

# The Hindu Organ.

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS  
HAS THE WIDEST CIRCULATION ESTABLISHED SEPTEMBER 18, 1889.  
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## NOTICE.

### The Hindu Organ.

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### Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.  
Testamentary Jurisdiction No. 2404.

In the Matter of the Estate of the late Parupatipillai wife of Sinnattamby Thuraiappah of Vannarponnai West Deceased.

Thuraiappah Annamalai of Vannarponnai West ... Petitioner.

Vs.  
Sinnattamby Thuraiappah of Vannarponnai West ... Respondent.

This matter of the Petition of Thuraiappah Annamalai of Vannarponnai west, praying for Letters of Administration to the estate of the abovenamed deceased Parupatipillai wife of Sinnattamby Thuraiappah, coming on for disposal before M. S. Pinto, Esq., District Judge, on March 9, 1911, in the presence of Mr. S. Kandayya Proctor, on the part of the Petitioner, and affidavit of the Petitioner dated March 9, 1911, having been read: It is

declared that the Petitioner is the only son and heir of the said intestate and is entitled to have Letters of Administration to the estate of the said Intestate issued to him, unless the Respondent or any other person shall on or before April 7, 1911, show sufficient cause to the satisfaction of this Court to the contrary.

M. S. Pinto,

District Judge.

March 9, 1911.

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## Notice.

**I, Kanagasabai Chittambalam of Kokuvil East, Jaffna, now residing at Kuala Lumpur, Federated Malay States, do hereby notify the public that the power of Attorney granted by me to Kanagaratnam Chelliah of Kokuvil East, Jaffna, dated at Batu Gajah, Perak, the 12th day of October, 1904, and registered by the Registrar of the Senior Magistrate's Court, Ipoh, Perak, on 14. 10. 04, under No. 585/04 and subsequently registered at the Registrar-General's Office, Colombo, on 22. 11. 04, under No. 402, has this day been revoked.**

K. Chittambalam.

Dated at Kuala Lumpur, F. M. S. This 20th day of March, 1911.

### ACKNOWLEDGMENT OF SUBSCRIPTIONS TO THE "HINDU ORGAN".

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## The Hindu Organ.

JAFFNA, WEDNESDAY, APRIL 5, 1911.

### WHERE ARE WE?

This is the first question which would have presented itself to every out-station Proctor who had read the draft of the proposed Ordinance for establishing an Incorporated Law Society in Ceylon.

For the information of our readers who do not read the Government Gazette, we summarise the contents of the proposed Ordinance as follows: A Society consisting of a President, a Vice-President, a Council, and members shall be established composed of Proctors; the Council shall consist of nine members, five to be nominated by the Attorney-General, and four to be elected. The members of the first Council are nominated in the Ordinance: They are Messrs. V. A. Julius, H. VanCuylenberg, J. E. R. Pereira, A. W. Alvis, P. D. A. Mack, W. A. S. de Vos, J. A. Perera, L. W. F. de Saram and S. Julius. The Council consisting of these gentlemen shall consider applications from Proctors desirous of becoming members of the Society and shall agree or refuse to enrol them as members. As soon as there shall have been enrolled, in the above manner, members sufficient to make up the number of the members of the Society, including the President, Vice-President and the Council, to twenty, a meeting of the Society shall be held for the purpose of electing four members of the Council who, together with the five nominated by the Attorney-General, shall form a new Council in the place of the Council nominated in the Ordinance. The Council thus formed shall elect its President, and Vice-President. No person not being a Proctor practising in Colombo shall have the privilege of being a member of the Council. The quorum shall be four at meetings of the Council, and ten at meetings of the Society. At the expiration of three years, the four elected members shall go out of office, and a special general meeting of the Society shall be held to elect four members, who together with the five to be nominated by the Attorney-General, shall form a new Council. The out-going office-holders and members shall be eligible for re-election or re-nomination, as the case may be. The Council shall have power to appoint and elect Proctors to be members of the Society, in accordance with the bye-laws to be framed by the Society. The Council shall also appoint such officers

and servants as are required for the Society. The Society shall make such bye-laws, rules, and orders as to them shall seem necessary for working the Society, which bye-laws, rules, and orders shall have the force of law when approved by the Attorney-General. The Supreme Court shall give due notice to the Society of all applications made to it to admit, suspend, or strike off the roll any Proctor, and the Society shall be heard either in opposition to, or in support of, any such application. If the Council shall become cognizant of any professional misconduct on the part of a Proctor, whether a member of the Society or not, after due examination into the circumstances, if a *prima facie* case is made out against the Proctor, the President shall bring the circumstances to the notice of the Supreme Court, of which due notice shall be given to the accused party. The members of the Council, in the *bona fide* execution of their duty and discretion, shall not be liable to any action for damages for defamation of character, libel, or any other cause.

The object of the Ordinance is given in the Attorney-General's "Statement of objects and reasons", but the necessity for introducing it is not demonstrated. If it is desirable to place on the Statue-book of the Colony, an Ordinance for enforcing discipline among Proctors and make them observe the rules of professional etiquette, the desirability must hold good in the case both of Advocates and Proctors. Indeed, greater attention has to be paid to the enforcement of discipline and professional etiquette among Advocates than among Proctors, for the reason that Advocates constitute the higher branch of the profession and are eligible for appointments in the Legal Departments, to which Proctors are not. The omission to deal with Advocates in the manner Proctors are attempted to be dealt with, can be explained only on the supposition that the proportion of disreputable members among the latter is greater than among the former, which has not been shown to be the case either by the framers of the bill or by anybody else.

Leaving aside for the present the differentiation between the two branches of the profession, let us examine the principle of the bill a little. There is, we believe, an Incorporated Law Society in England. But England is a country the inhabitants of which are all *Englishmen*. There, the press is strong, public opinion is strong, and the Solicitors, one and all, can have their voice heard and their grievances redressed without the least difficulty. There are no coteries or cliques in England. The country is free, and the Solicitors breathe the atmosphere of freedom. What is applicable to England cannot be always applicable to Ceylon where there are half-a-dozen races and where the bulk of those who are charged with the administration of the law do not cultivate social relations with Proctors. The principle of the proposed law is founded on a misconception of the conditions obtaining in Ceylon.

At present, the Supreme Court has the power to disenrol, suspend, or otherwise punish a Proctor; and District Judges and Police Magistrates have ample powers of reporting to the Supreme Court cases of misconduct on the part of Proctors. We maintain that the powers vested in the Supreme Court by the existing law are ample enough to enforce discipline among Proctors and make them observe the etiquette of the profession. The Supreme Court has always exercised its powers to the advantage both of the Proctors and the public. The public have not asked for the creation of a new tribunal to deal with the delinquencies of Proctors. The interests of the public are at present sufficiently safeguarded by the Supreme Court—a Court in which the people repose implicit confidence.

What the Bill does is to create an *imperium in imperio*—to constitute an intermediate body between the Supreme Court and the Proctors. In doing so, the bill gives to a section of the Colombo Proctors power over a vast body of Proctors practising in every other part of the Island. It ordains that no Proctor not practising in Colombos shall be a member of the Council. And the Council nominated in the Ordinance consists of 2 non-Ceyloneses, probably father and son, 6 Burghers who may be connected with or related to one another, and 1 Sinhalese, Mr. J. A. Pereira, who counts only about fifteen years' practice. The bulk of the Sinhalese Proctors and all the Tamil Proctors in Colombo are left unrepresented, and the out-station Proctors of every race are left out of the reckoning.

The Attorney-General in Ceylon has the right of private practice. The rule of the profession is that an Advocate must be

retained through a Proctor. It is reasonable to presume that such a high official as the Attorney-General, who generally comes from another Colony, knows only those Proctors with whom he comes in contact in the course of his practice. It is but natural to expect that he will nominate only those Proctors with whom he becomes acquainted. The Attorney-General cannot in the nature of things make the best selection always. However honest and conscientious he may be, he cannot always fix upon the best men. Under a system of nomination, it is said that His Excellency the Governor, who is advised by the Executive Council and by so many Government Agents, cannot select the best men for the Legislative Council. How can it be supposed, then, that the Attorney-General can, unaided, select for the Council of the Law Society the best Proctors? The right vested in the Attorney-General of selecting the majority of the Council vitiates the bill seriously. The same must be said of the power giving to the Attorney-General of confirming and clothing with the authority of law the rules framed by the Council, the majority of whom are his nominees. The bye-laws framed in connection with many other Ordinances have to be laid before the Legislative Council for confirmation. Why a departure is made in the present instance is not explained.

Again, we do not know what concern the Law Society can have in the admission of Proctors by the Supreme Court. The Council of Legal Education, which is itself an incorporated body created by law, tests the character and qualifications of Proctor-students and passes them, and the Supreme Court admits and enrolls them. No reason is given for empowering the Law Society to intermeddle in the admission of Proctors.

As we have said above, we object to the principle of the bill, and we do not think that the bill will be regarded as a Government measure for which official members of the Legislative Council will be bound to vote whether they accept its principles or not. The gravity of the situation in which out-station proctors will be placed is such that a timely protest has to be sent to Government. We hope that the Ceylonesse unofficial members and the European official members of the Legislative Council will see that the Proctors of Ceylon are not placed at the mercy of a few individuals in Colombo, who will neither be elected by the whole body of Proctors practising in the Island, nor be responsible to Government for their conduct, being non-officials. The fact that when there are so many Tamil Proctors in Ceylon, not one of them has been put on the first Council, will show to the members of the Civil Service in the Legislative Council, how the Ordinance, if passed, will be worked. Not even Mr. Tiruvilangam who has been elected to the Municipal Council so many times by the rate-payers of Colombos, has been thought fit to be put on the first Council. If the bill should be passed into law, the Proctors in Jaffna, Batticaloa, Kandiy, Galle, Matara, etc., must be given the right to send each a member to the Council. The Attorney-General, who is an Advocate and belongs to the higher branch of the profession, should not be given the right of nominating members, though as the head of the Bar some supervision over the working of the Society may be given to him, if there is precedent for it.

It is to be hoped that the Proctors in the principal provincial towns in the Island will rise equal to the occasion and protest against the attempt made in Colombo to interfere with their rights and privileges. The Supreme Court is the only tribunal placed in authority over the Proctors now. If the Ordinance passes into law, five nominees of the Attorney-General, who is generally new to the country and depends on his subordinates for advice, and four Proctors elected by their kith and kin, all of Colombo, will be invested with power over the whole body of Proctors practising in the Island.

We may repeat once more that the principle of the bill is utterly faulty. If what is desiderated is an outside authority over Proctors, there is the Supreme Court already. If, on the other hand, the Proctors themselves are to be furnished with powers to enforce discipline and etiquette among them, the body in which the powers ought to be vested must be a body that enjoys the confidence of the Proctors, that is to say, the Proctors themselves must elect that body. As the bill now stands, the Attorney-General nominates the majority of the Council and the membership of the Council is restricted to Colombo, and it is also not clear if all the Proctors in the Island will be enrolled as members of the Society.

## LOCAL & GENERAL.

**THE WEATHER.**—The heat continues to be excessive.

**THE JAFFNA HINDU COLLEGE.**—closes to-day for the Hindu New Year Holidays.

**THE INSPECTOR OF SCHOOLS.**—Mr. VanCuylenberg, Inspector of Schools, N. P., retires today and Mr. T. S. Tillynagaram, B. A., Sub-Inspector of Schools succeeds Mr. VanCuylenberg.

**A BIG THEFT.**—A Chetty of Vannarpannai was a few days ago relieved of money and jewellery to the tune of several hundreds of rupees by some unknown thief or thieves. When the matter became known suspicion naturally fell on the servant of the house who was found missing. Immediate search was made for the servant who was ultimately found at Nallur and taken into custody. When pressure was brought to bear on him he confessed the theft, and also pointed out the spot where the stolen money and jewellery were concealed.

**THE TOWN LIGHTING.**—Several new lamp posts are lying in various parts of the town, waiting to be fixed.

**A TRAGEDY.**—On Saturday the 1st inst. three girls of the Island of Velanai, between the ages of 10 and 13, went to a tank near the Amman Temple there for a bath, of whom two were drowned while the third had a narrow escape. A young man who happened to pass by the tank seeing one of the girls struggling in the water instantly got into the tank and pulled her out. As soon as she could speak, she informed her rescuer that there were two others in the tank and the man re-entered the tank and after a little search brought out the bodies of the other two girls, but their life was found to be extinct. It is said that the girls went with waterpots to fetch water and at the suggestion of one of them went to the tank for a bath and while bathing got stuck in the mud.

**A NEW SUPREME COURT PROCTOR.**—Mr. K. Subramaniam of Poly West, Point Pedro, brother of Mr. K. Ponniah of the Accountant's Office, Kuala Lumpur, and a cousin of Mr. Kanapathypillai, Surveyor, and Messrs. Kanagasabai and Arulanbalam, Proctors, was enrolled a Proctor of the Supreme Court on the 16th ultimo. He is an old boy of the Jaffna Hindu College and the late Head Master of the Poly Boys' English School, Point Pedro.

**THE HINDUSTAN CO-OPERATIVE INSURANCE SOCIETY LTD.**—Mr. V. Ramasathan of Vannarpannai West, brother-in-law of Mr. S. Namasivayam, Superintendent of Works, Local Board, Jaffna, has been appointed Canvassing Representative of the Hindustan Co-operative Insurance Society, Ltd.

**THE STAMP ORDINANCE.**—Last Friday's Gazette contains the new rules to regulate the sale of stamps. The issue of licenses to sell stamps will be discontinued after December 31, 1911.

**A NOTARY'S WARRANT CANCELLED.**—His Excellency the Governor has cancelled the warrant of Mr. Daniel Murgappan Vallipuram, Notary Public, Vadamardachi West, Jaffna.

**TOBACCO CULTIVATION AT TRINCOMALEE.**—We understand that Mr. Van Leenhoff, the South African Tobacco Expert, has reported that the Trincomalee soil is unsuited to the growing of tobacco, owing to its close proximity to the sea.

**MATRIMONIAL.**—The marriage of Mr. Chellappah Nagalingam of Vannarpannai East with Miss Annaporanyammah Sivaprakasapillai, daughter of the late Dr. Sivaprakasapillai of Vannarpannai and sister of Mr. S. Thambiappillai, Proctor S. C., and Member, Local Board, Jaffna, and of Mr. S. Sinnatamby, Medical Officer in charge of the dispensary at Delft and sister-in-law of Mr. A. Chellappa, Sub-Collector, Mullaitivu, came off on Monday night last amidst great pomp and joy. The function was attended by the *élite* of Jaffna. We wish the newly married couple long life, happiness and prosperity.

**PERSONAL.**—Mr. K. Appadurai, Clerk, Police Office, Colombo, has come to Jaffna on a fortnight leave.

—Mr. T. S. Abhirama Aiyar, M. A., Professor of Science, Hindu College, Jaffna, left for India on Monday last for the Holidays.

—Mr. S. Kathiravelu, Station Master, Ja-Ela, is now in Jaffna on two weeks' leave.

—Mr. R. Nagalingam of the F. M. S. Railway, Taiping, has come to Jaffna on 7 months' leave and is staying at Kaddudai.

**OBITUARY.**—It is with the deepest regret that we record the untimely death at Koslanda of Mr. Vatharaniam Thamboo, Overseer, P. W. D., Gampaha,



Koslanda, on the 22nd instant. He returned from Jaffna about a month ago after a month's stay at home, with his family. About the 10th inst. he got ill, and under able medical treatment and careful nursing, he showed signs of improvement, but on the 20th instant his condition became worse, and on the 22nd morning at about 4 o'clock he breathed his last at the age of about 46 in the presence of his wife and others. He belongs to a respectable family at Kaithady and leaves behind besides his wife and an infant daughter several other relations in different parts of Jaffna and elsewhere to bemoan his loss. The Remains were cremated in the presence of an exceptionally large gathering, according to Hindu rites. —Cor.

#### DARLEY STUDENTS' UNION.

A meeting of the Darley Students' Union was held at 'Saraswathivasa', Colombo, on Saturday the 25th ultimo with Mr. M. Subramaniam in the Chair. The programme for the day was a discussion on 'Wellington is a better hero than Napoleon'. Messrs. C. Sundralingam and M. Appudurai took up the proposition and the opposition respectively. Remarks were offered by Messrs. C. Panchalingam, K. Somasundaram, C. Nagalingam, S. Ramalingam, S. Eliappah, M. Selvadurai, M. Ponniah, Sundaramoorthy, a visitor, and the Chairman. The discussion terminated in a victory for the proposition. Votes of congratulations were also passed on Mr. J. P. Amirthalingam who has come out successful in the Government Clerical Examination, on Mr. K. Sothnagaretam on his success in the Cambridge Senior Examination and on Messrs. C. Sundralingam and M. Appudurai on their success in the Cambridge Junior Examination, the former having obtained a First Class with distinction in Mathematics and Logic. —Cor.

#### THE WOLFENDHAL LITERARY ASSOCIATION.

The weekly meeting of the above Association was held on Saturday the 1st instant at 6.30 p.m. in the Central College hall with Mr. S. T. Spencer in the chair. The Secretary being absent Mr. R. Alvarpillai was appointed Secretary *pro tem*. The subject for the meeting was a debate on 'Town life is preferable to country life'. The proposition was ably moved by Mr. Sivathambaram and the opposition was ably made by Mr. Mohideen. Messrs. R. Alvarpillai, V. Velupillai, A. Maricar, N. Ratnasamy, and K. Pasmanayagam offered remarks, both for and against the question. The chairman having then summarised the whole proceedings for the benefit of the house the proposition was carried by a majority of two votes. The meeting terminated at 8 p.m. with a vote of thanks to the chair. —Cor.

#### NEGRI SEMBILAN LITERARY ASSOCIATION, SEREMBAN.

At the Half-yearly General Meeting of the Negri Sembilan Literary Association which was held on the 18th instant in its Reading Room, the following Office-bearers and Committee Members were elected for the ensuing half-year:—

President—J. T. R. Vethavanam,  
Hon. Secretary—S. Ambalavanar,  
Hon. Treasurer—S. Ayadurai,  
Com. Members—A. Mahalingam, A. Edmonds, K. Suppliah, P. C. Fernandez, W. F. Rajagopal, S. Chelvanayagam and A. Sithamparapillai. —Cor.

#### THE CONGRESS AND CONFERENCE.

We have just received Messrs. G. A. Natesan and Co.'s useful annual entitled 'The Allahabad and Nagpur Congress, Conferences.' It contains a collection of the Presidential Addresses delivered at the Indian National Congress, The Indian Industrial Conference, The Indian Social Conference, The Temperance Conference, The Industrial and Agricultural Exhibition, The Common Script Conference, The All-India Moslem League, The Mahomedan Educational Conference, The Convention of Religions, The Theistic Conference, The Indian Ladies' Conference, The Kshatriya Conference and The Hindu Moslem Conference.

A special feature of this year's publication is the addition of a separate part in the volume, which contains the full text of the Presidential Address delivered at the Mahomedan Educational Conference by Mr. A. Yusuf Ali, I. C. S., and that of Syed Nabi Ullah, Bar-at-Law, delivered at the All India Moslem League. The book which covers over 323 pages of valuable matter will serve as a handy record of the annual activities of Hindus and Mahomedans for the political, social and economic development of India. It is published by Messrs. G. A. Natesan & Co., Madras, and is priced at Rs. 12, with a special concession rate of Rs. 6 to the subscribers of the *Indian Review*.

#### 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.

#### TOPICS OF INTEREST.

Recently a Magistrate of Colombo fined a milk-vendor heavily for vending milk mixed with water. Here at Jaffna this practice has been very rampant but it has thus far not been checked. Milk is not the only article of food that is adulterated. Coconut oil or animal fat is mixed with ghee. Jaggery which is largely consumed by the poorer classes is yet another article mixed with deleterious substances. If the authorities concerned keep their eyes open and see exemplary punishment meted out to a few of these law-breakers, this practice will soon be a thing of the past.

There are several spots in the town which, as far as sanitation is concerned, may be called plague spots. The stench emanating from these foul places is at times very offensive and a source of danger to the health of the vicinity. It is well known that flies breed and thrive on filthy places and that the spread of typhoid fever is largely due to flies. These filthy places which are in the heart of the town require the early attention of the sanitary department.

The many accidents that have recently taken place in various parts of the Island seem not to have made any impression on the mind of the authorities regarding the use of the motor car on public thoroughfares. Of course the saving of a little time appears to be of more consequence in the eyes of the Government than the safety of the life and limb of the general public. But the public do not look at this matter in the same light as Government does. Their opinion is quite the reverse of that of the Government. The public pay for the upkeep of the roads and they have a right to walk about the roads without the risk of being run over by vehicles that travel at a devil may-care speed counting the lives of the ordinary passer-by for that of a pig or stray dog. The young and the aged, the sick and those crippled in various ways are in the greatest danger of being run over by these cars. The car as it is, is very low, there being hardly room for a person to lie underneath it. If it is a little higher there is chance of escape.

Of late the writing of indecent words and language on walls and other public places has become very common, charcoal as dark as the heart of these villains being selected as the writing implement. Even the seats put on the esplanade by the Local Board have not been fortunate enough to escape the dirty hands of the obscene writers, who seem to labour under the erroneous impression that they can whitewash the character of a person by writing of him this and that on public places, whereas no one can rise or fall in the estimation of others by certificates from these miscreants. It is a pity that these sons of darkness, who try to throw discredit on others, do not realise that they only throw discredit on themselves and their own society whose standard of morality must indeed be very low. —Cor.

#### DISTRICT NOTES.

##### ANURADHAPURA.

The Anuradhapura Literary Club—At the usual weekly meeting of this club held on Saturday the 1st inst. at the C. M. S. School room under the presidency of Mr. V. Ramaswamy Proctor, Mr. J. A. Dharmapala, the Honorary Secretary of this club, read a paper on 'The Literary Man', and Messrs. S. Muttiah, G. W. Selvadurai, A. K. Alvarpillai and the Chairman offered remarks. Mr. S. Kathiravelupillai will read a paper on 'What has the British Government done for Ceylon' at the next meeting. There will be no meeting on the 15th inst. as most of the members will be away from the station during the Easter holidays.

Personal—Mr. J. S. DeSaram, Police Magistrate, returned to town on the 30th ultimo from leave and resumed duties on the following day.

—Mr. C. Kanakasuriyan arrived here on the 25th ultimo and will return to Point Pedro on the 5th inst.

—Mr. S. Nagalingam, Head Clerk of the Provincial Engineer's Office, was transferred to Negombo as Head Clerk of the District Engineer's Office there, and Mr. C. Kandiah of the District Engineer's Office, Kurunegala has succeeded him.

—Mr. C. S. Vaughan, our Government Agent, has gone into the interior villages on circuit and will be back before the 11th inst.

—Mr. C. Haward, Irrigation Engineer, and his wife left for England on the 29th ultimo on one year's leave, and Mr. Brown, his predecessor, has succeeded him. —Cor.

#### CORRESPONDENCE.

##### TEMPERANCE.

The Editor,  
"Hindu Organ".

Sir,  
It is an invaluable suggestion that the Excise Reform Committee must form the nucleus of a permanent Temperance Association in Jaffna. The sudden change of occupation from farm work to quill-driving is one cause of the degeneracy of race and the diminution of its average life referred to by some writers. But the servile imitation of European ways, especially the vice, and the abandoning of the simple habits of our forefathers, have done more than anything else to curtail life and vigour in these called civilised families. Of the vices, drink both directly and indirectly, saps the life of a person. The rapidity with which the habit has been increasing of late is alarming, and a vigorous temperance association is required not only to arrest its progress but to force it to retrace its steps.

If such an association is formed, the Anglo-Indian Temperance Association which has been rendering yeoman service to India will be glad to affiliate it and commend its proposals to the Parliamentary Committee of the Association, if anything has to be done in Parliament. The Secretary of the Association seems to be already interested in our Excise Reform.

I give below some thoughts on drinking.  
26.3.11. Yours truly S. S.

"If I could destroy to-morrow the desire for strong drink in the people of England, what changes we would see! We should see our taxes reduced by many millions sterling. We should see our gaols and work houses empty. We should see more lives saved in the twelve months than are consumed in a century of bitter and savage war".

Rt. Hon. Joseph Chamberlain, M.P.

##### DRUNKENNESS.

"Does it not jingle the burglar's key? Does it not whet the assassin's knife? Does it not cock the highwayman's pistol? Does it not wave the incendiary's torch? Has it not sent the physician reeling into the sick room; and the minister, with his tongue thick, into the pulpit? Did not an exquisite poet, from the very height of reputation, fall a gibbering sot, into the gutter, on his way to be married to one of the fairest daughters of New England, and at the very hour when the bride was decking herself for the altar; did he not die of delirium tremens, almost unattended, in a New York hotel? Tamerlane asked for one hundred and sixty thousand skulls with which to build a pyramid to his own honour. He got the skulls and built the pyramid. But if the bones of all those who have fallen as a prey to dissipation could be piled up, it would make a monster pyramid. Talk not of Waterloo and Austerlitz, for they were not fields of blood compared with this Golgotha".

Dr. T. De Witt Talmage.

##### HINDU NEW YEAR'S DAY.

How many among the Hindus do know the importance of befittingly celebrating the Besakhi or the Hindu New Year's day which falls on the 13th April 1911.

The Christians send greetings to their relatives and friends on the 1st of January, the Mohammedans on the day of Id, the Parsees on Nowruz day, and the Greeks on some day in the latter part of March, but the Hindus on no fixed date. Ignorance has led most of them to look up to 1st January as their New Year's day. They have apparently forgotten that the Besakhi not only marks the Hindu New Year's day, but reminds us how five thousand and eleven years ago, Yudhishtra, the Satvadi, ascended the throne. In one word Besakhi denotes the longest regularly recorded and authenticated era of Hindu History, and as such it deserves greater attention at the hands of the Hindus than it does at present. Again it does not represent the Hindu New Year from the time of Raja Yudhishtra only, but also the New Year's day of the ancient Aryan family (Indo European).

Astronomically the New Year begins on the day the sun enters the first zodiac, and so it happens on Besakhi Day.

It is at this time (Spring) that nature bursts forth to one's view in all its glory and all the vegetable and animal kingdoms seem to be in high spirits. Will it therefore be too much to expect that the Hindu public will devise means to befittingly celebrate the New Year's day.

##### SECRETARY.

Nagri Pacharai Sabha.

##### WHEN IS A COIN NOT A COIN.

I went the other day to the local Post office and inquired if I could receive a few sovereigns from Colombo by insured post, and I was told that no sovereign could be insured as it is a current coin. Why not call a spade, a spade? Why call sovereign a current coin, when it is not? If the P. M. G. refers to the Jaffna Kachcheri, he will learn that it is not. If he has any further doubt, the manager, Jaffna Commercial Corporation, will tell him, that the corporation sells a sovereign at Rs 15/30 or so, or a Chetty will tell him that he sells it at almost the same price. Is it not a contradiction in terms to speak of buying current coins?

Is this not one of the instances where our Government does not actually mean what it says? Does a single sovereign pass a counter in the Kachcheri, Post Office or Railway, in Jaffna? Is there any sense in saying, that sovereigns should not be sent to Jaffna, because they are melted here? Are the Goldsmiths idle today for want of sovereigns. By no means. Only the Government will neither pay her officers in sovereigns nor encourage their being current in any way. But it will also discourage its influx into Jaffna from other places, by calling it current coin in the Postal Guide.

Please mean what you say, and you will Respect your Sovereign.

##### WHY CHANGE YOUR NAME.

I have of recent years noticed a growing tendency among our Tamil friends to change the suffix of their names and make it look anything but Tamil. Among many, I may quote a few, in support of what I say. One who has all along been known as Weerasingam, has lately become Weerasingha; one Kumarakulasingham, now styles himself Kumarakulasingha; one Kanagaratnam, goes as Kanagaratna, etc, etc. Though many of the Sinhalese and Tamil names are derived from Sanskrit, some of the above names, with their borrowed tail, are distinctly Sinhalese names, and as such often mislead, when they are applied to Tamils.

I cannot attribute the above change to ignorance, or mere fancy; for, some of these gentlemen, who were thus transformed, are fairly well educated in their own language. Will not some one kindly explain the cause for this

##### Disguise

##### MALAYA LETTER.

Aviation in Singapore—Singapore's envy of Bangkok's distinction of being the first of the Eastern places to have aviation, subsided only last week when the first aviation meeting in Malaya took place in the "City of the Lion". For weeks previous the papers had announced the arrival of as many as three different aviators, from different directions, at different times, and hoped to give particulars of an aviation meet. Their attempts and hopes seemed all to be frustrated when there dawned on Singapore's horizon of expectation an aviator named Christians, who has since done the first flying here. The meeting came off on the 18th, 17th, and 18th of this month and was a partial success. The first two days were more or less failures, owing to the fact of a brand new machine being put in the "too light" local air. The aviator then made such arrangements for the last day as were suitable to counteract the unwelcome atmospheric disadvantages. The writer (who, by the way, still hopes, as he proposed sometime ago, to get home in a flying machine) took the opportunity to cross over to Singapore to witness the demonstration of the extent to which man has brought air under his control. The exhibition was in the race course to which admission was by ticket. Numbers of people had gathered in and around the course. At about a quarter to six in the evening, when people were almost tired of waiting, the British made biplane came out of its shed and the aviator mounted to his seat and set the motor going. With much noise the biplane went on its wheels along the ground a few yards and then ascended to a height of about 80 feet and flew half round the course coming at the end to its starting place. After half an hour another ascent was made with more success, and the aviator made three full rounds of the course at about a height of 200 feet, in exactly seven minutes. Immediately after, the last flight of the day was made and was most successful. M. Christians made two rounds and a half and was reaching 500 feet in altitude. The way he was negotiating the curves of the course was simply admirable and graceful, the biplane buzzing along steadily at his command. When the man and the machine were hovering in the skies like an eagle it was a combined feeling of wonder, meditation and excitement. Eyes were turned skywards, minds were thinking what all this could be. It was dark when the vast crowds dispersed discussing according to their lights, the wonders man is capable of. Compared to flying in Europe ours here was a trifle, but the possibilities of this wonderful invention could be fairly gauged from what we had seen. Just as a friend who witnessed the second day's flight argued that it mattered little whether the aviator went up two feet or two hundred, but it mattered most the aviator moved in the air.

Notes at Random—One now-a-days sees many articles of Japanese make in the market. Here is a sample of "Japanned" English, found amongst a young lady's papers:—

"Madam,—We beg to inform to you that sent Japanese tea set (1 doz. cup and saucers) on the railway to-day which order by Mr..... Please acknowledge the receipt the same. Yours faithfully (A Japanese firm of curio dealers)".

By the above nothing is suggested about the young lady, oh, no!

The Grand Oriental Hair-dressing Salon of Singapore is making "a special exceptional offer to Chinese gentlemen only." They can have their queues cut for a dollar with all the ceremony attached to such a task. It is out of sheer patriotic feelings, I hear, the salon was opened, and so the "Chinese gentlemen only" will be doing a service to their country by parting with their appendages, when it is possible for a paltry dollar.

The recent aeroplane exhibition in Singapore caused some interesting revelations. His arm round her slender waist stood leaning on the rail a young and artful lover. He had possibly loved her long but hadn't had a chance to "pop the question". But there was hardly the aeroplane. He broke out in a whisper, "Dearie, don't you like to fly up in that machine over there?" The fair one of his long attentions answered, "Oh, how much I do, Charlie!" After a few seconds "Charlie" pressed her close and "popped" in this fashion, "Dearie, do you know they make such perfect flying in Europe that people are able to get married in the air?" The answer was not quite audible. Perhaps when "Charlie" "gets married" he will have to "fly" with "Dearie".

Singapore is soon to have an incinerator of a large and peculiar type. It is being built now, and the design of the structure ensures the possibility of getting the filth and dirt of Singapore cleared in an economical and satisfactory way. This is what they are going to do there, to burn all refuse of the town and then produce out of the remains highly valuable tooth-powder and paving stones!

The deposed Sultan of Rho and Lingga has decided to go to Tringannu and live with the Rajah of that State, who is related to the unfortunate Sultan by marriage. In my last letter I stated Rho and Lingga were near Java, but as a matter of fact they are nearer Singapore on the way to Java.

##### "Lanka"

Johore Bahru, 26th March, 1911.



## EXTRACT.

## THE NEW LIFE IN HINDUISM.

It is not attempt at the present moment to give anything like an exhaustive exposition of the Hindu religion. The sects of Hinduism can be branched under three separate headings in Sanskrit:—

"*Asyivaham*", "*Tavivaham*", "*Toamevaham*" are first means "I am His", the second "I am Thine", and the third "I am Thou". The very beginning of our religion is the realisation that a man belongs to God and is safe in His keeping—"I am His". The second, "I am Thine", is an advance on the first thought, and betokens a more intimate personal relationship, and a living faith in the actual presence of God in daily life. In the third and final form, the Hindu enters into a closer relationship with God, becoming one with Him—"I am Thou".

In Hinduism nothing really exists but the one Universal Spirit, formulated in the three words "*Ekamevadevitayam*", "There is but one Being without a second;" whatever appears to exist separately from the Spirit is mere illusion. This is the true Veda.

Starting from the Veda, Hinduism is all-embracing and adapts itself to all sorts and conditions of men. Its ceremonial observances appeal to some; others are attracted by its practical nature in regulating the affairs of daily life; the severely moral aspects appeal to many; the devotional and imaginative side has also its votaries; and to others the philosophical and speculative side appeals in its full force. A similar idea is expressed in that *sloka* of the *Srimud Bhagavata*:—

*Nivrttatarshirupagieyamanad  
Bhavoushadhachchrotrananobhiramat  
Ka utamaslokagunavavadat  
Puman virajyeta vina pasugnat*

All the great religions have their own symbols. It is impossible for the neophyte to apprehend the Deity as pure spirit; for the great mass of mankind He can only be realised by incarnations and symbols, and hence in Hinduism the symbols are great and manifold, each representing some aspect or attribute of the Divine. This is called by many, who do not understand the inner significance of its meaning, "idol worship". But although the idol or symbol, according to Hinduism, is permeated by God, as every atom is in the whole universe, such worship is directed to the special aspect or attribute of the Divine Being which the idol or symbol is meant to represent. And just as pictures are necessary to a person as long as he has not seen the objects that they portray, so these idols or symbols of the Divine attributes are needful to aid the worship of God by man, until in the course of time, by the development of his intuitive faculties and the unfolding of a higher spiritual life, he will become less and less dependent on the visible symbol, and ultimately reach the final state of *Sayujya* and become merged in the Eternal Spirit.

The subject of idol-worship is intimately connected with the question of *Avatars*. The supreme Immanent God has no form; and yet it is a form that the devotee worships as the "idol". The particular form that he gives to the image he worships is one in which he believes God to have manifested Himself. Nor is there anything incongruous in this idea of God's manifestation. God is the ordainer of the world: every item of the world-process is under His guidance.—

"*Asyivo prasane Sooryachandramasou Tishdhatat*" says the *Brihadaranyaka*. He sets at the commencement of this process. He sets going those forces which keep the phenomena of the Universe running along their appointed course; but in course of time, owing to the multiplicity of conditions and diversity of potentialities bearing upon them, the world begins to show signs of disorder and confusion. He is, in fact, like the master mechanic who sets up a machine and starts it, leaving its parts to perform their respective functions; and just as he has, from time to time, to set right any parts that may have got out of order and give fresh impetus and direction, rendered necessary by the conditions then prevailing,—so also in this most complicated machinery of the Cosmos, when the Creator finds that the diverse energies rushing forth in various directions would, if left to themselves, throw the whole fabric into inextricable confusion, He, in his limitless compassion, incarnates as an *Avatara*, to counteract the disruptive forces of mankind and strengthen and rehabilitate the laws conducive to its welfare. This is what Sri Krishna has himself declared in the following verses:—

*Yada yada hi dharmasya glanirbhavati bharata!  
Abhyutthanam adharmasya tadatmanam sruj-  
myamham, Paritranya sadhoonam anasaya  
cha dushkrutam, Tharmasumthapanat haya  
sumbhavami yuge yuge.*

"Wherever, O Bharata! there is a slackening of Dharma (virtue) and corresponding rise of Adharma (vice), then I incarnate myself,—for the saving of the good and the destroying of the evil and for the rehabilitating of Dharma, I APPEAR AS AN INCARNATION from cycle to cycle."

In order to make His aid most effective, He has to take some sort of a physical form; and the form that He chooses for this purpose is the one that he finds most effective in the bringing about of the desired state of things. If the forces threatening disruption

happen to belong to the region of water, He takes the form best suited to work in that element; if those forces are of the air, the form taken is one most effective in that region; and so on. There is no limitation to His choice; and there can be nothing intrinsically high or low in the form He may choose to adopt as long as it serves the purpose of the Incarnation. To Him, all forms are the same. That is why His manifestations have been called "*Avataras*," crossing down, descending. By having recourse to this voluntary descent for the good of the world, the Supreme God, the fount of all that is good and noble, sets us the example of that self-sacrifice which stands at the root of all morality and ethics.

Perhaps I may be allowed to say a word or two about our caste system. And here I say, parenthetically, that caste is no monopoly of the Hindu communities. In every nation under Heaven, the caste system exists, although it may be called by different names in different countries. It has its uses, and like all things human, its abuses, but on the whole it has wrought beneficially in our Hindu Social Order. The primary castes of Brahmanas, Kshatriyas, Vaisyas and Sudras were created, as the *Purusha-Sukta* tells us, to serve definite purposes of the body politic—the Brahmana to keep the religion intact, the Kshatriya to guard and to rule, the Vaisya to look after the economical and industrial interests of the country, and the Sudra to serve. All the other subdivisions were evolved and developed by social and industrial causes. Each caste has its own religious ceremonies and social rules, as well as its own customs regarding work, food and marriage and funeral ceremonies and the like, but looked at broadly, it has been a great system of primary education for the people of the land. If education means the drawing forth of the potentialities of a boy and fitting him for taking his ordained place as a member of society, then the caste system has hitherto done this work in a way which no other plan yet contrived has ever done. The mere teaching of a youth; a smattering of the three R's and nothing else in a primary school, is little else than a mere mockery. Under the caste system the boys are initiated and educated almost from infancy into the family industry, trade, profession or handicraft, and become adepts in their various lines of life almost before they know it. This unique system of education is one of the blessings of our caste arrangements. We know that a horse commands a high price in the market if it has a long pedigree behind it. Is it unreasonable to presume that a carpenter whose forefathers have followed the same trade for centuries will be a better carpenter than one who is new to the trade—all other advantages being equal. Caste doubtless has evolved some abuses. But no other nation can cast stones at us in this respect.

The great books of our Hindu religion inculcate all the human virtues which are embraced in love to God and to our fellowmen, loyalty to the Sovereign, to law and to the social order, with help to the helpless and the friendless of all classes. Everything relating to daily life is penetrated with the spirit of religion, and a kindly respect for the religions of all who belong to different cults.

I am firmly convinced that the beginning of a new life is visible in Hinduism. We are all realising as we have never realised before, that if spiritual Hinduism is to have a chance of regenerating our people it must begin in family life by precept and example; it must be recognised in the teaching at our primary schools and colleges and universities, and the practice of the presence of God must be carried on in the daily life. We have already begun to sow the seeds of such a teaching by the institution of a great missionary enterprise throughout the length and breadth of the land which, it is to be hoped, will yield good results in the near future.

—The "Indian Review".

## MODERN THEISM.

We must bear in mind that modern theism, such as we are preaching in India to-day, is not merely a philosophical school like the esoteric monotheism of the Upanishads, or the systems of Socrates and Plato in Greece, or of the stoical philosophers of ancient Rome. Nor is the modern Theistic Church a body for mere theological discussion like the many conflicting schools of *darshanas* of medieval India, or the theological schools of medieval Christianity. Theism in modern India is a Church, having distinct spiritual aims and practical reformatory principles. It has been inaugurated by God to effect great changes in the moral and spiritual life of the people, nay, in the thoughts and practices of the whole human race. To many such a claim would certainly appear to be pretentious. But that seems to be the direction towards which facts and events in the modern world seem to be tending. With the development of science, the comparative study of human institutions, the application of the law of evolution to social life, and the progress of researches into the scriptures of different races, men's eyes are turning to the universal aspects of religion. The days of tribal jealousy, that loved to set up special claims for Divine revelation for special peoples, seem to be passing away, bringing on two great changes. First, men are being daily convinced that religion is as fundamental a fact of human nature as any

other natural endowment of that nature; secondly that it is not only local and national, but has also its universal aspects. Men in their ignorance and short-sightedness have been fighting so long principally for the local aspects of religion, for their special tribal inheritances of doctrines and practices, forgetting all the while universal principles which properly speaking, form the spiritual element in all religions. A change is at last coming. Time has come for accentuating those universal aspects and to lay insistence on spirituality based on perfect freedom of the human soul—a mission to which the Theistic Church of modern India is devoting itself. Its mission work, therefore, is not confined to India alone, but extends over the whole world.

Let us try to realize what are those practical reformatory principles, to which the modern Theistic Church must address itself to be able to fulfil the great mission to which Providence has called it. The first thing noticeable in that connection is the fact that this modern theism of ours is essentially different from the old monotheism of the *Jnana* School of this country in one important point. The old theism of ancient India, ordinarily known as Vedantism, and subsequently developed into pantheism by Sankaracharya, was essentially anti-social. Its philosophy turned upon an analytical process of reasoning which looked upon the world with all its relations as a delusion and a snare. Accordingly, it laid very great insistence upon detachment from the world as the most effective means of attaining spiritual perfection. Such teachings naturally led to mendicancy with which this country of ours is so rife. Thus were the most spiritually disposed persons of the nation drawn away from society, thereby depriving men of their personal influence and example.

The theism we profess to-day is not that anti-social philosophy. It rests upon the belief in Divine Providence,—on the idea that human Society with all its relations and duties is an ordination of the Supreme Being for the education and perfection of the human soul. That being our conviction, we are bound to society as to a Dispensation of God, and look upon its multifarious interests, occupations and duties as sacred. We look upon righteousness, or the law of moral government ruling over human life, as an essential condition of the peace and progress of that society. Religion to us has two sides,—spiritual and social. On the spiritual side we are related to the Supreme Spirit, holding loving communion with Him, and drawing our spiritual sustenance from such communion; on the social side we are related to our fellow-beings, giving them their due, and loving and serving them in the best way we can.

These two sides of religion, at least as long as we are in this world, are equally important and should never be neglected. The social and moral aspect of religion should always be borne in mind. It is specially needed in this country. Here religion in many cases has fallen into one or other of three great mistakes. First, in many minds it has come to be associated with peculiar doctrines or theological principles, thereby giving rise to endless quarrels and sometimes to bloody feuds. Men have fought earnest battles on the special merits of such names as Rama or Krishna or on the spiritual virtues of one or other kind of mark on the forehead or on the character of beads used during prayer; secondly, in many cases religion has been associated with mysticism or sentimentalism, men considering more sentimental display as its highest exercise and lying contented with it; thirdly, religion in many cases is associated with the observance of proscribed rites and ceremonies, and the performance of acts of penance and austerity. The mistake of this over-accentuation of particular phases of religious life has been that morality as a part of man's spiritual life has come to occupy only a secondary place in popular estimation. Thus, in many cases of popular religion in this country there is rather a divorce between religion and morality. Nay, it has gone further. In some cases, plainly immoral acts have been countenanced as accessories to religious life. I need not stop to recount many instances. The mere mention of some of the objectionable practices of the Ballabacharya sect in Gujrat, or of the Banachari Tantrics in Bengal, or of some of the secret societies in Northern India, is enough. What I mean to say is that there is the danger of attaching only secondary importance to morality, in the pursuit after religion. To avoid such a danger it is necessary that we should conceive our theism to be not only spiritual but also essentially moral. Its morality is a part of its spirituality. Man cannot truly attain to God unless he truly develops the soul he has received from Him. And that development depends upon the right exercise of its powers—its love of knowledge, its domestic and social affections, its aesthetic faculties, its sense of justice, its habit of dutifulness, and its unselfish endeavours. The best means of spiritual union with the Supreme Being is to attain moral perfection as an individual and also as a member of society, for that is the only means of fulfilling the Divine purpose in making man a domestic and social being.

This essentially social character of our faith makes us cognisant of duties relating to our social life. Let me repeat; the religion we profess is not only spiritual but also social and moral, taking note of the conduct of man to man, and trying to make righteousness a ruling principle of life.

—Ibid.

## THE LITERARY WOMEN OF JAPAN.

In the *Book Monthly* of February there is an article, by Eveline B. Mitford, on "The literary work of the Women of Japan."

## THE WRITERS OF THE EIGHTH CENTURY.

The Women of Japan, we are told, have from time immemorial been distinguished for their literary talents. In the eighth century they were famed for their shrewd outlook on life and their power of expressing their thoughts in beautiful language, but at this period the educated people belonged entirely to the Court and official classes, and the feminine authors were generally Court ladies. The native literature was cultivated by the women, while the men devoted their time to Chinese studies. Two works stand out pre-eminently at this period. Murasaki was the author of a long novel of the Court life of Kyoto, which the Japanese consider ought to be included among the literary masterpieces of the world; and if we remember that it was written long before the days of Chaucer, Dante, and Boccaccio, we must, says a literary historian, regard it as a truly remarkable performance. Murasaki's contemporary, Sei Shonagon, was also a woman of high rank. She obtained fame by a series of essays in twelve volumes.

## FROM THE GOLDEN AGE TO PRACTICAL EXTINCTION.

The succeeding Heian period (800-1186) was the Golden Age for the women of Japan. They exercised a direct and beneficial influence in the country, and played an important part in its history. Nine women ascended the throne, and proved themselves broad-minded, tolerant rulers. The Court was the centre of learned women, and according to Mr. Aston, a very large part of the best literature Japan has produced was written by women. From the close of the Heian period to the beginning of the Yedo period (1603) Japanese literature did not flourish. It was a military age, and women's position sank to that of the slave. During the Yedo period (1603-1876) the Japanese woman's intellectual life was practically extinguished. Her life was passed in seclusion, and if she possessed literary talents the results never reached the outside world.

## THE RE-AWAKENING.

Forty years ago, however, the Japanese women awoke from their long sleep. The movement began in 1871, when several Japanese girls went to America to study. Their example was followed by many others, but now there are Government schools in every important centre in Japan, and five years ago the number of girl students was about 32,000. Japan is the only country in Asia with a university for women. The students are specially trained in literatures, and a newspaper is run to teach them journalism and foreign languages. Papers and magazines for women, to which the women largely contribute, are flourishing. A monthly, *The Twentieth Century Woman*, is entirely in the hands of women, and is the official organ of the advanced party, who demand votes and freedom. Chief among the modern literary women is Baroness Nakajima, a writer of political essays, etc. The late Mrs. Iwamoto was considered the cleverest woman in the country. She translated many English and American works of fiction. There are also many poetesses, but none of them have yet obtained distinction.

—The "Review of Reviews."

## Notice.

## The Jaffna Hindu College Magazine.

THE FIRST NUMBER OF THE JAFFNA HINDU COLLEGE MAGAZINE was published last week. It is 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.