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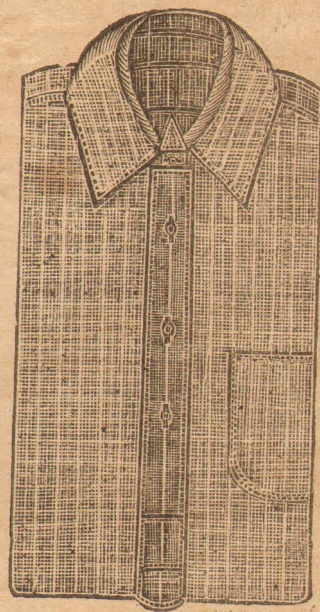
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THE HINDU ORGAN.

JAFFNA, WEDNESDAY, DECEMBER 23, 1903

THE INDIAN NATIONAL CONGRESS.

Elsewhere we publish an article from the Madras "Hindu," headed "The Ensuing Congress". It will be seen that the nineteenth session of the Indian National Congress will commence at Madras on the 28th Instant. It would undoubtedly be a grand occasion worthy of being seen not only by the Indians but also by the Ceylonese. No other gathering in India would bring together the representatives of diverse communities and creeds that may be found in that vast Continent—persons speaking different languages and embracing different faiths, but subjects of the same sovereign and animated by the common object of ameliorating their political condition. It is on this occasion alone all men of light and leading among the Indians, from all the Provinces and Presidencies—the products of British education and civilization—may be seen assembled together to promote a common object—the welfare of the Indian nation. To see these men would be a study, and a visit to the Congress is useful for this purpose, if not for any other.

The Indians have been holding this Congress for eighteen long years at enormous expenditure, and the fruits of their patriotic labours may be seen in the reform of the Legislative Councils and other important reforms which have already been accomplished and are about to be accomplished. There was a time when the Congress was viewed with suspicion by the Government and was ridiculed and abused by the Anglo-Indians. It has now, however, survived all these and is a power in the land to be reckoned with.

The Indian Social Conference has been a regular feature connected with the Congress. Its object has been to introduce social reforms among the Indians. This year's Congress will be memorable for the Industrial Exhibition which will be held under its auspices, commencing from the

6th Instant. It will undoubtedly be a grand affair, judging from the fact that its cost, besides the exhibits that would be freely sent, would be about Rs 40,000, of which the temporary building alone in which the Exhibition will be held is estimated to cost Rs. 13,000. The Madras Government has contributed Rs. 10,000 towards this Exhibition; and almost all the Municipalities and Local Boards in the Madras Presidency have contributed their quota to this fund. The Maharajah of Mysore will open the Exhibition on the day fixed.

The political, social, and industrial activities of our brethren and fellow subjects in India should serve as an object lesson to the Ceylonese, who should be ashamed of their own apathy and do-nothing policy in these matters. Public spirit among the leaders of the Ceylonese has disappeared and they are now a selfish and self-seeking body. There was a time when Ceylon was far ahead of India in regard to the constitution of Government and Legislature. Free institutions were introduced here long before they were introduced into India, to serve as a model to that Continent and to other Eastern Colonies and Dependencies of Britain. While we remain stationary, if we have not retrograded, India now enjoys self-government in a greater degree than we do here, and has also made ample strides materially and intellectually, outstripping us in the race of progress. The Indian National Congress has been chiefly the means of achieving all these for the Indians. For want of organization among us we are lagging behind, and our late Governor, Sir Joseph West Ridgeway has done his best, by rewarding subserviency and discouraging independence among our leaders, in taking off from among the Ceylonese the very little public spirit that still remained with them. If the leaders of the Sinhalese and Tamil communities would co-operate and start a body like the Indian National Congress we have no doubt that the leaders of the Burgher community would co-operate with them, and that the movement would have the sympathy, if not the active support, of Englishmen like the Hon'ble John Ferguson. Such an institution is sure, not only to infuse new life, public spirit and energy among the Ceylonese, but also to promote the political, material and moral welfare of the Ceylonese. If hundreds of different communities can unite in India for a common object why not the Sinhalese and Tamils do the same in Ceylon.

The Madras Congress affords an excellent opportunity for the Ceylonese to go and see what it is, owing chiefly to the proximity of that place to our Island. It would also show them, especially to the Tamils in this Island what men of their own race in South India are doing to promote the common welfare of their Father Land, at considerable self sacrifice and expenditure of money time and energy. We have no doubt that a visit to the Congress would instill into the minds of those who would undertake it the necessity of united action in Ceylon to secure political privileges and promote the general welfare of the country.

OUR SUBSCRIBERS, PLEASE NOTE.

1. We are very sorry that our earnest appeal calling for prompt payment of arrear subscriptions due to the Hindu Organ has not had the desired effect. The 15th September last, was the date, before which we asked our subscribers to remit the subscription in full, due for

Vol. XIV. We tender our thanks to those who responded to our call, but to those who treated our appeal with studied indifference, we mean to give them another date, viz.,

31ST DECEMBER 1903

before which date, we earnestly solicit each and all of our subscribers to remit their dues to this paper in full.

2. Our subscribers in arrears are particularly requested to note that, unless they pay and settle their dues before the 31st December 1903, their names will be struck off our list of subscribers and in due course steps will be taken to recover them.

LOCAL & GENERAL

The Weather—We had heavy showers of rain on Friday last, causing another flood.

Ridgeway Memorial—A meeting of the Memorial Committee was held in the Jaffna Library on Monday the 21st Inst. at 4 p. m. under the presidency of Mr. J. P. Lewis, the Government Agent. The Government Agent announced that the Government had allowed a site for the building of the Hall in the Esplanade. A letter of Mr. Tomalin also was read promising to send a plan of the Hall. The Committee then proceeded to the Esplanade to inspect the proposed site and were satisfied with it.

Cambridge Local Examination—This Examination which commenced here on the 14th Instant was closed on the 18th. It was presided over by the Government Inspector. About 35 candidates presented themselves.

Obituary—We regret to chronicle the death of Mrs. Sivagurunather, wife of Mr. Sivagurunather Head Clerk Fiscal's Office, Jaffna, which took place on the 19th Instant, at the residence of her grandfather, Mr. Elankainayaga Mudaliyar the retired Tamil Interpreter of the District Court of Jaffna. She was the only daughter of Mr. Sivaperumaniappillai, the only son of late Mr. Ramupillai, the well known native Doctor.

Jaffna Customs—Mr. T. B. Russell Office Assistant to the Government Agent is appointed as acting Assistant Collector of Jaffna Customs in addition to his own duties, relieving Mr. T. Ollegasekar who has for some months past acted in that capacity with great acceptance.

The Vanniahship of Eruvil Poraitivu Pattu—We are glad to learn that Mr. T. Koolasagam Pillai has been appointed Vanniah of Eruvil Poraitivu Pattu in Batticaloa. In our opinion no better selection could have been made.

Personal—Mr. K. V. G. S. Pillai, Station House Officer, City Police, Madras, is in his native village, Maviddapuram, Jaffna, having come on a short visit to his friends and relations.

Mr. Herbert Spencer's death—Mr. Herbert Spencer one of the most eminent philosophers of the day is dead. His remains were cremated at Hampstead in the presence of a large gathering of prominent men of science and letters. An Indian gentleman who was present at the cremation ceremony offered £1000 to found a lectureship at London or Oxford.

Burnt by a Candle—We hear that a candle that was burning in a lamp in the Wesleyan boarding school at Vembedy fell on a boy that was asleep and burnt him seriously, the cloth he had on him having caught fire from the candle.

Serious th. in Kandy—Mrs. T. H. Chapman the wife of the District Engineer, Kandy, was the victim of a theft of a large quantity of jewels worth about Rs. 1000. The Jewellery was composed of brooches watches rings bracelets &c.. Mrs Chapman after breakfast on the 11th Instant opened her almirah and found to her great surprise that the leather bag which contained the jewels was missing.

Mr. Arthur Chamberlain—Mr. Arthur Chamberlain, brother of Mr. Joseph Chamberlain who came to Ceylon with his two daughters for the benefit of his health has left for England after a stay of a few weeks in the Island.

The Director of Public Instruction—Mr. R. B. Strickland, Inspector of schools, is appointed to act as Director of Public Instruction for one month during the absence on leave of Mr. J. Harward.

Death of Mrs. Cronje—Mrs. Cronje, wife of the famous Boer General died at Klerksdorp on the 19th Ultimo.

Royal College Colombo—Mr. C. Hartley Principal of the Royal College, Colombo has left for England on six months' leave. During his absence Mr. Lewis Walker will act for him.

NEDUNKENY.

18th December 1903.

Weather—There was plenty of rain for the last two or three weeks and all the tanks in Melpattu East

have spilled. There are cases of fever here and there. The Asst. Government Agent Mullaitivu—Mr. T. Festing was here on the 16th Instant on circuit and after making some headmen appointments, proceeded to Vavuniya where he will probably stay till Christmas. He was accompanied by Mr. A. Ariakuddy, the Kacheheri Mudaliyar. Mr. Kartikasu the District Modr. and other headmen including the energetic new Udayar of Melpattu East, Mr. Veeravaku, were awaiting the arrival of the A. G. A.

The A. G. A. on his way to Vavuniya stopped at Paranthan to make some Kama Vidane appointments.—Cor.

KANAKARAYANKULAM.

18th December 1903.

Weather—There was not much rain here as compared with the other villages. The tank has got only 5 ft. head of water, whereas the full height is 12 ft. The days are extremely hot and the nights are very cold.

Personal—The Chief Irrigation, Inspector Mr. Ferguson was here on the 16th Instant on his way from Jaffna. He, in company with the Irrigation sub-Inspector, Mr. Rajakariar, inspected the site for a new channel and proceeded to Vavuniya.

Railway Works—The work here is progressing steadily. There are about seven to eight hundred coolies working in close proximity to Kanakarayan-kulam. These people have come from the Anuradapura-Karunagalla section. A Siglese botique has been opened here by the contractor for the purpose of supplying these coolies with the required things. Mr. Ludvige, the Masonary Inspector, is doing very hard work as he is out in the field always in supervising the earth-work which is carried on in a grand scale. Very little work is done near Mankulam as most of the coolies have run away owing to fever which prevailed to a great extent.—Cor.

SPECIAL TELEGRAM TO THE "HINDU ORGAN."

Colombo, 21st December 1903

Vivekananda Society opened its Library on Saturday. The President being unwell and the vice President having been detained by official duty Mr. Tiruvilangam ably presided. Over 300 attended representing all sects and creeds. It was an unpresidented success. Such union and fine arrangement never before characterised Tamil meetings here. The Society proved a pride to the Hindu community and deserves high praise. Telegrams and letters poured in. Advocate Hector Jayawardene graced the meeting with his presence and electrified the audience with a speech which was a master piece of oratory. He said Vivekananda, was a great religious teacher, sage, successful reformer, authoritative exponent of philosophy and Rishis, and converter of many Americans. Materialistic Colombo certainly requires Hindu liberality. Long life to Messrs Ramanathan and Arunachalam. Mr. Nadarajah spoke splendidly. So did Mr. Ambhyapathy. Messrs Kalapillai and Kovindasamy spoke in Tamil. Secretary Vythianathan thanked Mr. Chiunniah for allowing the free use of the Hall.

War imminent between Japan and Russia.

THE ENSUING CONGRESS.

We have exactly twenty-two days before us to do everything that may be necessary for the assembling of the Congress; for on the 28th Instant, the session will commence. We are glad to say that preparations are fast proceeding: the pavilion which is designed to seat not less than five thousand people is being completed, and other arrangements are steadily progressing. The Executive Committee of the Congress and of the Exhibition meet regularly once a week; a large establishment is at work in the Spring Gardens where the Congress is to be held. The different Sub-Committees are meeting frequently to consider matters of pressing importance; and they are attending to every matter of detail. So far as the arrangements for the meeting and the comforts of delegates from distant provinces are concerned, there will be nothing left to be desired. Money has begun to come in more freely. The districts are responding to the appeals from the headquarters in a more satisfactory manner, though some of them, notably Tanjore and Malabar, have yet to vindicate the prominent position assigned to them by common consent as the most advanced, if also the most litigious, units of the Presidency. We hope that another week will not be allowed to pass before all the districts have fully done their duty and borne the full share of their burden. In the city of Madras itself, the house-to-house collections have been mainly confined to Mylapore and Triplicane. It is not very creditable to the Congress men in other divisions that they should not have made any exertions in this behalf. People are only too willing to contribute small sums to the Congress; but unless the members of the Com-

mittees appointed for this purpose make up their minds to subject themselves to a little physical exertion not for many days, but only for a couple of hours in the morning for two or three days, it is not possible to bring into the Congress box the hundreds of rupees which people of all classes and conditions are willing to pay.

This year's Congress promises, in every way, to be a magnificent affair. A much larger number of delegates than usual are coming from almost all provinces; and from the reports sent by different provincial centres it appears that every province will be influentially represented. Mr. Lal Mohun Ghose, the President-elect, will be accompanied by the Maharajah of Mysore and the Maharajah of Natore; and most of the leading Congressmen in Bengal intend to come also. The Hon'ble Mr. Surendra Nath Binnerjee, the Hon'ble Baikunta Nath Sen, and the Hon'ble Bhupendra Nath Bose will surely be present. It is also expected that Mr. Narendra Nath Sen, Mr. Moti Lal Ghose and Mr. N. N. Ghose will be among the delegates from Bengal. From Bombay Mr. D. E. Wacha, who is the General Secretary of the Congress, will arrive three days before the Congress; and the Hon'ble P. M. Metha, who has not hitherto attended a single sitting of the Congress in Madras, has already intimated that he is coming too, accompanied by the Hon'ble Mr. Parekh. Mr. Justice Chandavakar will be here in time as the leader of the social reformers; and the Hon'ble Mr. Gokhale will arrange to be off from Calcutta till the Congress session is over in Madras. From the United Provinces the Hon'ble Pandit Madan Mohun Malaviya and other prominent Congress men are coming; and the Central Provinces and Berar will be represented by Mr. Mudholkar, Mr. Khaparde and others. From the distant Panjab not less than six delegates are expected; and these will presumably include Mr. Hari Kissen Lal from Lahore and Mr. Lala Marli Dhar from Umballa. The British Committee of the Congress in London is sending out a delegate in the person of Mr. Wagle whose services to the Committee are described by Sir William Wedderburn in very high terms. The Madras presidency, it is needless to add will be fully represented. Every district will depute its representatives. All our leading men will be here to welcome the visitors from other provinces; and the Hon'ble Nawab Syed Mahomed, the President of the Reception Committee, will come back from Calcutta in a few days to resume his place in the Committee and to attend to other arrangements.

The Provisional Committee, appointed to determine upon the subjects to be considered by the Congress, have done their best to reduce the number of subjects as far as possible so that the more important and more pressing matters may be taken up, and discussed more fully and satisfactorily than before. The first subject they have selected is the constitution of the Congress. The opinion in the country is by no means unanimous as regards the expediency of framing a rigid constitution. Eighteen years have passed since the Congress was started; and there is clearly something in the view that after such a time it must have a constitution well-defined, if not very rigid. The next subject that the Committee would consider is the expansion of the Legislative Councils. No doubt the present constitution of these Councils has given us some measure of real representation; but the feeling is coming upon us more and more that it is very inadequate for the large area and population. Incidentally also there are other matters connected with the subject which deserve to be considered, such as the power of the Council in financial matters, the rules for election and so forth. The land revenue question will remain one of the standing subjects for deliberation by the Congress so long as the present policy continues of "bleeding" the agricultural classes even in opposition to the principle laid down by the late Lord Salisbury; and there will accordingly be a separate resolution on it. And then with regard to the public service, Indians have been "cheated," persistently and long. The Public Service Commission was appointed "to do final justice" to the claims of natives of India. But we have not been done even partial justice. It is time that the attention of the Congress is increasingly devoted to this matter, as also to the question of local self-Government which is being slowly undermined and destroyed as we can clearly perceive from the Madras City Municipal Bill. The Congress will also deal with such matters of immediate interest as the Universities Bill and the Official Secrets Bill. The aim is to limit the number of subjects as far as possible. We cannot say what leaders from other Provinces will say. But here we have been convinced that the fewer the subjects that are taken up the greater will be the impression that we shall be able to produce on the Government as well as the public both as regards their genuineness and their urgency.

—The Hindu.

SWAMI TRIGUNATITA IN AMERICA.

From out the Elder East has come the Swami Trigunatita to instill into Occidental minds the olden philosophy of the Vedas and to impart to the materialistic West the thoughts of his preceptor, Sri Ramakrishna. In far Calcutta was the Swami born, and in the university there he studied until he had arrived at the standard of B. A. At the age of 18 years he met Sri Ramakrishna, the great sage, who is the master of the renowned Swami Vivekananda, and under

him for over two years he learned spiritual practices. Then he became a Sannyasin (a monk), and thereafter for many years performed asceticisms, afterward going forth on travels to distant lands, in the course of which he has come to San Francisco and is now delivering lectures promulgating the mystic lore of the Orient. These lectures are being given under the auspices of the Vedanta Society of San Francisco, which was organized three or four years ago by Swami Vivekananda. A similar society has been in existence in New York for some seven years.

The Vedantists believe in one absolute God: they believe in heaven and hell only in their relative sense, and not as everlasting; they think men are not born sinners, but through spiritual culture may make themselves as holy and happy as God himself; they believe in reincarnation and transmigration; they hold that all religions are but paths leading to one place, and they frown on such psychic powers as mesmerism as hindrances to the growth of the individual soul.

It is the opinion of Swami Trigunatita that Christianity has come down from the teachings of the Vedas. In fact, according to the belief of the Vedantist all sects and religions in the world to-day are merely branches of the old religion of the Hindus.

And of these things has the brown-faced, bright-eyed Swami come to speak. In the yellow gown and turban of his priesthood, with the soft speech and the subtle thinking of the Hindu, he is advancing again the old thoughts of the Vedas and the newer thoughts and newer wisdom of the modern Vedantism.

BY SWAMI TRIGUNATITA.

The Vedas is the oldest religion in the world, acknowledged such by the most eminent linguists of the day. In the Vedas are mentioned the several stages of the old civilization of the world. This literature speaks of the time when there was no other country on the face of the globe known to civilized man save that part of Asiatic India which was the original seat of the very ancient forefathers of the present civilized world.

Greek travelers, passing through Asia Minor on their way to their own country, uttered some of the thoughts of the Vedas as they passed through Tibet, and these thoughts the inhabitants of that country imbibed. Some sages came at the birth of Christ. These sages did not belong to any particular and bigoted religion. They believed in the absolute existence of God, and they took their religious faith from the thoughts of the Vedas. Christ, when he grew up, came to understand that there was some great place of learning and religious culture in the far East. This made him come over to the northern part of India, there to study the Vedas and imbibe the thoughts of the Vedas. This part of Christ's life is unknown to the Christian world. But it is true, for only a few years ago a Russian gentleman discovered in a big library in Tibet a book in the Tibetan language containing a part of the history of Christ. According to this book, Christ came to Tibet and India to learn Vedic thoughts under Brahmins, and there performed much asceticism.

In the time of the Vedas civilization reached its highest point. All men were supposed to be perfect, and society was an ideal one. There was but one religion, and God was nothing but absolute. Heaven was supposed to be nowhere else but in the heart of man; or in other words there was not a particular place to be taken as heaven if the meaning of the word was properly understood. If heaven means the abode of God and if God is omnipresent, then heaven cannot be a particular place. Any place is heaven.

God being absolute every idea in connection with him must be absolute. Heaven, consequently, must be an absolute thing in this sense. If we take heaven as a relative thing, then we may speak of such a place as hell. But if heaven is spoken of as eternal (as some Christians speak of it), then we cannot give rise to such an expression as eternal hell. Whatever is eternal is infinite. Whatever is infinite cannot be but one. And where there is no more than one there cannot exist relative things. If there is the father there must be the relative thing—the son: where there is birth, there must be the relative thing—death. In this sense, where there is heaven there must be hell. But if heaven is eternal and infinite, there cannot be another thing at the same time and the same place that is eternal and infinite. And in this sense we cannot have hell. This is one of the early ideas we get from the Vedas.

The Vedas are divided into several portions. The last and best portion is called Vedanta. Later on, a high philosophy originated from the Vedanta, which is now known by the name of Vedantism. In Vedantism everything is a mani-

festation in some shape or other of this absolute God. God is a universal and all-pervading essence. Everything in this world is just like a temporary wave on the great ocean of that universal, all-pervading energy. When the waves subside they take again their original forms with the ocean, and they lose all name, form and distinction.

Vedantism never makes any distinction between this thing and that thing. We know that the different things in this world are, but in different degrees of change in their course of evolution. We consequently cannot say that this man is sinful and will go to eternal hell: or that man is pious and will go to eternal heaven.

Every moment in our life is but a death. What we were the previous moment we are no more now the same thing, but quite another. If you analyze very properly, very closely, you find quite another, both mentally, physically, spiritually and every other way. And, if you go on studying that way, after seven years—in every seventh year of your life—you will find a thorough change. Even scientists admit that. A thorough change in the course of seven years, even in man. So nothing can grow all of a sudden, but by a gradual process.

If you take nature as a personal something, time is the garment of nature, the dress, the rope of nature. Nature puts on her body the garment of time. Then her body is space, spread over all this universe. All this universe is the body of nature and on that body is the garment of time. Now the life of nature is causation. The law of causation is the life and soul of nature. It is by these three factors, time space and law of causation, that the universe is held in order. If we get rid of this idea of time, this idea of space, this idea of the law of causation, then we are freed altogether. If we devote all our life and soul to the matter, though we may not be successful in one life, time is eternal before us.

The Vedantists know that everything is in the course of their evolution. Consequently, according to Vedantism, there cannot be one particular religion as an exclusive path to salvation. All religions lead sooner or later to this same place. As a matter of fact, from a historical point of view, all religions that are preached by real prophets have emanated from the same grand and essential religion of the Vedas. If God be in everything, then man cannot be born a sinner. In Vedantism man is very near God and in one single life, by spiritual culture, he can realize particularly that he is nothing but a part of the universal intelligence. And when the individual soul passes off from the body it mixes with the one universal intelligence.

There are several theories by which we can understand that after death we continue to exist.

The agnostics say that we have simple physical connection with this world and when our body, our physical organism ends all connection ends. Therefore, according to the agnostics, there is no such thing as a future life. We should eat, drink and be merry.

From that theory we get the next higher theory, the theory of the skeptics, or rather say the atheists. They say that from body, from a certain accumulation of certain things in a peculiar way, is produced our consciousness, and we get our life. That is material production and when our body dies there remains nothing, nothing because it was the production of the body. When the tree dies it dies in every way nothing remaining; and so when the body dies there is no life afterwards.

The next higher theory is the theory of thought, transmitting thought. When we think suppose we think of something very intensely that may happen and afterwards we find that does happen; and we come to understand that it is not simply the body that lives, not simply the effect of accumulation or combination of material things that lives, but something else—it is thought, mind, higher something, that knows something of the future, that can understand, that can think.

But that theory, also, cannot be satisfied with the answer; and the next theory comes as a healing cure. If we love some person very intensely we can send our thought; we can read thought even from a distance. Love means sharpening some instrument that is within us—sharpening the power of the mind and when our mind becomes so very fine, we can know some finer things that cannot be explained by material science. Then, when we can understand in this life regarding the future, we can understand something of the next life. In that intense love we sometimes say that we will meet again, even after death. You know that is a saying that comes out of intense

love. There can be no other higher reason than belief, than faith. That is the basis of all science. We take something for granted; and those postulates and axioms are nothing but faiths, and those faiths, although they are very simple, do not go for nothing. We find they have much truth in themselves, and afterward, when we are advancing in higher reason, higher science, higher mathematics, although we took in the beginning something for granted, yet afterward we find that by that granting by that simple faith, we have not lost. So with faith of religious, of spiritual things.

In the theory of Vedanta there is no death and when we say that there is no death we should say, if we are logicians that there is no life. Life and death are relative. Where there is death, there is understood life. So Vedantists say there is no death nor life. But they say you have eternal life—not life as relative to death; not life under limitations, under conditions, but absolute life, eternal life, and that life cannot have death. Nothing can burn that life, nothing can bury that life, nothing can finish, put an end to, that life. That life is eternal and infinite.

We say, for instance, that a person consists of body, senses and the mind. We do not speak of the ego and the soul—they are high terms. We say practically and materially, body and mind and senses. Now, death comes over the body. Death is material. Mind and senses being abstract something, spiritual something—in its literal sense being just like a spirit—cannot end, as body ends in death; cannot have death—mind and senses. They are abstract something. Abstract things cannot die; only material things die. And mind and senses being abstract they transmigrate from the body to another. All the senses and the mind. Mind is the ruler of the senses, and when they depart, they go with some treasure. That means some impression that we have obtained in this life. Some philosophers will explain that mind and senses are nothing but a collection of those impressions simply; and those impressions transmigrate and they go into another new body that will act out its temperament, its impressions. But all theories are simply general or individual, in some respects. To me some laws may be applicable; to others some other laws. So, if I do some great things some very high things, I may not come back to earth as a human person, but go to a higher plane, higher world, such as heaven; or some planet, higher planet than earth; or I may come to be born again as a man; or I may go to a lower animal kingdom. If we give rise to some satvic qualities in ourselves—satie qualities, meaning righteous, virtuous things—and if in that period we die, we will go to a higher plane. And if we die while in our rajas quality—rajas meaning activity, active quality—then we may come back again as men; and if we die in the state of tamas, or when the dark qualities, the sinful things predominate, then we go to lower animals.

There are many, several kinds of death; and from these kinds of death we may get glimpses to what kingdom, to what region, the departed soul may go. If some persons die in bed they have a good chance: but dying at night, they have not so good a chance. And then some persons who die during the northern solstice—then they go to the higher plane; and during the southern, to the lower, etc. It has some reference to the time, also. Owing to some Karma we may die in the right, or unfavourable time, but owing to other Karma, which is higher, I may supersede that law.

The idea of the absolute God in Vedantism is expressed in three little words—Sat, Chit and Ananda. Sat means absolute existence; Chit means absolute intelligence, and Ananda means absolute bliss. So the absolute God means the absolute existence of one blissful intelligence. Everything on the face of the earth is essentially nothing but an absolute existence. Apparently we see a variety of things; essentially there is no variety, but only unity in everything.

Vedantism teaches that as a matter of fact we are divine, and not mortal. Matter may be mortal in a limited sense, but spirit can never be so. It is always unlimited—that is to say infinite—and absolute. If we try to know the real essence and the meaning of our existence by our spiritual culture we can understand that we are all eternal and one. Our bodies may perish, but our souls can never perish. When such forms as body and the other external things of this world cease to exist as such, the eternal essence meets us with the all-pervading and ever existing substance. Vedantism says that

where there are more things than one then there is misery. The highest aim of man and of every being is happiness. And the real happiness lies on the realization of one universal thing. In this way Vedantism teaches that every man, from any position, can rise to godhead.

As a last word: Vedanta is a system that embraces, that includes, all kinds of thought, of sect, of religion, of philosophy, of anything and everything; all kinds, whether they be materialistic or spiritual. So the Vedantists say only, be simply a little thoughtful. Think over things, think over affairs, think over things that you see, that you do and that will lead you to your goal, to your salvation, by way of natural process. Be sincere and thoughtful. Do not be deluded, do not be irrational. We cannot see our eternal life before us; we cannot see that we are gods, that we are divine powers; but we should not deny that, we should not neglect that. When some philosophers and sages say so, we may take that theory for granted, and we may continue some practice as they prescribe. And if we go through that practice, that training, then we may arrive at some stage some state of mind, when we can know everything and can at least realize fully that we are divinities.

Nature has two phases of character, one evolved nature and the other involved. In a more scientific way, you will understand if I call it evolution and involution, evolution, meaning expression, and involution, meaning destruction. Nature by the one phase of character expresses everything on the face of the earth or in this universe. Owing to the existence of the laws of nature we have come up from the lowest animal to the human nature. We have grown up by means of the law of nature, which is called the law of evolution. First the scientists will tell you, the life germ is the form of a mineral, then a vegetable, then animal, then afterward, in the form of a man. It finds its highest expression in man. The life germ becomes very well expressed in man. You do not find in a beast the kind affection, the human qualities. Why don't you find them in a beast? Because the germ is not yet expressed very well. It will afterward be expressed very well when that life germ will come to be in the form of a man. In every man, even, it is not very well expressed. A man can be a beast in human form. You will not find the human qualification very well expressed in that beastly man. When will it be expressed? When that man becomes a little more moral. You will find the very life germ which you previously found in a mineral, in a vegetable, in a beast, more fully expressed in an ethical, moral life germ. In that moral man, even, you will not find it fully expressed yet. When that moral man will become spiritual, you will find a little more expressed the very life germ which you have previously found in the lowest form of beast. Now in the spiritual man, even, it is not found in its perfection. When that spiritual man rises high above everything, every relative idea; when that spiritual man becomes a god; when humanity is transformed into divinity itself, then you will find that germ in perfection. This is the law of nature, the law of evolution. This is one phase of character in nature.

There is another phase of character to be observed in nature. That is involution, going backward; as a seed grows to a tree and again that tree becomes involved in the seed that is produced by that same tree. That seed is called the involution of the future tree, a future tree being involved in that seed. Now, when a man becomes divine, becomes God, that same principle will again come after a good many cycles, to be formed into a germ, from which again all the phases of evolution will come. It is by nature that we have become involved, and it is by the same nature that we will go back to the cause. Now, going back to the cause is not a bad thing. Do not think that is retrogression. That man's going to Brahman, going to, and becoming mixed up with the absolute. From the absolute we have come and to the absolute we will go. When we come from the absolute we say we are evolved by the laws of nature; and when we say we go back to the absolute the higher scientists may say we are going to be involved again into the same primary cause.