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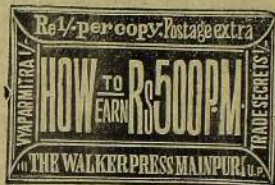
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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 3803. In the Matter of the Estate of the late Tanikamutti wife of Senior Vaitilingam of Vannarponnai East

- Deceased. Senior Vaitilingam of Vannarponnai East Petitioner. Vs. 1. Chellammattu widow of Veera gu of Vannarponnai East 2. Vairammattu Anammalay and wife 3. Manikkam of Do. 4. Kautar Kanyyah of Do. and 5. Sinnatamby Rasiyah of Do.

Respondents. This matter of the Petition of Senior Vaitilingam of Vannarponnai, praying for Letters of Administration of the estate of his late wife Chellammattu, coming on for disposal before P. E. Pieris, Doctor of Letters, District Judge, on January 27, 1919, in the presence of Mr. S. Sittampalam, Proctor, on the part of the Petitioner; and the affidavit and Petitioner having been read: It is declared that the Petitioner is the husband and the said intestate and is entitled to have Letters of Administration to the estate of the said intestate in his name unless the Respondents show sufficient cause to the contrary.

P. E. Pieris, District Judge. January 27, 1919

Order Nisi.

THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 3788. Class I.

- In the Matter of the Estate of the late Anthonippillai Sebastiampillai Ilayastamb Mathakal Deceased. Anthonippillai Sebastiampillai Swakkeenuppillai of Mathakal Petitioner. Vs. 1. Arokkiam widow of Sebastiampillai of Mathakal 2. Anthonippillai Sebastiampillai Amerthanathampillai now of Kuala Selangor Respondents.

This matter of the Petition of Anthonippillai Sebastiampillai Swakkeenuppillai of Mathakal, praying for Letters of Administration to the estate of the above-named deceased, Anthonippillai Sebastiampillai Ilayastamb of Mathakal, coming on for disposal before P. E. Pieris, Doctor of Letters, District Judge, on January 15, 1919, in the presence of Mr. S. Sittampalam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner, dated January 13, 1919, having been read: It is declared that the Petitioner is one of the heirs of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before February 27, 1919, show sufficient cause to the satisfaction of this Court to the contrary.

P. E. Pieris, District Judge. January 31, 1919.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 3745.

- In the Matter of the Estate of Tampinattu Gnanespiragasam of Vaddukoddai East in Jaffna, late of Seremban Deceased. Kannany widow of Gnanespiragasam of Vannarponnai East Petitioner. Vs. 1. Tampinattu Sivappiragasam of Do. 2. Gnanespiragasam Nagendra of Vannarponnai East Respondents. Kannany widow of Gnanespiragasam of Vannarponnai East Petitioner.

This matter of the Petition of Kannany widow of Gnanespiragasam of Vannarponnai East, praying for Letters of Administration to the estate of the above-named deceased, Tampinattu Gnanespiragasam, coming on for disposal before P. E. Pieris, Doctor of Letters, District Judge, on February 4, 1919, in the presence of Mr. S. Sittampalam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated December 10, 1918 and January 20, 1919, having been read: It is declared that the Petitioner is the widow of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to her unless the Respondents or any other person shall, on or before February 18, 1919, show sufficient cause to the satisfaction of this Court to the contrary.

P. E. Pieris, District Judge. February 6, 1919.

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The Hindu Organ.

JAFFNA, THURSDAY, FEBRUARY 13, 1919

ORGANIZING A LOCAL OPTION CAMPAIGN IN JAFFNA.

The utmost necessity that is now before us for organizing a Local Option Campaign in our District must be apparent to every one. Action on this matter can no longer be delayed with any regard to our national safety and national self-respect. We have already lost the opportunity offered to us last year, through our unpreparedness. We must take good care that we do not lose it this year too, through the same cause. The most commendable activities of our Sinhalese brethren in the South—notably the organized activities of the Total Abstinence, Central Union of Colombo—are worthy of all praise. It is a matter of pride to Jaffna that she is more loyal to her Oriental ideals than the Southern Sinhalese Districts. But, if we do not now start a Local Option Campaign with vigorous enthusiasm we may be compelled to forego that proud claim. Readers of the reports appearing in our daily contemporaries, about Local Option pollings in the Sinhalese Districts, cannot but be struck at the energy and effective organization of the workers, as well as at the remarkable success that has attended their work. We have been reproducing such reports from time to time in our news columns.

The success of any public movement depends entirely on the capacity of the people to act in concert through efficient organization. Furthermore, the public conscience should be roused to the gravity of the national danger, and public enthusiasm should be stimulated to realise the need of taking immediate action. It is through an intensity of feeling that effective action proceeds. Our countrymen know full well that drink is a deadly drug destructive alike to the moral and physical well-being of the consumer. It drags him and his dependents to poverty, and degrades them in the spiritual life. Though these evil effects may not be apparent to the consumer at the outset, yet, one cannot but feel them in a short time. It is not enough that the public should merely know all these facts about drink. What we require is that every one should be made to feel the existence of this fatal evil in the body politic just as one would feel the existence of a burning sore in his heart. It is through the spread of such a feeling in our Society that the present alarming growth of the drink habit among our countrymen can be arrested, and the evil finally eradicated. The evil is only an exotic growth, and its eradication must be easy if only the innate love of our countrymen for their ancient spiritual ideals of life could be stimulated to action. If we should, through organized preaching and tract distributing in every village, stir up the feelings of the people against the evil, and explain to them the benevolent intentions of the Government in granting Local Option, it will not be difficult to secure the 75 per cent votes necessary for the abolition of the local taverns for arrack and toddy.

We will now proceed to draw our readers' attention to a few tentative suggestions as to the lines on which a Local Option Campaign may be conducted in Jaffna. We believe, it will be found more effective to start a separate organization to take up this special work, than to tack it on to any of the existing public bodies in Jaffna which have other works also to attend to. The starting of a Central Local Option League in the town, with branch leagues for every Tavern area in the District, should be the first step. Local Headmen and Government Officials may also be asked to join with the un-official public, as members and workers in the League. If there should be any doubt as to the propriety of the former joining the organization, it may be set at rest by the Secretary of the Central Local Option League asking the Government to allow this class of men to discharge their moral and social obligations to their fellow countrymen, in this important respect. Other facilities that should be got from the Government are (1) the proper designation of tavern areas, fixing the area of every single tavern without grouping a number of taverns into one large area with an unwieldy number of voters, (2) the placing of the polling-booth at a cen-

tral spot in the Tavern area itself so as to serve the convenience of the voters, (3) fixing the whole day, or say from 9 a. m. to 6 p. m., for the recording of votes so that no voter may be inconvenienced or be deprived of his day's work in attending the poll, (4) granting of duplicate poll-tax receipts to those who have lost them, at a reduced rate. The rate now fixed by Government in the Western Province, of 50 cents for each receipt, is rather too much for our Province.

The chief work of the Local Option League lies in educating and evoking the public feeling for the cause. The toddy rent year begins, we believe, in July, and if the report is confirmed that Government has granted the Local Option right in respect of these taverns also, the polling may be fixed in April or May. As the arrack rent year begins in October, polling in this instance may take place later. But in any case the country should be fully prepared for the poll within the next three or four months. There is, therefore, no time to wait.

The Young Men's Hindu Association which has a wide-spread organization in Jaffna may take part in the educational work in this connection. In spite of the ceaseless activities of the proselytisers in our midst, Jaffna is a Hindu District, and we may be certain it will ever remain so. Now, the mainspring of thought and action with the Hindus was, is, and we hope, will always be spirituality. All our activities for political emancipation or social and industrial advancement should be based on the revival of our ancient spiritual ideals of life. From the paucity of reports of meetings of branch Y. M. H. A.'s which we have been lately receiving, one might infer that they are experiencing a temporary lull in their educational work. Here is a fine opportunity to break that lull.

LOCAL & GENERAL.

LONDON INTERMEDIATE EXAMINATIONS.—The results of these Examinations have been published. 13 candidates pass in the Inter-Sciences and 12 in the Inter-Arts Examinations. Four Tamil candidates pass the Inter-Sciences, viz., Allan Rajaratnam, Ceylon Medical College; Subarasaiojoi Saravananamuttu, and Nadaraja Sinnatamby, St Thomas College and Vyttilingam Sivalingam, Royal College. The following pass in the Inter-Arts:—Nicholas Wilfred Morgappa Royal College and Venesaitamby Kadigamam (Excluding English) Private study.

VIVEKANANDA SOCIETY, JAFFNA.—The 57th anniversary of Sri Mata Swami Vivekananda, will take place at K. M. Vatheswara Maha Vidyalayam, on Sunday the 16th instant at 4.30 p. m.

BIRTH DAY ANNIVERSARY OF SWAMI VIVEKANANDA.—The fifty seventh Birth Day Anniversary of the Swami Vivekananda was to be celebrated by his disciples, friends and admirers at the Vivekananda Ashrama, Kuala Lumpur on the 23rd and 26th ultimo. The programmes for the two days was as follows:—Thursday, 23rd January, 1919. Thibbi Pujah in Shrine room at 12 noon and at 7.30 p. m. (Members and others are requested to observe this as a day of devotion in their houses and attended the Pujah with flowers, fruits and other offerings.) Sunday 26th January, 1919. Guru Pujah 10 a. m. to 5.30 p. m. Meeting 7 p. m. (Members and others are requested to be present at 12.30 p. m., to partake of Prasadam.)

NEBRVALY Y. M. H. A.—Under the auspices of the above Association the Guru Pujah of the greatest devotee Kannappa Nayanar, was conducted with the help of Mr. A. Nadarajah. That night Chaugansi Srimath Naganatha Swami delighted the audience with a "Kathapiragasam" accompanied by music on the lute of Kannappa Nayanar. —Cor.

UNEMPLOYMENT PAY.—London, Jan. 24.—The "Morning Post's" Londonderry correspondent says it is officially stated that 1,000 people on Dublin Island are enjoying the Government unemployment allowance. There is an outcry for workers in Londonderry, but between 400 and 500 persons are drawing unemployment pay.—("Civil & Military Gazette" cable.)

SOUTH AFRICA.—London, Jan. 12.—Lord Milner's appointment (as Colonial Secretary) has excited a hubbub in South Africa. Even Cape Town regards it as tactical blunder. The Congress at the Bloemfontein has appointed a deputation representing the different provinces, to go to England and demand independence in accordance with the principle of self-determination.—("Civil and Military Gazette" cable.)

WOOLWICH AND SANDHURST.—London, Jan. 12.—The Entrance Examination for Woolwich and Sandhurst will take place in June. The age limit will be 19 for ordinary candidates, and 21 for candidates, who are serving or have served with the Forces, and are recommended for permanent Commission by their Commanding Officers.—("Civil and Military Gazette" cable.)

THE EUROPEAN ASSOCIATION.—The annual general meeting of the European Association was held on the 8th instant at 2.30 p. m. at the Public Hall, Colombo. The meeting was not open to the Press.

PUBLIC SERVICES COMMISSION.—The Public Services Commission consisting of the Hon. Dr. H. M. Fernando, the Hon. Mr. K. Bala-singham and Mr. W. O. B. Ingles, appointed by the late Governor Sir John Anderson to enquire and report on a scheme for the admission of a larger number of Ceylonese to the Public Service, will be concluding its labours shortly and the Report will be published.

AUSTRALIANS IN COLOMBO.—It is understood that an Unofficial Member of the Legislative Council will raise the question of the conduct and control of the Australian Troops passing through Colombo. There is a general feeling that strict measures should be adopted to prevent the continuance of the disorderly behaviour of the Troops and the damage done by them to persons and property. An exciting bare fist boxing contest took place in the Fort yesterday afternoon between two Australian soldiers opposite the G. O. H. The traffic on either side was suspended owing to the big crowd. Heavy blows were dealt and received and, when the fight was taking a serious turn, the Officers and comrades of the men intervened. —"Ceylon Observer", Feb. 8.

CEYLON AND THE AERIAL SERVICE.—At the next meeting of the Automobile Club of Ceylon Mr. George de Silva will move for the appointment of a Committee to communicate with the authorities in Europe and India with a view to extending air service from Europe to India and from India to Ceylon; further that necessary particulars be obtained to consider whether the establishment of such a scheme is feasible. It is understood that Mr. Nigel I. Lea will second the resolution, which it is understood will receive much support.—Cor. —"Ceylon Daily News."

NEW HINDU TEMPLE AT MUTWAL.—A temple has been erected at Mutwal, Colombo, in memory of Ananikutti Swami, a saintly personage held in reverence by the Hindus of Ceylon, who passed away in 1915. The temple replaces a temporary shrine over his tomb and is an elegant structure commanding a fine view of the sea and the Kelani River. The consecration ceremonies, which began on Friday night, concluded on Monday afternoon with the Kumbhabhishekam ceremony.

Y. M. H. A., (SATURDAY) JAFFNA.—At the last meeting, on Saturday the 8th instant, Puodit S. Myivaganam delivered a lecture on "What Young Jaffna can do". At the next meeting, on Saturday the 15th instant, Mudir. Mutucumaraswamy a renowned visitor from India will deliver a lecture on "The brotherhood of man" at the Jaffna Hostel Hall, commencing from 6.30 p. m. Recently he visited America, Japan, and other Western Countries and delivered lectures there on "Hinduism" and other subjects akin to it. He has studied almost all the religions of the world and is a perfect master in each. In his remarks at the last meeting, he touched upon what he saw in the West, and we hope that he will throw more light on that subject in this meeting. For some time in America, he worked along with Swami Abhedananda and also delivered lectures at the Hindu Temple in San-Francisco. All are cordially invited to be present on the occasion. —Cor.

FAREWELL HONOUR TO A HEAD MASTER.—Mr. A. H. Sinnatamby who has been the popular Head Master of the English School, Atchuvally, for more than 10 years has severed his connection with the said institution on the 31st ultimo. In view of his departure, a farewell function took place at the above School on Monday, 3rd instant, at 4.30 p. m. A large and representative gathering met that day to pay their farewell tribute to the beloved gentleman and made a public demonstration of the high esteem and regard in which he was held by them. The proceedings of the function began with the unanimous election of Rev. E. T. William to the Chair, owing to the unavoidable absence of the Manager of Val. East who was to preside that day. A long and interesting farewell address was presented to him touching on his rare merits and practice of self denial on various occasions for the sole benefit of the school, and the yeoman services rendered by him to the village as Secretary of the Co-operative Credit Society and as permanent member of the Village Committee. The guest of the day and the Chairman were both garlanded amidst applause. The departing gentleman who rose and fittingly replied to the address in a long and impressive speech, was loudly cheered. Mr. Sinnatamby was presented with a silver watch and chain as a token of respect, and he accepted the same with a graceful bow. —Cor.

VIVEKANANDA SOCIETY, COLOMBO.

BIRTHDAY CELEBRATION OF SWAMI VIVEKANANDA.

The 57th Birthday celebration of Swami Vivekananda came off on Saturday the 1st inst. at the Society Hall. This year the function was divested of the usual pomp and grandeur and also of the social, on account of the preoccupation of the members in another direction. It assumed the shape of a public meeting, and Mr. C. Murugesu, Proctor, S. C. presided on the occasion. Swami Sahajananda of the Nandanar Math, Chidambaram, delivered an interesting and instructive lecture in Tamil on "Guru Bhakti". This was followed by two other speeches in English on some aspects of the Swami's life by Messrs. S. Pillai of the Rangoon Bar and S. K. Rajasingham, Asst. Inspector of Schools, Jaffna. Selected hymns from the Tamil Vadae were sung at intervals, to the accompaniment of instrumental music by Srmat T. M. Shenpampillai, the Sabha lecturer. Remarks were offered by Pandit K. C. Nathan, Srmat Shenpampillai and the Chairman who dwelt at length on the work of the Swami and exhorted the audience to revere the memory of the great Swami and to follow in his footsteps in uplifting the Hindus.

On the following morning a large number of the poor were fed at Srmat Tambiah Mudaliyar Dharma Chattram by the Society and also a puja was performed in the Chattram Temple. Later in the evening, the Sabha lecturer discoursed on the life of Harischandra, the martyr of truth, to an audience numbering over 300.

A PERMANENT HOME FOR THE SOCIETY.
The incessant and sustained work of the Society for the last 16 years to provide the Society with a suitable home is nearing fruition. Arrangement has been made for the purchase of a property with a little over an acre of land and building at Hill Street, Colombo. In this connection it may be stated for the information of the Hindu public that the Society has appeared for Rs. 40,000 to enable it to pay off the purchase amount immediately. The Hindu Community in Colombo is wealthy enough to contribute the amount required for the purchase of the property. It is not out of place to mention here the magnificent Sivan Temple at Koshobikadi, the Vinayagar Temples at Sea Street and Mutwal, the Dharma Chattrams in Colombo and at Keerimalai in Jaffna and various other Hindu institutions are monuments of the Hindu charity of the past generation. It is not too much to hope that the present generation will emulate their predecessors and place this useful Hindu institution on a permanent footing. —Cor.

LOCAL OPTION.

WELUKADA ARRACK TAVERN.

The polling in connection with the above tavern was held on Saturday morning and resulted as follows—
Total number of tax payers 1158
Voted 962
For abolition 937
For retention 11
Spoilt 13
Percentage for abolition 80%
Dr. C. Hewavitarne, Messrs. D. F. Surawera, J. Ratnasara, and W. H. W. Perera, Proctor watched the interests of the Temperance Workers.

AT HANGURANKETA AND PADIYAPALLELLA.
The polling at Hanguranketa and Padiyapallells for the abolition of the taverns in those areas resulted in 80 per cent. and 77 per cent. votes respectively for abolition. —By Telegraph. "Ceylon Daily News."

THE SPIRITUAL ASPECT OF BODY-BUILDING.

(By P. S. Acharya.)

The Hindu occultists look at every subject from the sublime viewpoint of Brahma-Vidya or Atma-Vidya the eternal science and art of God and spirit. The Vedic seers intuitively perceived the importance of the body, though it is but an overcoat of the Atman or the real man. They often prayed to the spinning ones to shower on them the blessings of health and strength of body, mind and soul. During the Upanishadic Age, the body was looked upon as the Temple of the Eternal and it was considered part of useful knowledge to develop, strengthen and thus control the physical body. Then appeared on the scene the great Bhaktas or Bhagavats of the Yasudeva—Vaishnava school. They said: "God (Yasudeva) is all—including spirit, mind, life and body itself. Thus thought Prahlada and others. Thus believed and acted the great saints and sages of the Bhagavata movement.
When the sun of true spiritual civilisation set (surely to herald another day), there was darkness all over the land—darkness, intellectual and spiritual. Then came a class of pseudo Vedantins and pseudo religionists. They ignored the all-round, harmonious development of spirit, mind and body. They belittled physical health and strength upon which foundation alone success in Yoga (or Divine Union) was, in old days, held to rest firmly. They preached a gospel of other-worldliness, forgetting that this world itself is as much an integral part of God's living Universe as any other, visible and invisible, can necessarily be. Despite such strange misconceptions and misrepresentations of the Eternal Wisdom, it is gratifying to note that the torch of true Vidya (or knowledge physical, intellectual and spiritual) has been preserved and handed on from generation to generation.

Intellectual culture cannot be divorced success fully from physical culture. Vidya, to be true, embraces or ought to embrace spirit, intellect, emotions, morals and body. This is admitted by all genuine Hindu occultists. But, broadly speaking, there are two classes of such occultists. One class belongs to the school of Patanjali Yoga, and the other to the school of Manu Yoga. The former works from the body upward. The latter, from the spirit downward.
Develop the body by some form of Hatha Yoga. Develop it like our Ramanurthi or Sankhya. Then proceed to control the system after the manner of the Raja Yoga—breeding the eightfold Path (Ahtanga Yoga) slowly but surely. Thus gradually and step by step, the aspirant climbs and sets foot at last, on the mountain top. Such is the way of the ever patient, the ever toiling Yogi, ever evolving upward and onward.

What says the other class—the class of Mantra Yogis? Their aim and scope may be paraphrased in the following words of Christ:—
'Seek ye, first, the kingdom of God and all these things shall be added unto you'.
First, the spirit and then follows or is bound to follow everything else.

'Surrender yourself—body, mind, spirit and all—at the Lotus Feet of thy Lover, and on His head be the burden of thee and thy wellbeing!'

Such is the motto of the Vaishnava. Uttermost spiritual self-surrender denoted by the expression 'sarana gati' is the keynote. Let it vibrate in everything in the poem of life, physical, intellectual, emotional and spiritual. First spiritual self-surrender resulting in the rapt ecstasy of utter mystic Union with the Lover of all beings; then flows everything desirable, says the Bhagavata mystic.

Similarly, the Mantra Yogi aims at developing body and winning worldly successes, as an inevitable corollary of the proposition that, 'man is living spirit, blossoming in flesh by the grace of the Lover of all spirits, enshrined in the Ideal or Upasamurthi.'

Such is the proposition generally enunciated. Each reader may particularise the enunciation of it for himself. He may construct it as he pleases and according to his needs and right desires and feelings. Let him prove it by reason or inference or authority first and then by experience. Thought registers itself in the brain and body more or less permanently. The structure of the bodily cells may be changed thereby—re-generated or rejuvenated. Thoughts of beauty build up beautiful structures of bodily cells. The Mantra Yogi, well-versed in psycho-physics and psychophysiology can transform the physical man in a 'mandalam' (i.e., about 40 days), by putting him through a course of Upadesas. One hour's Upasana may be necessary to start with including sadhanas and Dhyanas. The enthusiast may devote more time to these. More blood and better nourishment can come to the Mantrika through his Mantras than through pure and nourishing foods. Always and systematically remember the above 'proposition' emphasising the spiritual aspect of body-building, in all that you say and do. —The Kalpaka.

BENARES HINDU UNIVERSITY.

Benares, Jan. 17.—The first convocation was held this evening in the spacious quadrangle of the Central Hindu College. The large gathering of spectators included many scholars and educationists who had come from all parts of India, several noblemen who had helped the University with large donations, prominent among whom were H. H. the Maharaja of Benares and his heir apparent, and many ladies. On the left of the platform were seated the senators of the Hindu University in their academical gowns and in front the first batch of graduates who passed the University test in 1918. They looked well in their gowns of mauve with a yellow border and large light green turbans. Conspicuous among them was Miss Birj Kumari, the only lady graduate of the first year.

The candidates were presented in batches by their respective deans and received their diplomas from the hands of the Chancellor. There were two M. Sc's, one M. A., five B. Sc's and thirty B. A's.

The Chancellor, the Maharaja of Mysore delivered the following interesting address:—
H. H. THE MAHARAJA OF MYSORE'S ADDRESS.
Your Highness, Mr. Vice-Chancellor, Ladies and Gentlemen,—

I esteem it a high privilege to preside at the first Convocation of this University in the presence of such a distinguished gathering. Although the distance of Benares from my own territories does not permit my visiting the University as often as I could wish, or associating myself very closely with its affairs, yet, believe me, I shall always take the deepest interest in its welfare and shall recall with gratification the great honour which the University authorities have paid to me in selecting me as their first Chancellor.

The history of the Benares University illustrates the unwearied courage of the leaders of the movement, their capacity for sustained effort, their co-operation and their powers of organisation. To-day we may recall with pride and gratitude the pioneer work of the illustrious promoters of the Hindu University movement—His Highness the Maharaja of Benares, the Maharaja of Dabhanga the Hon'ble Pandit Madan Mohan Malaviya, who has dedicated his fine talents to the service of this institution and to whose devotion and untiring labours the scheme mainly owes its inauguration, Mrs. Besant, who placed at our disposal a fully organised College which enabled us to make an early start, their Highnesses, the Maharajas of Gwalior, Kashmir and Bikaner, and others whose services will ever live in the memory of our people.

Of the many important measures which distinguish the vicereignty of Lord Hardinge, none is the least in its beneficent and far-reaching effects is the Benares Hindu University Act of 1915, by which the Government of India, under his inspiration and guidance, set the seal of its approval upon one of the greatest popular educational movements of the times. Lord Hardinge thus earned the eternal gratitude of the Hindus by generously permitting the establishment of an institution upon which the entire community had set its heart, and I have no doubt that the foundation of the University was well and truly laid by the hands of one who sympathised so deeply with Indian needs and aspirations. Nor should I omit,

on this occasion, to acknowledge with gratitude the conspicuous services rendered to our cause by Sir Harcourt Butler, who was Educational Member of the Government of India at the time when the Act was passed and who still maintains a keen interest in the affairs of the University. I grieve to think that this young University has suffered so early in its career, two serious bereavements—one by the death of Sir Sandor Lal, its first Vice-Chancellor, to whose untiring exertions it owes much of its initial success and the second by the death of His Highness the Maharaja of Jodhpur, whose princely munificence enabled it to proceed with the organisation of the important department of Technology. There is not one of us here, who does not feel that this occasion has been saddened by the absence from our midst of these two notable benefactors.

After many vicissitudes and many years of toil, we are assembled here to-day to gather the first fruits of our labours and the important event in the history of our University comes happily at a time when the most terrible War that the world has seen, is at an end. We rejoice on such an occasion to congratulate His Majesty the King-Emperor and the British Nation on the decisive victory of the British Empire and its Allies. The War has demonstrated the greatness of the British character, no less than the deep rooted loyalty of the Princes and people of India to the British connection. May we hope that the outlook of the human race is changing and that a new era is dawning on a world saddened by the tears and sacrifices of many nations—an era of the reign of right as opposed to might, of principle as opposed to expediency, and of peace as opposed to aggression.

Though, as the recent War has shown us, it does not necessarily follow that every increase of knowledge is accompanied by a betterment of conduct, still, the doctrine that knowledge is virtue, is one to which our Vedanta gives support when it attributes sin and downfall to 'Avidya' or ignorance and sees in 'Vidya' or Enlightenment the liberation and perfection of the soul. Therefore, centres of culture like this University have a noble purpose to serve and can contribute materially to the enlargement of human ideals and to the promotion of inter-racial and international fellowship. But they can achieve this end only if their outlook is as wide as humanity itself.

This University is the most striking manifestation of India's effort at self-determination and self-expression. It is, or it ought to be, the embodiment of the very soul of Hindu India, her noble traditions, elevating impulses, and devotional culture. It is the first private University in the country as contrasted with Government Foundations and it has, for that reason, possibilities of freedom and self-development peculiarly its own. Along with the project for the Aligarh University, which I sincerely trust will soon be an accomplished fact, it has done much to quicken the confidence of Indians in their capacity to take independent charge of education in all its grades and is entitled in no small degree, to the credit of having ushered in a new epoch in the history of higher education in India—an epoch marked by the foundation of compact unitary Universities of the teaching and residential type, organised and administered by Indians and adjusted, in varying degrees of completeness, to the special requirements and aspirations of Indians.

In all our future efforts, however we should always bear in mind the noble ideal which was set forth in the Address presented to Lord Hardinge, on the occasion of the ceremony of laying the foundation-stone of the Hindu University, that in order to preserve and promote our distinctive civilisation and culture and to instruct our youth in the sacred precepts of religion, it was necessary to build up an ideal University which would seek to combine the practical efficiency of the modern system of education with the high spiritual ideals of ancient India. Especially should we, Hindus, with our glorious past, beware of the temptation to confuse patriotism with blind adoration of ancient days, coupled with a feeling of repugnance for everything modern and foreign. No nation is impoverished by commerce with other nations; no civilisation can suffer by intercourse with other civilisations, and by an intelligent assimilation of the principles, ideas and practices that have proved to be beneficial to other peoples and countries. I trust therefore that the Benares University will gather the fruit of all ages and countries, will keep abreast of modern progress and will bring up her children to become healthy and strong and well-fitted to remould the destinies of India on sane, yet progressive, lines.

The very location of this University in the ancient sacred capital of Hindu India, which has maintained unshaken its spiritual sway through all changes of history, constitutes an inspiration, both remarkable and unique. There is a magic and enchantment about the very name Benares which thrills the heart and feeds the imagination, setting in motion a long train of ennobling, patriotic and spiritual memories. Such sentiments should not, however, be developed to the prejudice of a liberal culture which sets its face against sectarian strife and jealousy while keeping its individuality. The Benares University should develop such a culture in its widest sense, as the embodiment of a New and United India, and should aim at a definite preparation for citizenship in the largest sense of the term as one of the principal objects to be pursued. This will include moral education or training of character. I understand that in America, where the problem of fusing a variety of peoples into a common nationality, is as urgent, though perhaps not so difficult, as in India, education in citizenship, patriotism and loyalty to the constitution have been included amongst the objectives of the school system. The cultivation of the ethics of citizenship and patriotism is especially needed in India where clan, tribe and caste have had a deplorable tendency to produce communal exclusiveness and differences. I trust that the compulsory education in Hindu religion and morals, which is a feature of this University, will result in the promotion of a liberal culture of the type contemplated above.

Besides, we have to bear another factor in mind. The modern age is characterised by the knowledge and cultivation of the physical sciences and by their increasing application to the methods of economic life. Scientific knowledge and economic progress go hand in hand and the very foundations of national life, and unless we achieve both, we are bound to fall behind in the march of progress. This University should, therefore, address itself to the development of the

modern side by organising such practical facilities as those of Technology, Applied Chemistry, Agriculture and Commerce, so that trained talent may be available to the country for the development of its vast and varied material resources. Let the University turn out a new type of learned men who will be fit to be the captains of our Commerce and Industry, leading the country along the paths of a sound economic advance and winning for her a leading place in the international industrial struggle.

There are some people who think that India is becoming over-educated, and who point to the large number of students seeking admission into the different Universities and to the fact that there is in the market for their services as ready as for their bullocks but compared with foreign countries, the number of people who have any education in India is deplorably small, those possessing higher education is smaller still, and there seems to me to be no justification for regretting an increase in the number of our graduates. But, all the same, there must be some good reason somewhere for the distrust and suspicion with which the overflowing of schools and colleges is looked upon by some friendly critics. I venture to suggest that the real trouble is not over-education but mis-education by which I mean the giving of the wrong kind of education. Doubtless in early days the necessities of Government Service had a predominant influence in determining the extent and character of the education given in India and the evil complained of, viz., mis-education, is due to the insistence on a type of education which is no longer suited to our conditions, which has been outgrown in most other countries and which requires to be altered in accordance with the larger conceptions of education now prevailing. One of the inevitable results of this policy is the fetish which is still made of Government Service which is the "be all" and "end all" of a majority of the graduates who leave our Universities. It looks simply trite to say that popular education cannot in all points be similar to education intended for a limited purpose or for a limited class but is the neglect of this truth that must be held responsible for one unsatisfactory aspect of education in India. The more popular a system of education is, the more thorough should be its impregnation with the industrial spirit, which also have the further effect of giving the prestige regarding the dignity of labour more reality than it has possessed so far in India.

It is gratifying to find that the Benares University has already recognised the importance of Technology and has made preparations for the formation of a Faculty in this subject. In this connection we may gratefully acknowledge the generous donation which has been given by His Highness the Maharaja of Patiala in aid of the Department of Technology. I trust that the steps taken to establish the Faculties of Agriculture and Technology will soon lead to tangible results. This country will, I am sure, realise that to equip and conduct a Technological Faculty on up to date lines; keeping pace with the improvement in the mechanical arts and sciences that are effected almost day by day will cost a great deal of money and that it will not be possible to carry on operations successfully unless the funds at the disposal of the University for this purpose are vastly increased.

I would like to say a few words to the new graduates and especially those who are about to leave the University. I would impress on you, in the first place, the importance of discipline in schools and colleges and of self-discipline in after-life. There is no walk in life in which the observance of discipline is not essential to success. No army can fight without it, no athletic team can succeed in which discipline is not observed, no Government administration or business firm can "carry on" unless those members of it, whose duty it is to obey, submit themselves loyally to their leaders and so learn in time to command others.

Finally, I would impress on you that you should endeavour to combine in your lives a real sense of religion with true culture; to believe that you owe a duty to God and to your fellow-men and to act with faith without fanaticism, with difference without weakness, with tenacity without intolerance, and with all integrity of character in thought word and deed. The ideal is a high one but you can at least try and live up to it. But even this is not enough. The country needs something more virile than the accomplished gentleman. It needs men of enthusiasm, even more than refined intellectuals pursuing the easy path of worldly wisdom, worldly compromise, and worldly success. It needs men of stout hearts, and strong hands who will not allow their conscience to be dragged by sophistry of any kind, or their nerve to be paralysed by the fear of unpopularity, but will oppose wrong whenever found, and fight unflinchingly the battle of social justice and emancipation, on behalf of the weak and down-trodden. Like the Gurukuls at Haridwar, every Indian University should aim at sending forth men filled with intense passion for service, and with zeal burning in their hearts. Indian Universities will be judged by two standards, firstly by their contribution to discovery, invention and the expansion of the field of science and art and, secondly by the number and quality of the men whom they send forth, filled with a genuine devotion to the good of India and to the service of their fellow countrymen of all grades and ranks, irrespective of caste and creed. I have every confidence that the Benares University, itself the child of patriotic labour and sacrifice, and the inheritor of the highest traditions of a spiritual people, will be able to satisfy both these tests and will take a foremost place amongst the influences that make for light and leading in our ancient and beloved Motherland.

It is my earnest hope—a hope which I know will be echoed by millions of my countrymen—that the Benares University may not only be an object of special veneration and solicitude to the Hindus, but may also attract, by the quality of its secular education, young men of all religious persuasions in India. The institution should be Indian first and Hindu afterwards. The graduates who receive their degrees today are a handful but their number is destined to grow. I look forward to the day when young men from all parts of India will fill these lecture halls and after completing their education will go out skilled and capable, and equipped both mentally, morally, and physically to fight life's battles as citizens of this great country. If wisely guided, the University should in due course become a truly national institution of which every Indian, whatever his race or creed, might be justly proud. —The A. B. Patrika.

TELEGRAPHIC SUMMARY.

The War.

THE PEACE CONFERENCE.

SOVIET ACKNOWLEDGES RUSSIA'S DEBTS.

London, Feb. 6.

M. Tchitcheria's wireless message, accepting the invitation to the Prinkipo Conference, states that the Soviet Government is prepared to begin conversations immediately at Prinkipo or any other place, and requests the Entente immediately to state where, when and by what route the Bolshevik Delegates should be sent.

A telegram from Paris, dated the 5th, says that the demands of the Czechoslovaks which the Supreme Allied Council heard today include the formation of a State with a population of about 18,000,000, generally within the ancient boundaries of the Kingdom of Bohemia.

London, Feb. 5.

Paris.—A communique says that the Allied Commission on Reparation met under the Chairmanship of M. Etiez and exchanged views regarding the establishment of principles governing the reparation for damages caused by the enemy.

London, Feb. 6.

A communique from Paris, dated the 6th, says that the League of Nations Commission unanimously agreed that the representatives of Czechoslovakia, Greece, Poland and Roumania should participate in its deliberations.

London, Feb. 5.

A communique from Paris, dated the 5th, says that the International Labour Legislation Commission met this afternoon and a general discussion of the British scheme was resumed and brought to a conclusion.

London, Feb. 7.

Berlin, Feb. 5.—The League of Nations Commission has issued its Report, stating that the formation of the League is an urgent task, through which disaster can alone be averted.

London, Feb. 7.

Paris.—With the departure of Mr. Lloyd George on Feb. 8th and President Wilson on Feb. 12th, the period of intensive work will begin in Commissions with a view to preparing material against President Wilson's return.

London, Feb. 8.

London, Feb. 8.—At the opening of the German National Assembly, Herr Ebert declared that the times of the "Kings-by-the-grace-of-God" had gone for ever. He ascribed the loss of the War to the collapse of Germany's Allies and Germany's own Military Party had been over confident.

London, Feb. 8.

Paris.—During Mr. Lloyd George's absence Lord Milner will be one of the British delegates. It has now been decided that General Botha will not go to Poland. He will remain in Paris in connection with the Czechoslovak question.

London, Feb. 8.

A communique from Paris says that the Commission of the League of Nations meeting in the morning was marked by the same accord of view that characterized the previous sessions.

THE MINE DANGER.

London, Feb. 5.

Copenhagen.—The Danish steamer "Carmes" was mined on Feb. 3rd in the North Sea. One of the crew was saved while 17 are missing.

Christiania.—A Norwegian trawler has been mined off Hangsund. Eight of the crew were killed.

The Admiralty announces that the twin screw 800 ton mine sweeper "Penarth" struck a mine and sank off the Yorkshire coast on Feb. 4th. Forty survivors have been landed. Tynne trawlers are engaged in rescuing the remaining forty officers and men.

GERMANY.

London, Feb. 7.

Bala.—At the opening of the German National Assembly, Herr Ebert declared that the times of the "Kings-by-the-grace-of-God" had gone for ever. He ascribed the loss of the War to the collapse of Germany's Allies and Germany's own Military Party had been over confident.

London, Feb. 8.

Cologne, Feb. 5.—The situation in Dusseldorf is nearing a critical stage owing to the resentment of the middle classes to the Spartacist rule. The Bourgeoisie, including lawyers, doctors, bankers, the hotel keepers, the Press and shopkeepers, commenced a strike owing to their inability to get satisfaction as regards the demands for the freedom of the Press, and for public meetings, the establishment of a Constitutional Town Council and security for public and private property.

Berlin.—Reports of disturbances come from all parts of Germany. The Civil War continues at Dusseldorf and to some extent at Hamburg. The Soviets seized the telephones and telegraphs at Lubeck with the object of interfering with the Government communications, but the object has not been attained owing to the state of the officials immediately striking, a policy which is proving effective in various parts of the country against the Spartacist usurpation.

A telegram from Berlin, dated Feb. 5, says that the Eastern situation is very critical. Heavy fighting occurred between Breslau and Lissa, where the Poles are endeavouring to break through in order to advance upon Breslau. Thousands of Poles on the Silesian frontier are ready to participate in the invasion.

BIG STRIKE IN UPPER HUNGARY.

London, Feb. 8.

Amsterdam, Feb. 7.—A message from Budapest states that a big anti-Czech strike has spread through entire Upper Hungary of organized workers, merchants, and railway, postal, law courts, and municipal officials. All work is at a standstill and shops, hotels and cafes are closed.

INDUSTRIAL UNREST.

London, Feb. 7.

Lord Claud Hamilton, in a speech in London, said that Government control of the Railways would continue for two years after the conclusion of Peace. He regarded the Labour outlook as serious, and attributed the dangerous shape it was assuming to the fact that the country during the last two years had been debauched by Government money, and concessions had not been made to argument, but the brute force of the men who had never risked their lives for the country.

London, Feb. 8.

Addressing a large meeting of postal workers in London this afternoon, at which resolutions favouring shorter hours, higher wages, and full civil rights were adopted, Mr. Clynes emphasized the desirability of formulating and discussing the demands, before striking, in order to keep the sympathy of the public. He declared that a far higher standard of living must be obtained before there could be Peace in Britain, but these things could not be settled by mob law. The workers' wishes must be translated by trusted delegates. (Cheers.)

THE ABOLITION OF SUBMARINES.

London, Feb. 8.

In reference to the suggestion for the abolition of submarines, which has been before the Paris Conference, Reuter learns that a high authority of the British Admiralty strongly favours total prohibition of submarine building and the use of the submarine in warfare. This naturally will be the subject of a general international agreement with rigid guarantees and safeguards. This attitude of the British Navy has all the more point of view because of the fact that Great Britain is far ahead of all other nations with regard to the actual possession of submarines and potential production.

—The Ceylon Observer.

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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 3808.

In the Matter of the Estate of the late Thowani wife of Nagamuttu Kandepu of Karaidivu West

Deceased.

Sithamparapillai Arumugam of Karaidivu West

Petitioner.

Vs.

- 1. Parupathy wife of Sithamparapillai Arumugam of Karaidivu West
2. Nagamuttu Kandappu of do, presently Cigar Shop, Wattegama

Respondents.

This matter of the Petition of Sithamparapillai Arumugam of Karaidivu West, praying for Letters of Administration to the estate of the abovenamed deceased, Thowani wife of Nagamuttu Kandappu, coming on for disposal before P. E. Pieris, Doctor of Letters, District Judge, on January 28, 1919, in the presence of Messrs. Chelvadurai and Ramalingam, Proctors, on the part of the Petitioner; and the affidavit of the Petitioner, dated January 22, 1919, having been read: It is declared that the Petitioner is the father of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before February 20, 1919, show sufficient cause to the satisfaction of this Court to the contrary.

P. E. Pieris, District Judge.

February 3, 1919.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 3740.

In the Matter of the Estate of the late Thankamuttu wife of Vannarponnai Aiyathurai of Vannarponnai East

Deceased.

Vinasitambay Aiyathurai of Vannarponnai East

Petitioner.

Vs.

- 1. Aiyathurai Sabaratnam and
2. Sellakkannu daughter of Aiyathurai both of Vannarponnai East and
3. Muthalitamby Kandappu of Navalay, the 1st and 2nd Respondents are minors appearing by their Guardian ad litem the 3rd Respondent

Respondents.

This matter of the Petition of Vinasitambay Aiyathurai of Vannarponnai East, praying for Letters of Administration to the estate of the abovenamed deceased, Thankamuttu his wife, coming on for disposal before P. E. Pieris, Doctor of Letters, District Judge, on January 23, 1919, in the presence of Messrs. Chelvadurai and Ramalingam, Proctors, on the part of the Petitioner; and the affidavit of the Petitioner dated December 9, 1918, having been read: It is declared that the Petitioner is the husband of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before February 18, 1919, show sufficient cause to the satisfaction of this Court to the contrary.

P. E. Pieris, District Judge.

February 1, 1919.

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