

Hindu Organ

VOL. 7. } JAFFNA, WEDNESDAY } கலியுகமூல சகசுர
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ACKNOWLEDGMENT.

The Manager of the Hindu Organ begs to acknowledge with thanks the receipt of the following remittances from subscribers:—

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IN THE DISTRICT COURT OF JAFFNA.

ORDER NISI.

Testamentary } No 695.
 Jurisdiction }
 Class III.

In the Matter of the Estate of the late Chivakamasantharam wife of Chivakarunathar of Vannarponnai.

Deceased.
 Ramalinkam Chivasuppiramaniam of Vannarponnai Petitioner.

Vs.

1. Kanthayinar Vaitilinkam and his wife
2. Chivakkolunthu
3. Chapatthippillai
4. Chivasantharav

This matter of Chivasuppiramaniam of Administration of the deceased Chivakarunathar coming on for disposal before Benjamin

Esquire, District Judge, on the 31st day of October 1895 in the presence of Messrs Casipillai & Cathiravelu Proctors on the part of the Petitioner and the affidavit of the Petitioner dated the 23rd day of September 1895 having been read, it is declared that the Petitioner is the brother 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 the 10th day of December 1895 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 4th day of October 1895

F. J. De Livera
 District Judge

IN THE DISTRICT COURT OF JAFFNA

ORDER NISI.

Testamentary } No.694
 Jurisdiction }
 Class I

In the Matter of the Estate of the late Ponampalam Rasaratnam of Nallur Deceased
 Muttakkumar Kantaiyah of Nallur Petitioner

Vs.

Tillainayakavally wife of Kantaiyah of Nallur Respondent

This matter of the Petition of Muttakkumar Kantaiyah of Nallur praying for Letters of Administration to the estate of the abovenamed deceased Ponampalam Rasaratnam of Nallur coming on for disposal before F. J. De Livera Esquire, District Judge, on the 31st day of October 1895 in the presence of Messrs Casipillai & Cathiravelu Proctors on the part of the Petitioner and the affidavit of the Petitioner dated the 31st day of October 1895 having been read, it is declared that the Petitioner is the sole 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 Respondents or any other person shall on or, before the 10th day of December 1895 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 31st day of October 1895

F. J. De Livera
 District Judge.

IN THE DISTRICT COURT OF VAVONIYA

ORDER NISI

Testamentary } No. 246
 Jurisdiction }

In the matter of the estate of Marukar Velu deceased of Mamadu
 Senathirayar Mudr: Kanawatippillai Udayar of Marudalai Applicant

This matter coming on for disposal before Benjamin Horsburgh Esqr. District Judge Vavoniya on the 25th day of October, 1895 and the affidavit of the said Senathirayar Mudr: Kanawatippillai Udayar having been read,

It is declared that the said Senathirayar Mudr: Kanawatippillai Udayar is entitled as nephew of the deceased to have Letters of administration over the estate of the said deceased Marukar Velu of Mamadu issued unless the Respondents or any other person shall on or, before the 10th day of December 1895, show

1. Pathan
2. S. M.
3. Paruppankandam
4. Meenad

shall on the 10th day of December 1895, show

THE HINDU ORGAN.

JAFFNA, WEDNESDAY NOVEMBER 27, 1895.

THE GEORGE WALL MEMORIAL.

Two meetings of subscribers to this Memorial fund have been held in Colombo, to decide in what form the memory of this great man should be perpetuated in this Colony. On both occasions the meetings failed to arrive at a final decision, owing partly to the paucity of attendance and partly to differences of opinion among the subscribers as to what shape this memorial should take. The second meeting which was presided over by His Excellency the acting Governor was held in the Council Chamber on the 22nd Instant. Mr. Philip, Secretary of the Planters' Association, to whom must be given the credit of starting this Fund, proposed to devote Rs 3000 of it to the erection of a Tower and of a Library in Mr. Wall's name, at Kandy, in connection with the Ferguson's Memorial Hall, and the remaining Rs,2000 to be used for the benefit of the Lady Havelock Hospital. The Hon'ble Mr. Mitchell, on the other hand, advocated the establishment of a Gallery of Illustrations connected with the Colombo Technical School. Mr. S. Obeysekera and the Maha Mudaliyar wanted neither of these, and insisted on having an independent memorial. After much discussion it was again decided to adjourn the meeting till January next, so that the question may be decided at a fuller meeting and with a larger Fund.

We sympathise fully with what Mr. Obeysekera and the Maha Mudaliyar said at the meeting as to the propriety and desirability of raising an independent memorial in Mr. Wall's name. It would, indeed, be a standing disgrace to the native communities, if they fail to repay by this means the vast debt of gratitude they owe him for his invaluable services to them. We have no doubt that a very large amount could be collected for this purpose, if the masses would be properly approached and asked to contribute their mite to perpetuate the memory of him who was one of their greatest benefactors. It is not every goiya that knows that Mr. Wall was chiefly instrumental in bringing about the abolition of the paddy tax, the benefits of which measure he is now fully enjoying. It is, therefore, necessary to approach this class of people by means of persons who would exercise their influence over them. It cannot, however, be said that adequate measures have been adopted and failed, to raise subscriptions for this memorial from the people of Ceylon in general. All that have been done by the Colombo Committee

were the appointment of a handful of gentlemen, one or two in each Province of the Colony, to collect subscriptions towards this Fund and remit the amount without loss of time. In Jaffna, as far as we are aware, Mr. Proctor Tampoo was the only gentleman who was asked to collect subscriptions to this fund, and, we believe he was able to raise about Rs. 300. If a few more influential persons in Jaffna had been made to interest themselves in this matter, Jaffna's contribution would have been several times the amount already raised here. We think the same may be said of every other District in Ceylon. We earnestly hope that all men of light and leading, in every part of the Island, will now begin to feel a sense of their responsibility in this matter and do everything in their power to raise sufficient funds to perpetuate the memory of Mr. George Wall in Ceylon, in a manner worthy of his great and eminent services to the Colony.

LOCAL AND GENERAL.

The weather—Rain seems to be the order of the day. The prospects of the paddy crop are excellent.

Scholastic—Twenty five young men, students of the Trichinopoly Albert Victor Technical Institute, are expected to arrive in Jaffna in the course of the week to submit themselves to a test examination by the Principal of the Jaffna Hindu College and to get his certificate as to their competency to present themselves as private students for the Entrance Examination of the Calcutta University. They, as well as their tutor, a Brahmin Graduate, will remain here till the time of the Examination and return to India in February next. It is a rule of the Calcutta University that private students appearing for the Entrance Examination should be certified as competent to be admitted to the examination by the Principal or Head Master of a College affiliated to that University; and there being no College affiliated to the Calcutta University in South India, these students have preferred to come over to Jaffna, instead of going to some Calcutta University Examination centres in Central or Northern India.

Tobacco Cultivation—Encouraged by the unprecedentedly high price the Jaffna tobacco has fetched here for the last two years, the cultivators are now carrying on their tobacco cultivation with redoubled energy and vigour. The price of manures of every kind has gone up very high. A cart load of green leaves which could have been purchased two or three years ago for two or three rupees cannot now be had for less than three times its former value. It is the case with every kind of other manures. The area of cultivation also has been considerably extended during the last two or three years. Travancore being the only market for Jaffna tobacco outside the limits of this Island, it is expected that that market will be glutted next year by an over-abundant supply from Jaffna. There is already a large stock in Travancore out of last year's Jaffna tobacco remaining yet to be sold; and this year's tobacco is now being shipped from here. A tendency of a fall in the price of tobacco has already shown itself in Travancore, according to the latest intelligence.

The Divorce Case—The trial of this sensational case referred in our last issue was resumed on the 14th Instant, when Mr. Advocate Nagalingam, on behalf of his client, Mr. Sapapathy Pillai, the District Engineer, who is the co-respondent in this case, made a very able and impressive address. Then the Respondent, the wife of the Plaintiff was examined, cross-examined and re-examined in Chambers for over two hours. It being late to hear further evidence that day the case was postponed for the 19th, when several witnesses were heard for the defence, including the co-respondent, and a son of the Plaintiff and Respondent. Judgment which was reserved that day was delivered today by the learned District Judge, dismissing the action of the Plaintiff with cost.

A Post Office at Vannarponnai—Our readers may be aware that, when the Post Master-General visited Jaffna in January last, a deputation waited upon him with an influentially

signed Petition and urged on him the necessity of opening a Post Office at Vannarponnai on the Jaffna-Kankasanturai Road. Although Mr. Skinner at the time promised to favourably consider the prayer of the Petitioners, yet nothing had been done for several months to commence this Post Office. The Honourable Mr. Coomara Swamy having been now approached he addressed a letter on the subject to the Post Master-General with the result that a promise has been made by the latter to open a Post Office here at an early date. The thanks of the people of Vannarponnai and of the adjoining villages are due to our worthy Representative in Council, for the part he has taken in securing this boon for them. We hope to see the Post Office opened in the early part of next year.

Serious Breach of the Peace—On Wednesday the 20th Instant while some young men of Suthumalai were returning home from the Jaffna Police Court, they were seriously assaulted at Paraicheriveli in the Jaffna-Manipay road by a number of people from Kokuvi, Thavadi, Anacottai and other parts of Jaffna, and it is said one of the Suthumalai young men in self defence inflicted serious stabs on several of this assailants and drove them away. Three of the wounded men are lying in the F. I. N. S. Hospital in a precarious condition. It appears that there are two factions at Suthumalai between whom, for the last four or five months, there have been cases and counter-cases in the Police Court; and, on the day in question, one of the parties, being unable to bear any longer the insults and annoyances of those who formed the rival party, collected a number of men and posted them at Paraicheriveli in order to give their opponents a good chastisement with the result as above described.

The late Mr. Champion—We deeply regret to have to record the death of this gentleman which took place at Chundicully at the residence of his father on the 14th Instant. He was the eldest son of the Rev. Mr. Champion, and was a Proctor, successfully practising his profession mainly in the Police Court. His wife predeceased him about a year ago, and the greatest sympathy is felt with his seven orphan children.

Mr. Arunachalam's Memorandum on the Retrenchment of Public Expenditure.

(continued from our issue of the 30th Ultimo)

43. On the judicial side the village councils have proved a doubtful success, and appear to need reform not less urgently. It was hoped by Sir Hercules Robinson that when justice was brought to the doors of the people and made prompt and inexpensive, it would (to use his words), "tend in a great measure to check the beginning of strife, which we are told is as when one leecheth out water, and to arrest in its growth those contentions which at present develop into such a prolific crop of both real and false petty criminal charges." There has, however, been a considerable increase of the civil and criminal litigation of the country. In the village courts there were instituted last year 68,363 cases in addition to 77,325 cases instituted in the Police Courts and Courts of Requests, making a total of 145,688 cases in the minor courts of the Island. In 1871, before the village courts were established, the number of institutions in the Police Courts and Courts of Requests was only 101,070 (excluding 5,000 odd cases, which would not now lie, for threshing crops without due notice to the Government renter.) The litigation has therefore been increased by 49 per cent., though village courts have not been established throughout the Island. Nor have the Gansabawes contributed to a decrease of serious crime. The Acting Solicitor-General, in his Administration Report of last year, is obliged to admit that the crime of homicide was in excess of the average of the twelve preceding years, that the number of cattle stealing cases was constant, and the percentage of convictions distinctly higher, that the number of offences of all kinds reported to the Magistrates was the highest recorded during the period of nine years during which the Criminal Procedure Code has been in operation. Such being the case, it cannot be said that the village tribunal has exercised the beneficial effect that was hoped from it. As now worked it appears to have little resemblance, except in name, to the ancient native institution which Sir Hercules Robinson wished to revive; and Sir Coomara Swamy's prophecy made at the discussion of the Bill in the Legislative Council, that it would prove to be no revival of the Gansabawes, but the establishment of a new minor court with a new form of procedure, has been fulfilled. It has apparently degenerated into a petty Police Court or Court of Requests under a President acting in the disguise of native forms, with the checks found effective elsewhere of a village tribunal and Appellate Court. Litigation is still less of a lottery than the regulation of the village courts, and hardly less abused for the frustration of the people.

entirely Western in their thought and training, with the result that very little is really known of the deeper mysteries of Vedanta Wisdom, and that little only by a select few. Not many have the courage or the intuition to seek in heavy translations, made greatly in the interest of philologists, for that sublime knowledge which they really reveal to an able exponent brought up in all the traditions of the East.

It was therefore with interest, and not without some curiosity (writes a correspondent), that I proceeded to interview an exponent entirely novel to Western people in the person of the Swami Vivekananda, an actual Indian Yogi, who has boldly undertaken to visit the Western world to expound the traditional teaching which has been handed down by ascetics and yogis through many ages, and who, in pursuance of this object, delivered a lecture last night in the Princes' Hall.

The Swami Vivekananda is a striking figure, with his turban (or mitra-shaped black cloth cap) and his calm but kindly features.

On my enquiring as to the significance, if any, of his name, the Swami said—"Of the names by which I am now known (Swami Vivekananda,) the first is descriptive of a Sannyasin, or one who formally renounces the world, and the second is the title I assumed—as is customary with all Sannyasins—on my renunciation of the world; it signifies, literally, the bliss of discrimination."

"And what induced you to forsake the ordinary course of the world, Swami?" I asked.

"I had a deep interest in religion and philosophy from my childhood," he replied, "and our books teach renunciation as the highest ideal to which man can aspire. It only needed the meeting with a great teacher—Rama Krishna Paramahansa—to kindle in me the final determination to follow the path he himself had trod, as in him I found my highest ideal realised."

"Then did he found a sect which you now represent?" "No," replied the Swami quickly "No, his whole life was spent in breaking down the barriers of sectarianism and dogma. He formed no sect. Quite the reverse. He advocated and strove to establish absolute freedom of thought. He was a great yogi."

"Then you are connected with no society or sect in this country. Neither Theosophical nor Christian-scientist, nor any other?"

"None whatever," said the Swami, in clear and impressive tones. (His face lights up like that of a child, it is so simple, straightforward, and honest.)

"My teaching is my own interpretation of our ancient books, in the light which my master shed upon them. I claim no supernatural authority. Whatever in my teaching may appeal to the highest intelligence and may be accepted by thinking men, the adoption of that will be my reward."

"All religions," he continued, "have for their object the teaching either of devotion, knowledge, or Yoga, in a concrete form. Now, the philosophy of Vedanta is the abstract science which embraces all these methods, and this it is that I teach, leaving each one to apply it to his own concrete form. I refer each individual to his own experiences, and where reference is made to books the latter are procurable, and may be studied for each one by himself."

"Above all, I teach no authority proceeding from hidden beings speaking through visible agents, any more than I claim learning from hidden books or manuscripts. I am the exponent of no occult societies nor do I believe that good can come of such bodies."

"Truth stands on its own authority, and Truth can bear the light of day."

"Then you do not propose to form any society, Swami?" I suggested.

"None; no society whatever. I teach only the self, hidden in the heart of every individual, and common to all. A handful of strong men knowing that self and living in its light would revolutionise the world, even to-day, as has been the case by single strong men before, each in his day."

"Have you just arrived from India?" I inquired—for the Swami is suggestive of Eastern suns.

"No," he replied. "I represented the Hindu religions at the Parliament of Religions held at Chicago in 1894. Since then I have been travelling and lecturing in the United States."

"The American people have proved most interested audiences and sympathetic friends, and my work there has so taken root that I must shortly return to that country."

"And what is your attitude towards the Western religions, Swami?"

"I propound a philosophy which can serve as a basis to every possible religious system in the world, and my attitude towards all of them is one of extreme sympathy—my teaching is antagonistic to none."

"I direct my attention to the individual, to make him strong, to teach him that he himself is divine, and I call upon men to make themselves conscious of this divinity within. That," he said, "is really the ideal—conscious or unconscious—of every religion."

"And what shape will your activities take in this country?"

"My hope is to imbue individuals with the teachings to which I have referred, and to encourage them to express these to others in their own way; let them modify them as they will; I do not teach them as dogmas; truth, at length must inevitably prevail."

"The actual machinery through which I work is in the hands of one or two friends. On October 22 they have arranged for me to deliver an address to a British Society at Princes Hall, Piccadilly, at 8-30 p.m. The address will be advertised. The subject will be on the philosophy—'Self knowledge. Afterwards I will allow any course that opens—to attend drawing-rooms or elsewhere personally."

"I venture to remark that the meeting will be a pecuniary success."

AN IN LOND

(Gazette.)

Indian growing present years had minds, though this country

the most original meeting.

V. CHUPPIA- THE SAIVA-