the above circumstances has roused to action some enlightened persons who cannot bear the sight of this unspeakable horror and reckless profanation of the temples. During the last year, the activity of the Hindu World in this direction was unprecedented. As many as eighty Native States in Northern India including the Government of Maharaja Ranjit Singh of European fame, prohibited the practice by law. This is very commendable and the simultaneity of the act in all the states can only be understood as the result of a concerted action and a general agitation demanding the suppression. The Saivites of Southern India also seem to be interested in it. The Secretary of the Saiva Siddhanta conference requested a gentleman to write a paper on the subject for the annual conference. The activity in Jaffna is fairly well known. A number of gentlemen of Valigamam West and Valigamam North represented the matter to Government. Though on the ground that the vicious practice wounds the religious feeling of worshippers or desecrates the temples, Government might not have been sure of the justice of interfering, on the ground that a public slaughter hardens the hearts of on-lookers and thus fosters criminality, on the ground that it causes public nuisance, and on the ground that fighting and bloodshed are occasioned by these, Government expressed its want of sympathy with the practice. The attention of Government was further drawn to the subject and the matter was considered at the Durbar of Native Chiefs held in August last. From the Durbar report published by Government, we see that every one who took part in the discussion condemned it, and H. E. the Governor was of opinion that it was desirable to suppress it.

The Saiva Paripalana Sabbai took up the matter in right earnest and a long plan of action was decided on. A good deal of quiet work is being done by the Sabbai and already there has been some success. The Sabbai is determined to persist in its action until the practice is wiped out. At one of the meetings of the Sabbai, it was resolved that this paper, the organ of the Sabbai, should contribute its quota to mould public opinion, and it has done much.

The Ceylon journals have been doing what they can to further the cause of suppression. The "Ceylon Patriot" and the "Saiva Balia Sambodini" wrote a good deal on the subject, and among the dailies the "Ceylon Observer", which always espouses any cause that tends to the social amelioration of the country, lent its support by publishing an extract of an Editorial in the "Patriot".

Animal sacrifice is condemned by almost all the great religions of the world. Christianity prohibits animal sacrifice; Buddhism and Jainism cannot bear the killing even of an insect; and Saivism hallows all living beings as the Body of God. When there is such a severe condemnation from all sides, it is hoped that if men of light and learning fail to effect the suppression by persuasion, education, and similar means, Government will not refuse to save the vast majority of Hindus from the wicked practice of the misguided and mercenary few. Our Government can very well be convinced of the irreligiousness of the practice by the recent prohibition of it in the Native States in India.

LOCAL & GENERAL.

THE GOVERNMENT AGENT.—Mr. H. R. Freeman, our Government Agent, left yesterday on circuit to Point Pedro. He will return on Saturday next.

THE DISTRICT JUDGE.—Mr. M. S. Pinto, District Judge, Jaffna, has been promoted to Class II.

THE CENSUS RESULTS.—According to the census taken on the 10th instant the population of Ceylon, exclusive of the military and the shipping is 4,092,973, an increase of 527,019, compared with the last decennial census of 1901. Including the military and the shipping the population amounts to 4,096,021 against 3,592,697 in the last census. The increase of population therefore is over half a million.

OUR NEW ATTORNEY-GENERAL.—News to hand states the appointment of Mr. Anton Bertram at present Puisne Justice of Cyprus, to succeed Mr. A. S. Lascelles the present Attorney-General of Ceylon.

THE HINDU COLLEGE MAGAZINE.—We acknowledge with thanks the receipt of the first number of this Magazine. A notice of its contents will appear in our next issue.

TEMPLES AND SACRED SHRINES.—is the subject of the second lecture delivered by Mr. E. K. SivaSubramanya Iyer, B. A., at the T. S. M. N. Vidyasalai, Karaitivu. The lecture is a very learned and instructive one, and we direct the special attention of our readers to it. It is published on the 4th page.

SLAUGHTER OF ANIMALS.—It is our most pleasant duty to inform our readers that the Jaffna Saiva Paripalana Sabbai has succeeded in preventing animal sacrifice in the Iyenar koil at Chunnakam and PathiraKali Koil at Chulipuram—places where thousands of goats and fowls were slaughtered annually. Friday last was the date fixed for animal sacrifice at Chunnakam Iyenar temple and Tuesday last at Chulipuram PathiraKali Koil. Some of the members of the Sabbai were present at both places and with the kind co-operation of the educated and intelligent Hindus of the neighbourhood succeeded in putting a stop to the long practised sinful act of sacrificing animals. We also understand that some influential Hindus of Urumpiray, Annicoottai and some other villages have also promised to follow this example. It is but right that in places where there are men of culture and public spirit such admirable acts should be put an end to. Admirable indeed is the manner in which the sympathy of our countrymen has been enlisted in the cause of stamping out this cruel practice.

A STEP IN THE RIGHT DIRECTION.—The water of the well which is in front of the Vannarpannai Sivan temple is used by a large number of people and hence there is much wastage. The water thus wasted, for want of a good watercourse or channel to convey it to a distance, stagnates before the row of houses on the north side of the temple. The stench arising from this stagnant water is such that persons who pass along the road are obliged to apply their handkerchiefs to their nose. Under these circumstances the commencement made by the Local Board to construct a cement pipe to convey this water to a distant side-drain is hailed with delight not only by the residents of the said row of houses but by all who use the water of the said well.

RAILWAY MATERIALS FOR MANNAR.—An engine and its appurtenances in pieces arrived at the Jaffna jetty on the 10th instant for conveyance by boats to Mannar.

THE JAFFNA CRICKET AND ATHLETIC CLUB.—The annual general meeting of this club was held at the Jaffna Central College Hall at 7 p. m. with Rev. W. M. P. Wilkes in the chair.

COMMUTATION TAX, MANNAR.—From and after March 1911, the rate of Re. 1-25 hitherto paid as Commutation tax has been raised to Re. 1-50.

HINDU ENGLISH INSTITUTE, VADDUKODAI.—The following candidates from the above school have come out successful in the Cambridge Junior Local examination held recently.—S. Appar, K. Arumukam, A. Cathiravalu, S. Elyathamby, A. Mullyaganam, S. Ponnampalam, and T. Sellathurai. —Cor.

BATTICALOA MOTOR MAIL SERVICE.—Motor Mail Service between Batticaloa and Bandarawela has been sanctioned.

A SEND-OFF.—The Rev. W. J. Hanan, B. A., of the Church Mission was entertained at a farewell function on Friday last at the Copay English School on the eve of his departure home on furlough. Mr. James Hensman, B. A., presided.

PERSONAL—Mr. G. Shiva Rao, Principal, Hindu College, Jaffna, left for India on Monday last. He will return here about the 15th of May next.

—Mr. R. N. Arulambalam, Registrar of Lands, Batticaloa, has come to Jaffna on three weeks' leave and is staying at Keerimalai.

—Mr. C. Drieberg, Secretary of the Board of Agriculture, arrived in Jaffna on Sunday night last. He is visiting the school gardens in Jaffna.

—Mr. S. S. Subramaniam, Chief clerk, P. W. D., Taiping, who was on leave at his native place, Thavady, left here for his station this morning.

—Mr. M. Chellappah of the Police Office, Batticaloa, who is on a short visit to Jaffna will return to his station on Friday next.

—Mr. T. Perampalam of the F. M. S. Railways has come on long leave to Jaffna and stays at his native place, Kaddudai, Manipay.

CRICKET—The Jaffna Cricket and Athletic Club played a cricket match last Friday and Saturday against the Jaffna Central College and won on the 1st innings by 76 runs. The College made in the 1st innings 76 runs (Sivasubramaniam 34 not out) and in the 2nd innings 32 for 1 wicket (Coomaraswamy 24 not out). The club registered a good score of 152 runs, thanks to R. R. Nalliah (55) and A. E. Geddes (29). For the College Manickam (4 for 21) and for the club Wilkes 5 for 33 bowled well. —Cor.

A EUROPEAN POLICE OFFICER SHOT DEAD—Mr. P. A. W. Mainwaring, Assistant Superintendent of Police, Kalutara, when on a visit of inspection to Alutgama, which is under his charge, found a constable stationed there incapacitated for the time being by drink from attending to his legitimate duties. The Asst. Spt. of Police ordered him to be given two bad marks in addition to a fine of two rupees. The constable took umbrage at this and shot the Asst. Supt. of Police the same evening. The bullet which was fired from close quarters penetrated the body and caused death in a short time. The perpetrator of this crime who was attempting to re-load the gun was immediately overpowered and taken into custody and put in the lock-up.

THE LATE MRS. V. VISUVALINGAM—We regret to have to record the untimely death of Mrs. V. Visuvalingam, wife of Mr. V. Visuvalingam, Clerk, Kachchery, Kandy, and daughter of Mr. S. Periyatambay of the P. W. D., Kandy, which sad event took place last night, at her residence in Vannarponnai West. The deceased was suffering from pneumonia for about two months and was treated at the Inuvil Hospital. The treatment at Inuvil, although considered to be the best available in Jaffna, gave her no relief and she succumbed to it. She leaves behind two daughters, besides her husband, parents and a host of other relations to bemoan her loss.

OBITUARY—We regret to record the death of Mrs. S. K. Somasundaram, wife of Mr. S. K. Somasundaram, Commission Agent and Merchant, Galle, and sister-in-law of Mr. V. Chinnatambay, Kachchery Mudaliyar, Mullaivittu, which sad event took place on the 12th instant at her residence in Vannarponnai East. She was ailing from an attack of pneumonia to which she succumbed in spite of the best medical treatment. She leaves behind besides her husband an only son and a host of relations to bemoan her loss.

SUDDEN DEATH IN THE JAFFNA-COLOMBO TRAIN.

The wife and two children of Mr. V. Kuddiyambay, Chief Clerk of the Courts, Kuala Lumpur, were proceeding to Colombo en route to the F. M. S. on the 14th instant, when the infant son of Mr. Kuddiyambay, eight months old, expired in the train suddenly, between Puliankulam and Vavuniya. The Coroner's verdict was that the death was due to infantile convulsion. The verdict is probably correct. The death took place between 11 and 12 o'clock. Mr. Visuvalingam, the father-in-

SPECIAL NOTICE.

Messrs. Silk Pitambar Co's advertisement appears on the first page. This well-known firm of Benares supplies the best and the finest silks at moderate prices. Catalogues will be supplied on application.

law of Mr. Kuddiyambay, accompanied his daughter. As soon as the train arrived at the Vavuniya station, the District Mudaliyar was informed of the occurrence and asked to proceed to the station as soon as possible and hold the inquest, as the mother and grandfather of the infant wished to take the corpse to Jaffna by the Colombo-Jaffna train which leaves Vavuniya at 3-30 p. m. But the Mudaliyar is said to have sent word through the messenger who went to fetch him that he was engaged in Census work and that the services of another Inquirer, whom he named, might be engaged. This Inquirer lives at a distance of about six miles from the Station. On receipt of this message Mr. Visuvalingam, who was not the man to be put off in that fashion, went to the Mudaliyar and told him personally that the Inquest should not be delayed on account of some work remaining in connection with the census, which had been taken on the 10th instant. The Mudaliyar then gauged the situation aright, went to the Station accompanied by Mr. Visuvalingam and held the inquiry, but the inquiry which was commenced only at about quarter to three o'clock had not been concluded when the Colombo train came. So, Mrs. Kuddiyambay, her other child and Mr. Visuvalingam had to remain at Vavuniya till 3-30 p. m., the following day. The Station Master and all the Jaffnese residing at Vavuniya save the Medical Officer and the District Mudaliyar rendered every possible assistance to Mrs. Kuddiyambay and Mr. Visuvalingam. —Cor.

TOPICS OF INTEREST.

The remarkable demonstrations recently made by aviators in San Francisco, U. S. A., have shown the rapid progress made in aerostatics and the value of the aeroplane in times of war. One aviator flew to the deck of a cruiser and back again to the starting place, which is admitted to be a satisfactory performance. The wireless telegraphy and the aeroplane are two remarkable inventions toward which the eyes of the world are directed. On the one hand, the nations of the earth are recruiting the armies and the navies and constructing deadly weapons of war, while on the other, peace-loving men are trying their utmost to bring about universal peace.

Many are the places where a tired wayfarer could have a cup of tea and other light refreshments for a few cents and many are delighted with these conveniences. But of late, not a few have discovered to their alarm that these places which are run under the name of tea-shops, are some of the places where illicit sale of arrack is carried on. The drinking fraternity do not object to these conveniences as they are saved the trouble of going to a tavern. Some respectable people whose modesty would not allow them to appear in a tavern, like those shops immensely, as they can gratify their passion for drink without apparently lowering their status by their appearance at a tavern. All these people shield the illicit arrack vendor and thus he escapes falling into the clutches of the law. All right-minded people should band together and try to get rid of these plague spots, which are doing immense harm to society.

The rise in the price of coconuts has tempted unscrupulous dealers to practise deception. Unripe coconuts are picked and after being husked are exposed to the sun to give them the semblance of ripe coconuts. They are then palmed off on unwary purchasers as good, ripe coconuts. It need hardly be said that these unscrupulous dealers would soon find, much to their annoyance and grief, their trade dwindling to nothing.

The physical degeneration of the Tamil race has been attributed by many, among other causes, to lack of physical exercise. Few would deny the truth of this statement. Under these circumstances, the springing up of tennis-courts and bowling-greens here and there is a healthy sign of the times. It does good to one's heart to see even married men going to and from the playground with tennis rackets in their hands. There was a time when grown up men considered it a shame to play as boys do, but the times have changed and with it this erroneous opinion too. One may confidently predict, if this state of affairs continues, that there would be a marked improvement in the physique of the coming generation.

The following took place in U. S. America and is an additional instance of the ingenuity of American doctors:—The removal of a cataract from the eye of a patient having failed to restore his sight, the surgeon made an incision in the eye, far above the lid and put an antiseptic dressing in the wound. When the wound had healed he inserted a glass lens and through it the patient sees well-high perfectly.

An American doctor by name C. W. Duval, who has been making extensive researches regarding leprosy, expresses his conviction that the natural habitat of the leprosy germ is to be found in fish. —Cor.

THE T. S. M. N. VIDYASALAI, KARAITIVOE.

The first Annual General Meeting of the Union-in-aid of the T. S. M. N. Vidyasalai at Karaitivoe, Kuala Lumpur was held on Saturday the 25th of February last commencing at 7 p. m. with Mr. W. Ponnuthurai on the Chair. After the programme of the meeting was gone through the following office-bearers were elected for the current year, Mr. S. Marugan, Hon. Secretary, Mr. S. Chelliah, Hon. Treasurer, Messrs. S. Vaidyanam, N. Chelliah, S. Sangarapillai, P. Velupillai and S. Thamboo, Committee members, and Messrs. S. K. M. Maniam and W. Ponnuthurai, Hon. Auditors.

After an enlightening evening the meeting terminated at about 9 p. m. with a vote of thanks to the Chair.

The following report was then read:—

—**Gentlemen,**
Your Committee have great pleasure in submitting their report for the year ending 31st December, 1910.

The period under review, though styled as the first year, dates from 19th November, 1909, being the date on which this Union was inaugurated.

The necessary exemption of the Union under the "Societies Enactment" was applied for and obtained.

The number of members at present on the Roll stands at 55.

The subscriptions collected during the year amount to \$361. 50 and the payments made \$356. 04 thus leaving a balance in hand of \$5. 46. The outstanding arrears amounting to \$215 are mainly due from the outstation members. They are however an asset which, with the assistance of Mr. M. Symboob, the Local Manager of the school who is deputed, recently by your Committee to collect subscriptions and donations, can be deemed recoverable.

Four committee meetings and one Extraordinary General Meeting were held during the year. The attendance of Members in those meetings was commendable.

Messrs. A. Barnabas and V. Subramaniam had to sever their connection with the Committee during the latter part of the year owing to the departure of the former on leave and the latter on transfer. Your Committee tender their cordial thanks for the invaluable services rendered by them, particularly by Mr. A. Barnabas since the inception of the Union. Their places were filled up by Messrs. P. W. Thambiyah and S. Sangarapilly respectively.

In consequence of the difficulties experienced in obtaining a Second Class certificated Teacher, as per resolution passed at the General Meeting, the School authorities found it expedient to engage two teachers, one for teaching English and the other with Vernacular Certificate until the appointment in July, 1910, of Srmat E. K. Sivasubramania Aiyar B. A., as Headmaster on a monthly salary of Rs. 60. Mr. Aiyar's acquisition has been the means of attaining so marked a change in the efficient progress of the School, quite unprecedented in its history of 23 years existence.

About the middle part of March, 1910, the management of the School was placed by Mr. Symboob at the hands of the Directors of the Hindu College whose guidance and guardianship assures a healthy endurance of the School and its gradual attainment to a higher standard of efficiency so as to serve the needs of the locality.

The present staff of the School consists of 4 English Teachers, 1 Vernacular Teacher and 1 Pupil Teacher at a monthly cost of Rs. 150. The average attendance of students is 78 with 92 on the Roll. The average tuition fees amount to Rs. 40 per month.

The question of furniture for the School was again and again pressed on the attention of the Committee, who had to express their inability to cope with the necessity. A portion of Rs. 400 collected by Mr. Symboob in Ceylon has been utilised for the purpose and the School requires further equipment. The addition of a library for the use of the higher classes, erection of a home for the Head Master and an extension of the building to meet the increasing number of students are some of the crying needs of the School.

It will give some relief to hear that in the latter part of the year a visit to the School was made by the Inspector of Schools, Jaffna, and the impression he carried with him was beneficial and that the second visit was to have been made within last month. Your Committee venture to express the hope that ere long the Government would take cognisance of the long but unaided existence of the School and extend its patronage to its advantage.

It is the pride and privilege of the Committee to submit that the birth and progress thus far of the Union is due to the instinct and patriotic zeal that have actuated the co-operation of the community at large, and to therefore appeal to the members in outstations and the patronising public to avail themselves of the opportunity afforded them by Mr. Symboob's tour in their midst, to pay off their arrears for the past year as well as the subscriptions in advance for the current year thereby expediting the proposed remodelling of this Union for the long wished-for purposes which are the subject talk among most of the members.

In conclusion, your committee record with pleasure the zealous services rendered as agents and canvassers for members by Messrs. S. Arunagan, P. S. Subramaniam, Kiang K. Nallatambay, Kuala Lipis, J. V. Chelliah, Kiang S. Elattambay, P. M. O. Office, Kuala Lumpur, and (to ward the close of the year) by Mr. A. E. Clough, Batu Gajah, as well as the ready and willing co-operation of the other members for the smooth working of this Union. —Cor.

DARLEY STUDENTS' UNION.

A meeting of this Union was held on Saturday the 11th inst. at "Sarasvathi" with Mr. R. Kanagasundaram, Asst. Inspector of Schools in the chair. Master M. Rajanyankam gave a recitation from Shakespeare. Then Mr. K. Ponnusamy student at law delivered an able and instructive lecture on "Ancient Hindu Civilisation and Western Science". Remarks were offered by Messrs. V. Ponnusamy B. A. K. Rajanyankam, S. Ellappah, K. Somasundaram R. K. Kassipillai, a visitor and Mr. M. Subramaniam. The meeting came to a close at 9 p. m. with a vote of thanks to the chair proposed by Mr. M. Vanniasingam. —Cor.

THE KANDY TAMILS' LITERARY ASSOCIATION.

The weekly meeting of the Association was held on Saturday 18th instant at Kukulalle when Dr. E. T. Hoole presided. Preliminaries over the meeting passed a vote of condolence with Mr. S. Annappah on the death of his daughter. Next Mr. C. Suddhi, Vice-President delivered an interesting and instructive lecture on "The beauty and reward of patience". Remarks were offered by Messrs. Coomaraswamy, Ramaningam, Velupilly and the Chairman. The meeting terminated with a vote of thanks to the lecturer and the Chairman. —Cor.

THE TATA HYDRO ELECTRIC SCHEME.

His Excellency Sir George Clarke performed on the 8th February an important function of laying the foundation stone of the Tata Hydro-Electric Scheme at Lanowli. There were as many as 400 visitors from Bombay.

Sir Dorab Tata, Chairman of the Board of Directors of the Tata Hydro-Electric Scheme, in requesting His Excellency to lay the foundation-stone, gave a history of the scheme, which, he said, was prominently before the mind of his late father, Mr. J. Tata, who was the first to recognise the adaptability of those regions to the production of electrical energy through the agency of the water-power available on the Western Ghats. After detailing various stages of the scheme, Sir Dorab observed that at the time of his father's death in May, 1904, the scheme had so far advanced that he had interested Government in it and enlisted their sympathy. Referring to the work done by different eminent Engineers, Sir Dorab said that few schemes had been more fully investigated from the engineering point of view, and the plans represented continuous work extending over many years.

Coming to the question of cost and consumers of power, Sir Dorab said that the Company was prepared to enter into contracts to supply electric power to mills at the very low rate of an anna per unit, including the maintenance of all electrical machinery, enumerating the advantages offered by the scheme. Sir Dorab said there was a "head" of 1734ft., ten times as great as that at Niagara and four times as great as that of the Cauvery. Referring to the floating of the Company, Sir Dorab said that the bulk of the share and debentures had been taken up by some of the most prominent ruling chiefs and Princes of India. The present scheme, the speaker added, was sufficient to supply Bombay in the season of least rainfall, with 30,000 E. H. P. estimated on a basis of 3,600 working hours per annum, but provision had been made for the enlargement of the scheme to 50,000 E. H. P.

In reply to Sir Dorab Tata, His Excellency, in the course of a lengthy speech, said:—When ten and a half years ago the late Mr. Goelting, after a careful examination of this neighbourhood, proposed a practical scheme for supplying Bombay with power, Mr. Tata instantly saw the possibilities and then commenced the proceedings which his son has brought to a successful conclusion. From the time of my arrival in India I was captivated by this scheme, and it was my great wish, as I said at Sholapur, that it should be carried out with Indian capital. Quite apart from other considerations, promotion is an expensive business, and if the necessary capital could be found in India, without the assistance of London methods, it was certain that much money could be saved. Sir Dorab Tata knows that we had hopes and fears till the time came at last when he could tell me that the way was clear, and that the great Indian enterprise could be carried out with Indian financial resources. This is owing in great measure to those ruling Princes who have shown in a practical fashion their full trust in the future of their country, their anxiety for its progress and their total disbelief in the baseless hypothesis of a steadily decaying India.

What most appeals to me is that we are to day providing object lesson which without immodesty, we may hope, will be learnt beyond the boundaries of our Presidency. Here is a great Swadeshi project rendered possible by the trust of Indians in the future of their own country. That is surely a political object lesson of real importance. An investor naturally and rightly looks to dividends, but that does not exclude patriotic motives, and when one thinks of what could be done towards the development of India by means of capital now idle, one may well derive hope and encouragement from this day's ceremony. Educated Indian opinion should be better able to arrive at a just judgment of the soundness of Indian projects, and the advantages of the fructification of Indian capital in India are manifest. Such enterprise as this, so entered upon, symbolises the confidence of Indians in themselves, their willingness to be associated with a project somewhat novel in this country, and their assurance of political stability which alone can guarantee the continued advancement of India.

I know that I speak for you all in congratulating Sir Dorab Tata in bringing the scheme through many vicissitudes to this stage of accomplishment, in confidently wishing it the fullest measure of success, and in paying a tribute to the memory of that great pioneer of Indian enterprise, Mr. Jamsetji Tata. It will fall to my successor to inaugurate the completed works which will connect these valleys with the destinies of Bombay and add greatly to their natural beauty, and not least to the importance and prosperity of Lanowli. —The "Indian Review".

DISTRICT NOTES.

MULLAIVITTU.

18-3-1911.

On circuit—Mr. A. W. Seymour, Assistant Government Agent, left this for Vavuniya on circuit.

Arson—On the night of the 16th instant, a number of houses and fences were set on fire by some miscreants. It is therefore very desirable that the authorities who are responsible for the safety of the life and property of the people do nip in the bud any such outrageous transgression of the law, by leaving no stone unturned to bring the delinquents to justice.

Mosquitoes—These pestiferous insects have been a great nuisance for some time. —Cor.

TEMPLES AND SACRED SHRINES.

The following is an English report of the second lecture delivered at the T. S. M. N. Vidyasalai, Karaitivu, by Mr. E. K. SivaSubrahmanya Iyer B. A., Headmaster of the school.—

The subject of idolatry naturally leads us to that of temples and temple-worship; for, it is there that most of our image-worship is done. The importance of temples is so much appreciated among us that nobody will care to live in a place where there is no temple; and one of the channels of Hindu charity has been from time immemorial directed towards the building of temples.

The origin of Hindu temples and temple-worship has been a subject of much dispute among learned scholars, some maintain that Hindu temples are Post-Vedic Institutions and owe their origin to the Buddhists; others hold that they are Pre-Buddhistic in their origin. But our concern this evening is not with the origin of the thing, but with the thing itself. What care we about their origin? Why should we be counting the mango leaves, and waste our time in vain disputations about the age of the tree, when we ought to be eating the ripe, luscious, inviting mango fruit? Whoever brought the Institution of the Temple first into existence, whether Buddhists or others, deserve our eternal gratitude. Whether Post-Buddhistic or Pre-Buddhistic, there they are, our temples—and there cannot be a single hamlet without one—there they are, the undying monuments of glorious work done through ages past; and destined to do still more glorious work for ages to come. Through their means, thousands have been led out of the thick darkness of ignorance into the self-luminous splendour of Truth and Bliss; and thousands and thousands more will, by the same blessed means, be taken over from this prison-house of misery into realms of absolute peace, freedom and happiness.

The world owes the present Vedantic Revival to Swami Vivekananda; we owe Swami Vivekananda to Sri Ramakrishna Paramahansa; and Sri Ramakrishna owed everything that he got to a little temple in his little village.

Most of the Saivite Nayanmars, most of the Vaishnavite Alvars, most of the Bombay Saints, most of the Bengal Saints, most of the Saints of India owe their spiritual liberation to some one of the temples of India.

That which has produced a Sri Ramakrishna, that which has produced Nayanmars, Alvars and other saints deserves our careful study and attention.

How, then, do our temples serve a religious purpose?

In the first place, the very way in which our temples have been built conveys a lesson of deep spiritual significance to us.

Every temple has an image of God within what is called the Garbhagriham, and this Garbhagriham has certain outer courts or prakarams enclosing it. These prakarams are either one, three, five or seven in number. Famous shrines have either five or seven courts; poorer temples have either one or three.

The Image with the prakarams represent the SELF and its sheaths. The temple is a symbolical representation of our Atman with Maya hiding its glory. In order to reach the God in the Garbhagriham, you have to pass beyond Maya, considered singly, or the three Upadhies or Shairras, namely, the Sthula, the Sukshma, and the Karana. The three Shairras are also subdivided into five sheaths or koshas—the Annamaya, the Pranamaya, the Manomaya, the Vignanamaya, and the Anandamaya. The five are also spoken of as the seven planes of being. That is why we have an Image in the middle of one, three, five, or seven courts.

Now, what does a worshipper do when he goes to a temple? He traverses court after court before he reaches the Garbhagriham or the holy of holies. What does that mean? It means that he must leave off Kosha after Kosha behind if he wants to realise his Atman? Do we realise that in going round the temples, in going into the temples, we are doing symbolically what we have to do actually with ourselves? It is very easy to traverse court after court of our temples in order to reach the Garbhagriham; but let us remember that we have to realise spiritually what we do outwardly. In this connection, I would heartily commend the example of Nanda, the Pariah saint; by birth and social law he could not enter the Garbhagriham of Sri Nataraja's temple at Chidambaram; he stayed far away even from the outermost court; though staying there his mind was in God; "புத்தியும் மனமும் பொருந்திவந்தவன், (அநாத சிவசேவகரி-நதிஸ்) சந்தியம் கொண்டு உடலும் மனமும், ஆதாயும் சேர்த்து ஆந்தமகே, பெருமும் பரமமும் பிரந்தமும் கோ". What was the result? While thousands of higher castes could go to the Garbhagriham without restraint, Lord Nataraja did not care for them, but called Nanda in! Why? Because Nanda wanted Nataraja, and Nataraja therefore wanted Nanda. If we too, like Nanda, have our mind in Nataraja and wait patiently, he will take us away from court to court and take us at last unto Himself. Far,

Far better would it be for many of us, if, instead of physically passing into the temple so very easily, we wait outside and weep and wait for Nataraja so that He may call us in. DO WE WANT HIM? That is the crucial question. Let each one of us answer it for himself.

Now what religious purpose does a temple serve?

Every temple is a constant reminder and trumpet-call to us not to sleep away our time in tamasic ignorance, but to rouse ourselves, put forth all our efforts to reach the Garbhagriham of God, and live with God, Who is Sat-Chit-Ananda.

It was observed at the beginning that there can be no Hindu village without a temple. But there are certain Hindu temples which are considered far more important than others and which draw thousands and millions of pilgrims from all parts of the Hindu world. These are our Sacred Shrines. Each of these shrines has a glorious record behind it. We read of the God of these temples coming out in various disguises in order to grant this boon or relieve that distress of a devotee. And from the little that I know of these matters I am not inclined to disbelieve them.

How came these places to acquire such importance? How did they work the wonders that are attributed to them? Answer: These places are important, and they worked the wonders alleged because they are the radiating centres of tremendous spiritual energy.

How came they to acquire the spiritual energy? In one of two ways.

1. We know that after a temple is built, Kumbhabhishekam and Pranaprathishta are performed. The word Pranaprathishta literally means "Charging the image with life." The Pranasaki, it is said, can be communicated to anything in abundance by people who have control over it, and who know how to convey it to the thing. In very many of our temples the pranaprathishta is performed by people who have not very much of the spiritual force themselves, and who, consequently, cannot convey much of it to the image. But some of our sacred shrines have had the Pranaprathishta performed by great and holy Rishis who, having an entire control over Prana themselves, can communicate it to the image to an extraordinary degree. This is one way how our shrines have acquired the power of responding in sympathy to the devotees who go to such temples.

2. Whenever a Yogi or Muni or Siddha-Purusha is about to leave his body and enter into Nirvikalpa Samadhi or Moksha, he either buries himself underground and enters Moksha or asks somebody else to do it after he is gone. In the course of his long Tapas or Yoga, his body has become the storehouse of extraordinary spiritual force or Sivasakti. The force thus stored up is ultimately distributed in any one of the following ways. It is reserved there in order to bless a coming Bhakta, like Kanuppa Nayanar, and through him to bless the world. Or, it happens that a King or a very rich man has no child, or suffers from a disease which no human medical skill can cure. He has a dream that, if he builds a temple in a certain place, he will have his desire gratified or his suffering relieved. He does so, gets the fulfilment of his desire, and the fame of the temple spreads round like wildfire; thousands and millions flock to it daily. The spiritual energy stored therein is then distributed to the thousands that go there in gratifying this or that wish of theirs.

By the way, fools are not wanting even among us who say that yogis who go to the forest and die there are selfish men after all. If to conserve spiritual energy in oneself and to distribute it to thousands and millions is selfishness, then, my one and only prayer to God is that we may all become selfish that way.

I have now dealt with temples and sacred shrines. I have shown how they are the chief means of rousing and waking into life the dormant spirituality of the majority of Hindus.

But any treatment of Temples and Sacred Shrines would be quite incomplete, if we do not bestow some attention on the priests of the temple. For it is they who hold the honor of a religion in their hands. It is they who bring either glory or shame on sacred institutions. In order that priests may bring glory to our religion, they must be rich in learning, richer in holiness; and richest in their all-embracing love for humanity. For it is their deep learning and their lofty character that attract thousands into the fold; it is again their ignorance and profligacy that drive thousands away into revolt and make way for so-called "Reformations."

A church is always raised to the pinnacle of glory or brought into the lowest depth of degradation only by the Gurus or priests filling its offices.

Let us remember that it is they that take our offerings to the Feet of the Lord; it is they again who bring the offerings back from the Lord's Feet as prasadam. If the priest is really the person he is meant to be—a Rishi in every respect—how richer would the prasadam be, charged, as it would be, with the powerful magnetism of his kindly look, holy touch, and loving thoughts!

May our temples be the never-drying fountains of spirituality from which millions of thirsty souls may quaff the waters of im-

mortal life! May our priests be the good and holy angels that guard them from pollution, and preserve them in all their crystal purity! And may we, the worshippers, make ourselves worthy, like the Devas, to drink the Amrita of spirituality thus stored and preserved, and exhilarated with the powerful drink, may we for ever dance the joy of Sat-Chit-Ananda!

EXTRACT.

SEARCH AFTER HAPPINESS.

In these days of confusion of noble old ideals, we feel a sad want of mental peace, the constant companion of purity and contentment. In spite of all the comforts that modern investigations have afforded us, we cannot disown a tremendous void in our heart for peace. Like our body, our higher nature also craves its food. There can be no peace in the world so long as we, who live, move and have our being in it, keep to this selfish way of living. There can be no peace for us so long as we are not masters of our own selves, and do not look upon our fellow-beings as deserving of the same consideration as ourselves. A nation that takes no interest in the growth of its character, will lag behind in the march for progress. How often has each of us traced his miseries to his own weaknesses, and repented of his countless foibles! Why then do we not try to be better, but fall again and again into the pit that we heartily wish to avoid? Our lack of Sradha or faith in ourselves is at the root of all our evils and miseries.

Life which we prize so much, is, after all, a mixture of good and evil. In spite of his best efforts to have his wishes fulfilled, man meets with but partial success. Success and failure, hope and disappointment wage their never-ending wars in the heart of man. Many a man running after wealth and fame, find at last that their youthful hopes have turned out to be but commonplace realities.

Thus our life is a continuous series of struggles. If we analyse what all these struggles are for and whether there is any common goal towards which we are striving, the answer is, happiness. Man wants to be happy always, unbroken happiness is the craving of worldly existence. If we, again, analyse our idea of happiness, we find it is purely subjective, depending upon the turn of our minds. A child, for instance, is happy with a doll, not so the youth; what is happiness to a hunter is disgusting to a sage. But we continue to ride the hobby-horse and chase the shadow, and we are rewarded with vain hopes, wasted hours and weariness of spirit, till it is too late, sometimes, to give up the game. When at last we attempt a retrospect of our past life in a serious mood, we find that we have reaped very little in reality, that the game was not worth the candle. Fortunately, however, is the man to whom pangs of remorse and repentance come, and the world seems dark with the shadows of Sorrow and Death, and he feeling himself helpless cries out in the agony of his heart. The light dawns and he becomes convinced that the darkness lay only within himself. So long as man is selfish, the world will continue to be dark. Let us not hope for real peace and happiness until we learn to forget our own interests in trying to make others happy. We are miserable, because we are ever after making others so, in order that we may secure something agreeable to us by robbing them of it. As we sow, so must we reap. We deceive and are deceived; we love and are loved; we hate and are hated. This is the law of nature.

Thus the awakening soul finds that all the miseries that are in the world are but the offspring of our own ignorance and selfishness, and with growing introspection he mistakes not the nature of real happiness. It then behoves us to cast off this delusion, and candidly take upon us the results of all our actions, good and bad alike. We alone are responsible for what we are, and we alone can mould the future as we will it to be.

Blessed with Reason, our life is not that of animals which live from moment to moment, but we can link the present with the past and judge what will come in the future, as an offshoot of our present actions. Whatever our past has been we need have nothing to despair. We may fail a hundred times, for, to err is human; we cannot help committing blunders. But must our life therefore be a curse? We have before us brilliant examples of great sages in all ages and countries, mighty souls, who raised themselves beyond the reach of earthly cares and torments, and who did all they could to help their suffering brothers by pointing out a way of escape. These blessed spirits overlooked the common weaknesses of the flesh, and knowing that behind us all there was the omnipotent Atman, preached to us a gospel of strength. No impossible ideals have those sages held up to us, for they exclaim, "Ye are children of immortal bliss, ye are lions, not sheep, shake off false dreams and arise! Keep out all ideas of self, ye that want to be free!" The problem of life is solved when one has obeyed these commands of the Masters. Life is no more a burden to him who has learnt to kill his selfish passions. Kill our selfishness we must. We learn by hard experience that our attempts to seek happiness in the gratification of the senses, have been all in vain. Let us then begin by controlling our lower self.

Let us have perfect command over our nerves. A sound mind in a sound body is not the possession of an impure soul. What good can we expect of a man who always delights in harbouring within his mind a thousand and impure thoughts? If one desires to be strong in body and mind, one must practise purity in thought, word and deed, otherwise one cannot escape being weak and miserable, however favoured one may be in worldly possessions. It is only the strong and the self-controlled one who can seek and know the Atman, and thus realising the same Self equally present in all, he does not hurt the Self by the self but reach the Goal which is Bliss everlasting. —"Awakened India."

MODERN METHODS OF DEALING WITH THE DRUNKARD.

Mr. Saint Nihal Singh has described a modern method of dealing with the drunkard in the Malabar Quarterly Review for December 1910. It is known as the Pollard Pledge method. It was first practised by Judge Pollard of U. S. A., in the City of St. Louis, and has subsequently been adopted all over the States and in several European countries. It is a very simple method. When an inebriate offender is brought before the Court, he is given a chance of reforming himself by signing a pledge which requires him to abstain, for a stated period—usually one year—from intoxicating liquor and cease associating with undesirable persons or frequenting undesirable places. He has to report himself frequently to a Probation officer. If he breaks the pledge he is subjected to a very heavy punishment. We have Judge Pollard's declaration of faith here: "I have found men to be, for the most part, anxious to do right, and I believe it is the duty of the Judge to encourage that desire in every way possible. I would rather send a man back to his family and keep him sober than send him to prison." The key to Judge Pollard's discovery is sympathy. He requires his probationers to see him at some time convenient to them, with their wives if married, and has a pleasant chat with them over their trials and temptations. It will be observed that two forces are used in this method to bring about the reform—an appeal to the better nature of the erring man and the fear of dire punishment for not keeping the pledge. It must not be supposed, however, that the pledge is administered to every one; confirmed drunkards never come under this treatment. It is gratifying to read that the method has succeeded in ninety per cent of the cases treated by Judge Pollard.

—The "Indian Review".

THE CHARM OF THE EAST.

In the February number of the East and West Mr. Everard G. Gilbert-Cooper has an article on "The Charm of the East" in the course of which he attributes the fascination of the Orient to its arts and religion which are alike inseparable. He thus differentiates the arts and religion of East and West.

The underlying motive of Oriental art work, I can at least, partly appreciate. There is in it a complete antithesis to the conception prevailing in Europe today. The Western ideals were dictated to them by the Greeks. They represent the glorification of the human form, the apotheosis of anthropomorphism. Art in Europe cannot free itself from that conception. In every work, at every time and place we find it, hidden indeed under many disguises, but essentially, and at all times, intensely human. The same idea pervades even religion. Ask the ordinary man or woman in Europe what conception of the Infinite Being, or Divine First Cause or Creator (call it what name you will) he or she has formed, and you will certainly receive, if you succeed at all, an answer in which the anthropomorphic idea largely predominates. The East alone exemplifies a different conception of art and religion. There the chief characteristic seems to be to get away as far as possible from anthropomorphism. The carved figures of gods and goddesses resemble very slightly the human form, and to those who are brought up in Occidental canons of art, they appear frequently grotesque and horrible. The images of Buddha, distorted and squat, are mere travesties, and are considered by many to have been wrought so as to strike terror into the heart. To those, however, who see aright, there is nothing terrible in these aspects. One cannot fail to note, if sympathy be invoked, the sublime look of perfect peace and serenity which is their chief feature. Tranquillity amid all the strife and discord of humanity as it pursues the path of life, is the dominant chord of all Eastern art. And, naturally, it is also the eternal theme of their philosophy. Life is a necessary evil in the progress of the soul towards Nirvana, and it behoves every man to attune his thoughts and actions, in order that, although bound to "Karma" the wheel of life, his eyes pierce through the future, cloud-hidden, yet not uncertain. As a Japanese poet writes: "I want no pleasure, love, beauty or success, only the mighty Nothing in No-More."

—Ibid.