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Hindu Organ

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அம்புக்குடி. } MAY 19, 1897 { NO. 20
கூட்டுரை. } மூல வேலை. { மூல வேலை.

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பழக்கத்தினாலும் புது பிழையாக பிரச்சிக்கப்படும்.

IN THE DISTRICT COURT OF JAFFNA.

ORDER NISI.

Testamentary } No. 836
Jurisdiction Class I

In the Matter of the Estate of the late
Chinnattankam wife of Ramalinkam of Vannarpoulnai
Deceased
Ravanna Mana Ana Runa Ravanna Mana Vellaiyan
Chetty of Vannarpoulnai

Petitioner

Vs

Chappiramanyar Ramalinkam of Vannarpoulnai
Respondent.

This matter of the Petition of Ravanna Mana Ana Runa Ravanna Mana Vellaiyan Chetty praying for Letters of Administration to the estate of the above-named deceased Chinnattankam wife of Ramalinkam of Vannarpoulnai coming on for disposal before Samuel Haughton Esquire, District Judge, on the 23rd day of April 1897 in the presence of Messrs Casippillai & Cathiravelu Proctors on the part of the Petitioner and the affidavit of the Petitioner dated the 21st day of April 1897 having been read, it is declared that the Petitioner is a creditor 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 the 31st day of May 1897 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 23rd day of April 1897

SAMUEL HAUGHTON
District Judge

THE HINDU ORGAN.

—:—
JAFFNA, WEDNESDAY MAY 19, 1897

THE DIAMOND JUBILEE OF HER MAJESTY THE QUEEN.

We are glad that early steps have been taken by our Government Agent to have the Diamond Jubilee of Her Majesty celebrated in a fitting manner in Jaffna. The influential meeting held in the District Court House under the presidency of Mr. Fisher on the 11th instant was a success although the attendance was not very large, and the amount collected on the occasion did not exceed Rs 330. The gathering was an influential and representative one, but the amount collected was not larger, as it was intended solely for the local celebration, and as separate subscription lists are now being circulated in the country through the Chief Headmen for funds towards the permanent memorial in Colombo, the Victoria Home for Incurables. We have no doubt that the collections for the local celebration will soon reach a decent figure and with the amount of Rs. 500 or so voted for this purpose, being the balance of the Governor's Reception Fund, there will be enough funds to celebrate Her Majesty's Diamond Jubilee in Jaffna in a manner worthy of the unique event and the importance of the District.

Her Majesty's Golden Jubilee was celebrated here in 1887, as it was celebrated in all parts of her vast Empire with great demonstrations of loyalty, pomp and joy. The Golden Jubilee was a great event indeed, it being the lot of very few sovereigns to rule over their subjects for fifty years, as Her Majesty was spared to exercise her benevolent sway over her Empire till 1887. There were, however, other sovereigns even in English History who had reigned for longer periods. But Queen Victoria has now beaten the record, by completing her sixtieth year of her reign—by reigning on the English Throne longer than any other English

sovereign. The Diamond Jubilee is the celebration of this event—unique in the annals of English History. It behoves her subjects, therefore, in every part of the world to show their loyalty and attachment to Her whom they have learnt to revere and respect not only as their sovereign but also as an exemplary woman, by celebrating the Diamond Jubilee in a style eclipsing the celebration of the Golden Jubilee.

It has been decided by the meeting in Colombo presided over by His Excellency the Governor that the permanent memorial of Her Majesty's Diamond Jubilee for all Ceylon should be the Victoria Home for Incurables, and that funds should be collected from all parts of the Island for that purpose. We fully sympathise with the object of that movement, and commend it to the serious attention and patronage of our countrymen. But if every Province in the Island could raise a permanent Memorial of its own in commemoration of this event, not only will it prove in a more tangible form the loyalty of the people towards Her Majesty, but will also be a source of direct and greater benefit to them than the central memorial in the Metropolis. In the present circumstances, however, with the tightness of the money market, funds required for the local celebration of the Jubilee, funds that will have to be collected for the Indian famine, and the contribution which Jaffna should send to the Home for Incurables, we despair of sufficient funds being collected here for a separate memorial in Jaffna to perpetuate Her Majesty's benevolent reign of sixty years. We have therefore to devote our energy to make the local celebration a success, and to send a decent sum as our contribution to the Memorial in Colombo.

We cannot close this article without congratulating Mr. Fisher on his connection with this Province as its Government Agent, during the year of Her Majesty's Diamond Jubilee. Whether his term of office here is limited to this year or prolonged for a longer period, this fact will remain and will always be remembered by the people. We have no doubt that he himself will be proud of this connection, and will strive, apart from this fortuitous circumstance, to do some signal service to the people who are now committed to his charge and leave his mark on the Province as an able, sympathetic, and progressive administrator.

THE "MORNING STAR" AGAIN.

(Communicated)

The Editor of the Morning Star puts the pertinent question—Who began the war? He seems to think that if a Hindu begins an "attack", he is justified in hurling volleys of abuse on the poor Hindu. No argument is necessary to demonstrate the untenability of such a position, which condemns itself. But the position has no foundation in facts. In replying to the address presented to the Swami by the Hindus of Jaffna, which contained references to the Portuguese and Dutch persecutions, he found fault with the nations of the West for their condemnation of the manners and customs of the Hindus without knowing the rationales of their origin and existence. No doubt, the people affected by such remarks would have viewed them with disfavour. Truth is not always palatable. But about Christian missions or missionaries the Swami did not utter a word. If the doings and practices of Asiatic nations are condemned by a European missionary, does it follow that the religious

teachers and gurus of the Hindus, who are Asiatics, are attacked as such?

With reference to the attempt of the Editor to impart lessons to us in the art of discussing religious questions without passion or excitement, we have to remind him of Christ's saying that before one proceeds to remove the mote which is in his brother's eye, he must remove the beam which is in his own. If a Christian missionary had been handled by the Hindus in the way our contemporary and his underlings have handled the Swami, the whole Christian community would have risen as one man against the audacious "heathens," and being backed by Christian officials would have even gone to the length of setting the machinery of the criminal law in motion, as did the Nunavil catechist. In the Tamil columns of the Morning Star is found the following precious stuff about the Swami—a practiser of "false-tricks" (*கால்க்கோவி*), foolish tricks (*கால்க்கோவி*), imposition or deception (*கால்க்கோவி*) &c. He is further charged with pouring vials of venomous abuse on Christianity, whereas in truth and in fact, so far from saying anything against Christianity, his invariable practice is to preach universal toleration or *ishām*. The Swami is also said to go about boasting that he has converted several occidentals to Hinduism. We desire to have chapter and verse. Where and on what occasion did he say that he has converted several Christians to his own faith? The truth embodied in the trite saying—call a dog a bad name and kill it—seems to be the guiding principle in the counsels of the Morning Star people. Yet another charge preferred against the Swami is that "it is not proper for him who knows well that the true religion given by God is Christianity, to lead many people in the path of damnation by false and trickish words." (ஏன்கிடும் ஒவ்வொரு கால்க்கோவி என்றும் கூறியிருக்கிறார்களால் கொடுக்கப்படுகிறது) How do the Morning Star Christians know that the Swami believes in the truth of Christianity and still preaches Hinduism? Can a writer be guilty of a greater libel on the character of a man. But we forget that Christianity has its amenities and Christian missionaries have their pranks to play.

In the last issue of the Morning Star much capital is made of the Swami's expulsion from a Hindu temple in Bengal by some ignorant Hindus on the ground of his having taken a sea-voyage to America. In every religious community there is a fanatical section always. The essentials of Hinduism must be distinguished from its non-essentials. If a few Hindus lay too much stress on non-essentials it is no fault of the Swami, and certainly does not detract from his merits. As against the action of the authorities of one temple who have prohibited the Swami from entering it, may be cited the action of those of many others who have not only allowed him to enter, but have invited him to do so. Surely, there is more rejoicing in heaven over the intolerance of a few Hindus than over the toleration of thousands, nay millions, of them. By the by, how does the expulsion of the Swami concern our contemporaries? One stands aghast at the charge of beef-eating (*கால்க்கோவி*) preferred against the holy Swami in the last issue of the precious Christian organ. We pity the mind that is capable of writing and publishing such an untruth. If the editor means to clear his camp of fabricators of untruths, let him publish the name of the writer of such (continued on the 4th page)

ଶବ୍ଦପତ୍ର ପ୍ରକଳ୍ପ

வாழ்க்கைக்கண்ணவானவரானினம்..... *
 வீழ்முதல்புணல்வெந்தது மொக்குக..... *
 ஆழக்கியதெல்லாமரானும்மே..... *
 சூழ்கணவசமூகத்துயர்திருக்கவே..... *

விளம்பரம்.

இவ்வியந்திரசாலையில் விலைப்படும்
புத்தகங்கள்.

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விளம்பரம்.

இத்தைக்கொண்டு அறிவிப்பது பாரதனில் யாழ்ப்பாளை வண்ணும் பண்ணை கிழக்கு வைவுத்தி யாதசீசட்டியார் சின்னத்தமிழிச் செட்டியாரா பெய்ந்தை அவனுக்குத் தீணையதப்பிரச்செட்டியார் நெல்லியப்பசெட்டியாருக்கு சுக்கு ம் வருபாடுத்தமீர் கூட ந் திக்கியில் பிரகித்த நொங்தராசிக் ரீ. எம். தம்பு அவர்கள் முக்கதாவில் கீடுகம் (இல) எழுதிக்கொடுத்த கஞ்சுவ உறிசை இதனால் அளித்துவிட்டேன். ஆதலால் மேற்குறித்த தக்குவதன்தைக்கொண்டு குறித்த நெல்லியப்பசெட்டியார் செய்யும் எச்செய்க்கழும் பெண்ணத்தாயிருக்குமென்பதை அறிவிக்கின்றேன்.

தமிழ்நாடு முனிபுலேஷன் குழுமம்

இங்கணம்
வை, சின்னத்தம்பி.

இந்துசாதனம்.

விவரங்கள்

ପ୍ରିମାଚାରୀ, ତିଲ୍‌ଲାନ୍‌ଡାରଙ୍‌କାରଙ୍‌, ଲାନ୍‌ଗାପ୍‌ରିଜର୍‌ସନ୍‌, ଏକଟିଯା
ନି ଏହି ଚୋଳାଲୁପ୍‌ପାଇଁ ରାଜ୍‌କୁ ଆଶିକିମାତ୍ରରୁଙ୍‌କୁ
ମିଳିଲାନ୍‌ଦାରଙ୍‌ ଯିକ ଲିକେଟ୍‌ମୁଖ୍ୟାବଳୀ
ରାଜ୍‌ନିଲ ଲିଲାରେ ଉପରେ ମୁହଁକାଳୁମ ତାଜେଯାବୁଣୀଲାବଳୀ
“ତିଲ୍‌ଲାନ୍‌ଦାରଙ୍‌କାରଙ୍‌ପାଇଁ ଉପଲବ୍ଧିତା ମୁହଁକାଳୁମ,
କଳିବର୍ଗରେ ନିରାନ୍ତରିନ୍‌ଦିନରେ” ଘେରାଲୁର୍ ତେବଳପୁରୁଷ
କିରୁଳାନ୍‌ଦୂରବସନ୍ତରୁମ, ତିଲ୍‌ଲାନ୍‌ଦାରଙ୍‌କାରଙ୍‌କୁ
କଟେ ପେତୁଥିଲୁମାରୁମ, ତିଲ୍‌ଲାନ୍‌ଦାରଙ୍‌କାରଙ୍‌କୁ
ରାଜ୍‌ନିରାନ୍ତରିନ୍‌ଦିନରେ ମୁହଁର୍ପିନ୍ଧାର କଟାରୁଥିଲାବୁଣୀ
ରାଜ୍‌ନିରାନ୍ତରିନ୍‌ଦିନରେ ମୁହଁର୍ପିନ୍ଧାର କଟାରୁଥିଲାବୁଣୀ
ରାଜ୍‌ନିରାନ୍ତରିନ୍‌ଦିନରେ ମୁହଁର୍ପିନ୍ଧାର କଟାରୁଥିଲାବୁଣୀ

இல்லறமென்பது இழுக்கின்றச் செவ்வனே எடை
பெறுவதற்கு இல்லான் ஏற்குள் கற்செய்யுடையெ
ளாவிருத்தி. இன்றையமாதது, ஒருவன் ஏத்து
ணைச் செவ்வனுயிருப்பிலுமென, எத்தனைக் கல்லிமா
ருப்பிருப்பிலுமென, எத்தனைக் குண்டுவிளையிருப்ப
பிழுமென. இல்லான் குண்மில்லையிருப்பதற்கு
அவற்றுக் கு இல்லாம்பில்லை. தாக்கமேயென்றச் சுமை
என்றும் விசைபா. ஒருவன் ஏத்தனை வற்றினுயிருப்
பிழுமென, எத்தனை அவிசேகியாமிருப்பிழுமென்
அவற்றுக் கு ஏற்குள் ஏற்கெய்யுடையெ பெண் மீனை
யாளாப் பூங்கூப்பெறின் இவ்வாழ்தினால் அவற்றுக்
கூச் சுமைமிற்ற தாக்கமுண்டான். இதுவாழ்தியே “இல்லான்
காத்திருக்கின்லாவததொன்றில்லை, இல்லான்குழந்தை
வாளேயாமயின் அவ்விலைம் புலிகிடந்ததறுப்புமெய்”
என்று சொல்லப்பட்டிருக்கின்றது. ஆகவே இல்லா
மிற்ற புகுவேர் பாவரும்தாம் தமக்குத்தனைவிளாக
ஏத் தேரில்லைப்புதுகொள்ளும் பேசுகள் ஏற்குண்மூ
கையாரோ என்பதைபே முக்கியமாய்க் கவனித்துக்
கொள்வேன் முத்தி. இங்குமன்றம் எழுநார் உ

—**கால்பாலிகுதூ** சில திமிஸ் தெப்பமேற்போன
போத தெப்பங் வழிய்து அவினிருக்க ஒள்ளசிரியும் இ-
ரஸ்டி பின்னையூஞ் கீரிலமிக்கி இந்தபோக வேறு
சிலச் சுற்றுமிருட்டு எடுத்தப்பட்டாராம்.

வர்க்கிராவிலிக் கட்டம்:—எமது ராஜிகாவாக
அறுபத்மங்குடோர்நாயகத்தை இங்கு ஏற்ற
தொண்டரபாமன போதித்ததோக்கு சொல்
கம் தீவிதி வாய்ப்பாணம் முனிதித்தோட்டு வீட்டு
லே ஒரு கட்டம் கட்டப்பட்டத். அக்கட்டத்திற்கு
எமது புயில் ஏன்றார் மென். பின்தினாயகர்களே
அதிர்சாங்கப்பினவியிருத்தார். அத் தீவி. கனகபூலை
வள்ள விகிதாரங்கும், போக்கிலைக்கிடைவன் ஸ்ரீ. தம்பு
ரனர். அன்ற சமூகமாயிருக்கொார்க் காபகிள்கிப்
பட்டபாணம் வாங்குறைய கூட ரூபாவிக்குமேற்கூட கே
ஏப்பியவர்களே உபசாரத்தறுக் கூச்சப்பட்ட பல
தில் மீதியவிருக்கும் ரூபா கூட ம் இக்கொண்டாட
த்திற்குப் பிரயோகிக்கப்படும். கொண்டாட எஞ்ச
பணம்கொரும் பின்னள் தோற்பினியாள்ளவைத்திப்பா
லைக்கே கொடுப்பும்.

பூர்வோவிலராம்—இது உடிவில் ஸ்ரீ அ. கனக
பாலாக்காவர் சிறந்த செங்கமிழ்வடையில் சமூகப்பட்ட
திருக்கிள்கின். தாழித் தூயிசாத்திரிக்கந்தும் மாணவ
க்குப் பெரிதம் பிரயோகங்மூடியது. இதில் எமக்க
ஆய்விய பிரதிவை மகிழ்வட்டனங்கும்.

மரணம்—சென்ற கால யாழ்ம்பாணம் வர்த்தகங்கள்
கம் மாணவர் ஸ்ரீ. கவுத்தியலிங்கம் தீர்ண்டொருக்காலம்
உற்றே காலையாயிருத் தூ செத்திராப்பிரகாரம் காலது
சென்ற வில்ட்டன். தில்கேர் எஞ்சூலைவன். இல்கே
முதன்மூலம் சிக்கப்பட்ட சென்ற பெரும்பொருள்கீட்டு
என்றார்க்கு முன்மாதிரி காட்டி வைத்தார். இவரா
து மரணத்தால் யாழ்ம்பாணம் வர்த்தகங்கள் மகிழ்விய
மிகுந்த மங்கைபோலாயிற்று. இவ்வாய்ப்பிரித்த தன்
புறம் இவரது சுற்றுமிதிராயியோடு சூழமாடுதா
பப்படுகின்றேம்.

மென், வன்குற்றனின்மரன—உற்று
குறைய பத்து வருடங்களை யாழ்ம்பாணம் உதவுப்பீ
கங்காலாகவும், காலைக்கப்பெற்ற நெங்குஙவும் மிக^க
காலாய்வட்டும் கிரமத்தெடும் தமது கடமை
கீப் பார்த்துவாத இவர் சென்ற கால சிரியாணமாய
னர். சாந்தம் பொறை தைய முதலின் வாங்குண்ணங்களை
ந் தீர்த்த விளக்கி வாங்கும் கண்ணாக்கப்பட்டு வா
த இவர், தம் மீனாலி மக்கள் சுற்றுமிதிராயிருப்பது சூழமாடுதா
க்கூட காலாதன் கூப்பட்டு மதிக்குத் தூ துக்க வைத்திருக்கின்றேன்.

கொலால் பொ. குமாரசுவரமியவர்கள்:—இற்கும்
சுங்களின்மூலம் தீயைக்கி வைத்தியாகும்
கேர் கிருபீயவர்களும் உத்தியோகத்தினின்ற மினை
பாதும் குற்றடையாயிருக்கின்றனர்.

—இல்லங்கத் தலைமை அரசாட்சி வைத்தியாகும்
கேர் கிருபீயவர்களும் உத்தியோகத்தினின்ற மினை
பாதும் குற்றடையாயிருக்கின்றனர்.

—இல்லங்கத் திலிங் உத்தியோகத்தினின்ற விலை
கூப்பட்ட மென் வெமெங்கிப் கொழுப்பு முன்திற்கு
கேர்ட்டில் அந்றேணிஜென்றை எதிரியாக கொண்டு
தமது சென்ற வருடவேண்மாகும் ரூபா 50000-கு
ம், கீட்டம் ரூபா 500000-கும் ஓர் வழக்கு வைத்திருக்கின்றனர்.

—உத்தியோக உயர்ச்சி—கொழுப்பு முன்திற்கே
டு கிருபீயர்களை மரணம் பொலிக்கூலைப்பிரை
ந் தில்தியாரையை மரணம்பெற்பிரைக்கின்றன (பிரைத்திருப்பை
கையிலும், கவனம்பெற்பிரைக்கையிலும்) சித்திரை
ந்தவாசங்குட் தெரிவுசெய்யப்பட்ட பின்னாக்கு உபகூ
ரங்கொடுத்ததாக இந்தம் கூட வைத்தியாகிய
லே வில்லானப்பிரைகாசபையரால் ஒருசபைப்பட்ட
ப்பட்டத. ஸ்ரீமத். வி. குமாரசுவரமியப்புவைவாகவே
அக்கிராசனபதிகளை. நீதியுபெற்புப்பட்ட
காப் பின்னைக்கு கைவாசமாகி, காலாய்வுக்கு
வாதாகப்புராணம் முதலில் (அந்த அந்த குறுப்புக்கு
ய)புத்தகங்களைபரிசீலிக்கப்பட்டன. சிலபிள்ளைகள்
செய்த சமயேசிதமான மனங்கப்பிரைக்கக் கவர்ம
கையுங்கவுக்கித்தது. அக்கிராசனபதிகளை ஸ்ரீமத்
அந்தவேளமில்லாகனப்புவைவர்களாலும் வத்தியை
பிலித்தியையாகச் சூக்கம்பாடும் விளக்கானங்கள் செ
ந்த உபங்கியாங்கள் கொய்யப்பட்டன. சுபைக்கித்தை
ல், வந்தடிய எவ்வாறும் வகுவேங்கமும் வந்தன்னு
ளிக்கப்பட்டன. ஆரம்பமாய்தினில் ஸ்ரீமத். கப்பி
மனிய தூவாராலே தேவாரபடனஞ் செய்யப்பட்டது.
து. வித்தியாபிவிருத்தி விஷயமான இவில்லாயை
தளர்வாது கைடைப்பொறுது கடவுசிப்பிரைத்திக்கிள
கேட்க.

கிரேக் தருக்கிய யுத்தம்—“பட்டாவற்றின் மன்றான்” என்றுபோல கிரேக்கர் இப்பொழுது நான் தம் பெலவீன்த்தையறிக்க தருக்கிக்கும் தமக்குமூன்று பிரச்சங்களைக் கூறுவதையில்லை எனின்று நீத்துவம் வட்டுமென்றால் கருத்துவமாயாற்றி தமது பிப்பாராம் கான்ஸ்காரேஸ் என்பவரைக் கீற்றித்தில் விருந்த அழுத்திக்குகின்றனர். தத்துவராச்சிய நாடு அப்பின் ஏடுகொயித்துச்சூரதான் சிப்பந்தைகள் இல்லை இவ்வெண்ண் குறித்து ஓர் பந்திரம் கிரேக் கிரேக்

trash so that the publication may serve as a lesson to other offenders. Possibly, the writer has misunderstood the Swami's great speech at Madura where matters relating to food were treated as non-essentials in the case of Hindus who have attained to a certain stage in the performance of religious duties. However that may be, the Swami is a vegetarian every inch of him. True that he, as a Sannyasi, eats meals by whomsoever cooked, but it is no canon of abstract vegetarianism that a vegetarian's meals should be prepared by orthodox Hindus after going through their ablutions and prayers. The Swami's vegetarianism includes the taking of milk, butter, ghee and similar substances—substances got without destroying life.

Christian missionaries generally put their reason and common sense aside when listening to their tale-bearing underlings who mislead them into believing stories which exist only in their imagination. Many queer stories are current of how the missionaries have been duped in the past, but strangely enough, no body of human beings are so slow to profit by past experience as the preachers of the Gospel Message. The Swami's stay in Jaffna lasted only about thirty-six hours. During the greater part of that time we were present with him, and had also opportunities of hearing what took place in our absence. We neither saw nor heard of anybody worshipping, much less of prostrating before him. Supposing that somebody was foolish enough to worship the Swami, what matters it to the Editor of the "Morning Star"? Could the Swami be said to have "received worship" unless be demanded or wished for it? The Editor's criticisms are not calculated to serve any useful purpose in view of the spirit of intolerance they breathe. In the interests of truth will he disclose the name of his "credible informant"?

Notwithstanding our vehement protest against the Swami being styled a "notorious visitor," the epithet is repeated in the issue of the 13th April. Not only the Swami but several others who have had a good word to say of him come in for a share of the abuse. The Ethical Association of America is not "properly a religious body," Dr. Turnbull is a "deluded soul," and the well-known American newspaper the New York World "has for years been notorious." The word "notorious" has a charm for our contemporary. What if the Ethical Association is not a religious body? Is their testimony the less credible on account of it? Is truth confined to clergymen only? On the contrary, says the Rev. Ida C. Hultin of America. "The church has never freed the slave of any land. Even while the armies were gathering which eventually freed the slaves in this country, ministers were preaching that slavery was divinely ordained and right according to the Word of God. But the spirit of eternal justice revealing itself in the ethical sense of thousands of men and women, ignoring the dogma and its expounders, moved against the wrong and overcame it.... No credal church and no form of ecclesiasticism has ever lent itself to the emancipation of the woman-half of humanity." Dr. Barrows' "Parliament of Religions" Page 1004. The New York Independent "the leading religious newspaper of the United States" which our contemporary quotes, Christian organ though it be, does not say anything in disparagement of the Swami, but so far as that paper knows, the Swami "has left no influence behind him and was not missed when he left the Americas."

Mr. Marie-Sueli, the President of the Scientific section of the Parliament of Religion, who is a greater authority than the Independent speaks of the Swami as follows:—"Swami Vivekananda was beyond question the most popular and influential man in the Parliament. He was received with greater enthusiasm than any other speaker Christian or pagan." The people thronged him wherever he went and hung with eagerness on his every word. Since the Parliament he has been lecturing before large audiences in the principal cities of the United States and has received an ovation wherever he went.... And it is certain that the American people at large will, when he is gone look forward with eagerness to his return or the advent of some of his conferees of the institute of Sankaracharya." Even Dr. Barrows States that the Swami "exercised a wonderful influence over his auditors." Surely, Dr. Barrows does not say that the Swami exercised his influence by his "peculiar dress" or on "companies of ladies."

There is nothing inconsistent in the Swami saying in one place that the Vedas are eternal ("divine") and in another that religion consists in "realizations." Both the doctrines are true and are

consistent with each other. In the Jaffna lectures also the Swami said that the Vedas are eternal. We therefore refuse to believe the Editor's informant who says that he was told in a conversation with the Swami that he was joking while he said that the Vedas are eternal.

In commenting on the attitude of the Editor towards the Swami, we expressed an opinion that the followers of Jesus Christ do not carry out his precepts and teachings. This the Editor takes to be an implied tribute to what Christianity teaches. We concede to the teachings of Christ what our contemporary concedes to Hinduism "We are prepared to welcome truth wherever it may be found and we do not deny that there is truth" in the teachings of Christ. If our contemporary is in agreement with some of the teachings of Tiravalluvar, does it follow that he pays an implied tribute to what Hinduism teaches. The body of doctrines followed and promulgated by the Christian Churches is one thing, and the truth found in some of the precepts of Christ and his Apostles is a different thing. In every religion there are universally accepted truths, and most of what Christ taught must be acceptable to Hindus.

We say with our correspondent that we did not see or hear of anybody worshipping the Swami during his stay in Jaffna. Even if any body did worship, it does not follow that the Swami lays claim to divinity. It is a matter of almost daily occurrence among the Hindus to prostrate before their Priests and Gurus on certain special occasions, when neither the worshipped nor the worshipper feels that any reverence is paid to Divinity Ed H. O.)

LOCAL AND GENERAL.

The Weather.—The monsoon has set in and the wind blows very hard for the last one week.

Our Government Agent.—Mr. Fisher is now on circuit, filling up vacancies among the Headmen. We are glad to learn that he has reverted to the practice that obtained in the time of Messrs. Dyke and Russell of selecting the Udayars and Vidhans after due notice and in presence of the villagers interested in the appointment, and that in all the appointments he has made he paid due attention to the claims and fitness of persons for the offices, without being influenced by the interested opinion of others. If he will steadily pursue this policy, we have no doubt, he will make himself a popular Government Agent.

The Tamil M L C.—We have to extend a hearty welcome to our worthy Representative in the Legislative Council, the Hon'ble Mr Coomaraswamy who returned to the Island with Mrs. Coomaraswamy on the 7th Instant after a trip to England.

Mr. Sanmugam.—This gentleman who was suspended from his Office as District Engineer of Kanukeni in connection with the Harvey case has been, we are glad to learn, reinstated by His Excellency the Governor and resumed duties. Mr. Sanmugam arrived here from Colombo by the "Lady Gordon" on the 10th Instant, and left for Kanukeni by land on the 13th. It would be a great injustice, not to say scandal, if Mr. Sanmugam, who was guilty only of some indiscretion but not of any dishonest conduct to profit himself, be made a scapegoat for the delinquency of higher and more influential officials who were solely responsible for the gigantic embezzlements in the P. W. D.

Matrimonial.—We have to offer our felicitations and congratulations to more than one couple married during the past fortnight.

We have first to refer to the marriage of Mr. Sivacoomarsurier, second son of Mr. M. Coomarasurier of Copay, Member of the Provincial Road Committee, to the only daughter of the late Mr. Arumugasamy of Irupalai, which took place on the 12th Instant.

The same day Mr. Kumarasamy of Point Pedro, who is a rising and successful native medical practitioner, practising his profession at Vannarpoundai, was married to a niece of the well-known Tamil scholar and pundit Mr. Ponnampalillai and a sister of Mr. M. Vettivalai.

Also the same day at 3 P.M. the marriage of Mr. Edward Ponnusamy Mather, eldest son of Mr. William Mather, Jaffna Agent of the Ceylon Steamship Company, with Miss Rasamma Paul, fourth daughter of Dr. William Paul of the Jaffna F. N. S. Hospital, was solemnised at the Wesleyan Chapel by the Rev. Mr. Trimmer, assisted by the Rev. Mr. Garret.

The Marriage of Mr. A. Sivagurunaher of the Police Office, Colombo, eldest son of Mr. S. Appacutty Mudaliyar, Shro. Batticaloa Kachcheri, and grand-son Ramupillai, the well-known native with Miss Sivasupramaniar, only daughter of Mr. Sivasupramaniar and grand-daughter of both Mr. Ramupillai and Elankumudaliyar took place on the 15th Instant at Vannarpoundai in the house of the bride with many demonstrations of pomp and joy.

The late Mr. G. A. Van Houten.—It is with the deepest regret we have to record the death of this gentleman which took place here on the 16th Instant, of diabetes. Mr. Van Houten was connected with Jaffna for the last six years, as Assistant Superintendent of Police, Assistant Superintendent of Prisons, and Deputy Fiscal. Owing to his amiable nature, and affable disposition, he was very much liked and respected by his subordinates and was also very popular among the people. His funeral which took place on the 17th was one of the grandest that took place in Jaffna.

The late Mr. M. Vytilingam.—It is also our painful duty to chronicle the death of Mr. Vytilingam which took place at his residence in Batticotta on the 16th Instant, of carbuncle. The deceased was Superintendent of Roads under the Municipality of Singapore and retired some years ago from that service and settled himself in his native place, Batticotta, marrying a niece of the present Maniagar of Vallegama West. He was a gentleman of great public spirit and business habits, having been a member of the Managing Committee of the Jaffna Friend-in-need Society, Managing Director of the Jaffna Trading Company and one of the Board of Directors of the Jaffna Saiva Paripalana Sabai. His death is therefore a great loss to the Jaffna Tamil community, and we offer our heartfelt condolences to his widow and other relatives who are bemoaning his loss.

Acknowledgment.—We have to acknowledge with thanks the receipt from the Government of the bound volume of the Administration reports for 1885.

The Period.—We have to acknowledge the receipt of the April number of this interesting periodical.

The Jaffna Kachcheri.—Mr. Pieris C. C. S. has arrived and assumed duties as Office Assistant to the Government Agent here.

Mr. Tranchell.—This gentleman arrived here from Colombo on the 17th Instant to act as Assistant Superintendent of Police and Deputy Fiscal Jaffna in the room of Mr. Van Houten. We know not whether Mr. Tranchell will be confirmed in these offices or not. But our strong conviction is that an Assistant Superintendent of Police is not required for Jaffna (an efficient Inspector is quite enough here) and that a raw Police officer is not likely to make a good Deputy Fiscal. We would therefore urge on the Government the propriety of not appointing an Assistant Superintendent here, and appointing some one qualified for the work from the clerical service with a reduced salary as Deputy Fiscal.

Clerical appointments.—Mr. Nicholas Interpreter of the Mannar Kachcheri succeeds Mr. Thamotharanpillai who has retired from the 5th Clerkship of the Jaffna Kachcheri. Mr. Mututambay a son of the late Seemanpillai Adigar succeeds Mr. Nicholas at Mannar, while Mr. Philips of the Jaffna Kachcheri goes to Vanvaya as Interpreter of that Kachcheri succeeding Mr. Mututambay. No successor has been appointed to the late Mr. Tilliambalam, 2nd Interpreter of this Kachcheri. Correspondence has been going on, we understand, between the Government and the Government Agent about the suppression of this office, which is a sinecure.

Srinat Swami Vivekananda.—We acknowledge with thanks the receipt of a brochure containing a complete report of two of the Swami's lectures delivered in the Island. It was printed at the press of Messrs H. W. Cave & co, and its get-up leaves nothing to be desired. It can be had of the publisher Mr. V. Iyampillai Chettiar of Colombo at 42, Brass founder Street, single copy 50 cts, twelve copies five rupees. Postage extra. Mr. Iyampillai Chettiar has laid under great obligations the Hindu community and searchers after truth among all religionists by publishing in a handy neat volume the most important of the Swami's Ceylon lectures with extracts from the American and European press testifying to the worth of the Swami.

THE DIAMOND JUBILEE MEETING AT JAFFNA.

Pursuant to notice issued by the Government Agent an influential and representative meeting was held at the District Court House on the 11th Instant to consider what action shall be taken to celebrate in a fitting manner in Jaffna the Diamond Jubilee of Her Majesty the Queen. There were present almost all the leading officials and a good number of unofficial gentlemen.

On the motion of Mr. Advocate Allegakoon seconded by Mr. J. J. Casie Chitty, Mr. Fisher, the Government Agent was voted to the chair. The Chairman having explained the object of the meeting in an impressive speech, Mr. Advocate Kanagasekari was appointed Secretary and Mr. T. M. Tamboo, Police Magistrate, Treasurer of the meeting. The following gentlemen were, with power to add to their number, appointed a Committee to draw up and circulate a programme of the local celebrations of the Jubilee by the 30th Instant.

The Government Agent, the District Judge, Dr. H. Thornhill, the very Rev. Father Collin, Revs. Horsley, Trimmer, Yates, & Hitchcock, Advocates Allegakoon and Kanagasekari, and Messrs. S. Toussaint, and C. Strattenberg, the Kachcheri Mudaliar, and Messrs. V. Casipillai, A. Gapapathy, S. Manuelspillai, A. Mailvaganam, and T. Changarapillai.

A subscription list for local celebrations was opened, and a sum of Rs. 330 was subscribed on the spot.

A vote of thanks to the Chairman brought the business of the meeting to a close.