

The Hindu Organ.

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS
HAS THE WIDEST CIRCULATION
ESTABLISHED SEPTEMBER 18, 1889
(REGISTERED AT THE G. P. O. AS A NEWSPAPER.)

PUBLISHED EVERY WEDNESDAY.

VOL. XXII—NO. 30.

JAFFNA, WEDNESDAY FEBRUARY 1, 1911.

PRICE 10 CENTS.

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	Tam: Ed:	Eng: Ed:	Both Ed:
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Grand Total 1881-25

A correction.—In the acknowledgment appearing in the "Hindu Organ" of 28-12-10 substitute "Chunnakam: R. Swaminathan Rs. 25" for "Chunnakam: R. Naganathan Rs. 25".

1st Cross St. C. ARULANBALAM,
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The Hindu Organ.

JAFFNA, WEDNESDAY, FEBRUARY 1, 1911.

"THE REPUTATION OF A NEWSPAPER".

There could be no difference of opinion as to the necessity of a newspaper maintaining its reputation as a true and reliable exponent of public opinion as it is necessary in the case of an individual to maintain a character for honesty, integrity and truthfulness. If a person, however he had shown himself to be public spirited and honest and had really under that cloak done some public services, is subsequently found out in his true colours to be insincere in his professions, unscrupulous in his designs, and shamelessly inconsistent in his utterances, he is for ever discredited and forfeits public confidence. Nobody would venture to say of such a man that when he gets over his present delinquencies he would again be respected and restored to public confidence. The position of a newspaper is in no way different, especially if its lapses occur under the same editorial management.

The inconsistencies and the questionable tactics of the "Morning Leader" in connection with the contest for the Ceylonese Seat are well-known to the public. Honest differences of opinion are to be welcomed and commended in public life as in private—in individuals as in newspapers. Can this be said of the writings and utterances of the "Morning Leader" in connection with the question of the hour?

The Editor of that paper who had bestowed glowing tributes in season and out of season on the public services of Mr. P. Ramanathan, and considered him as highly qualified, only about three years back, to lead the Ceylonese and to champion their cause, now holds him up to ridicule day by day in the columns of his paper, for no fault or offence committed by the latter since the panegyric published by the former in the "Morning Times" quoted by us in our issue of the 11th ultimo, but to suit his present purpose of supporting the candidature of Dr. H. M. Fernando who is contesting the Ceylonese Seat in the reformed Legislative Council against Mr. Ramanathan. An Editor who has some regard for consistency, would rather sever his connection with that paper than be obliged to write in the manner he does regarding a person whom he had extolled to the skies as a paragon of all political and public virtues.

The Editor of the "Morning Leader" in his issue of the 15th October last, commenting on the letter of Mr. John de Silva, Proctor, Colombo, wrote as follows: "The one point of difference between ourselves and Mr. de Silva is that, while he supports a particular candidate, we support none, but only intervene to state our objections against one whom we have many reasons to consider no longer equal to the task which the interests of the educated Ceylonese constituency demand". The italics are ours. Those who have been reading that paper will be able to say whether there was any sincerity, in the profession of our contemporary in stating that he was not supporting the candidature of Dr. Fernando but was only pointing out the disqualifications of Mr. Ramanathan.

Again, an interview with Mr. H. J. C. Pereira has been brought into requisition to discredit Mr. Ramanathan and his supporters with the object of promoting the candidature of Dr. Fernando. We have already exposed the fallacies, and misstatements, contained in that interview. But in doing it we were under the impression that the article in the "Ceylon Patriot" of 1901, which was made much of in the interview and has been more than once quoted and commented on by the "Leader" as containing the views of the people of Jaffna, was an editorial and not a "communicated" article as it is now admitted to be. The "Leader" intentionally misled the public into believing that the Editor of the "Patriot" wrote of Mr. Ramanathan ten years ago in the manner insinuated in the article in question. It is only after the present Editor of our local contemporary called upon the Editor of the "Leader" to say whether that article was a

communicated one or not, he admits that it is; but brings up all sorts of specious arguments to maintain that it had every claim to be considered an editorial since it was published with editorial prominence. It thus turns out that the whole castle of the "Morning Leader" was built on the foundation of a communicated article. If the Editor had the candour to say openly at the outset that the article in question was a communicated one, we would have been spared the pains of seriously taking any notice of that article. There can be no doubt that the Editor of the "Leader" deliberately and studiously made quotations from the article and led the public to believe that it contained the views of the Editor of those days, without plainly telling that the article was a communicated one.

The circumstances under which Mr. Hector Jayawardene, Advocate, was made to write a letter to the Editor of the "Morning Leader" and its publication to suit the purpose of the latter without the consent of the former, are means resorted to by no high-minded journalist to attain his ends. Our contemporary of the "Ceylon Independent" has well shown that the proceedings of the "Morning Leader" in regard to the threatened publication of the life of "Thamby Mudaliyar" and the publication of Mr. H. Jayawardene's letter are a menace to public life.

Not a day passes without the "Morning Leader" writing something repugnant to all sense of justice and propriety in connection with the Ceylonese Seat. Its proceedings carry their own condemnation, and the paper has now become discredited by every one who loves fairplay and justice.

The Editor of the "Morning Leader" seems to be a person of ample resources. He has now taken a new role—that of singing the praises of some of the ardent supporters of Mr. Ramanathan in the press and platform, in the belief, perhaps, that they will be simple minded to think well of him and of the cause he has espoused, or at least to give credit for, what he wants others to believe, the honesty of his purpose. We do not think that praise or attack from that quarter is of any value and that the judgment of any right-thinking person will be influenced by such tactics.

THE "HINDU ORGAN" AND MR. P. RAMANATHAN.

The despicable tactics of the supporters of Dr. H. M. Fernando in the press have become a menace and danger to society. We expose elsewhere in this issue the attempt of the "Morning Leader" to mislead the public into thinking that a communicated article that appeared in the "Ceylon Patriot" of October 1901 was an editorial and represented the views of the people of Jaffna of those days. It has now become the turn of a writer in the columns of our contemporary of the "Jaffna Catholic Guardian", "Ajax", whose article is published with editorial prominence in its issue of the 28th ultimo, to misrepresent our attitude towards Mr. Ramanathan in 1902. The writer in the "Guardian" says:—

For who in Jaffna does not know that some of the wellknown and most determined supporters of Mr. Ramanathan in the present election spoke of him only a few years back as a person on whom little reliance can be placed and as one between whose professions and practice there existed a strong and bitter contrast. Why even the "Hindu Organ" ever the staunchest champion of Mr. Ramanathan was wont to say in the year 1902 that it was an evil day for Mr. Ramanathan and the public interest in Ceylon when he made up his mind nearly ten years ago to enter Government service as Solicitor-General. That was the language that was held in 1902 by this redoubtable champion of Mr. Ramanathan who now attempts to belittle the editorial of the "Patriot" 1901 by characterising the "Patriot" of those days as an insignificant paper, a paper of no note manoeuvred by a clique who were engaged in the congenial occupation of flinging mud at Mr. Ramanathan.

Surely this was deliberately intended to mislead the readers of that paper to think that we also shared the views of the "Patriot" of 1901 in regard to Mr. Ramanathan. We are glad that the friends of Dr. Fernando are showing so much activity and perseverance as to go through the past files of all the newspapers that now support the candidature of Mr. Ramanathan, with the object of discrediting those papers. They have been able to unearth only the communicated article in the "Patriot" and also an editorial in the "Ceylon Independent" of 1902 which said that Mr. P. Ramanathan was passed over for the Acting Attorney-Generalship in favour of Mr. Crown Counsel Templer, owing to the protest the former made direct to the Secretary of State against the appointment of Mr. Wendt as a Puisne Judge of the Supreme Court.

These are all Dr. Fernando's supporters have been able to produce to prove the inconsistency of those two papers in now supporting Mr. Ramanathan. On the other hand articles from the "Morning Times", written by the present Editor of the "Morning Leader", and the "Ceylon Standard", the predecessor of the "Leader", have been reproduced to show, before the present contest for the Ceylonese Seat commenced, in what high esteem Mr. Ramanathan was held in that quarter.

The "Guardian" now wants the ignorant public to believe that there was a time when even the "Hindu Organ" wrote disparagingly of Mr. Ramanathan. The writer in our contemporary evidently refers to our article headed "The Attorney-Generalship" that appeared in the "Hindu Organ" of 7th May 1902 pointing out the gross injustice done to Mr. Ramanathan by the Government in not appointing him to act as Attorney-General in that year. The article is too long for re-publication in this issue, but we quote the following from it to show the despicable character of the misrepresentations resorted to by the friends of Dr. Fernando in their futile endeavours to discredit the supporters of Mr. Ramanathan.

.....We are, therefore, led to believe that the Solicitor-General has not only been sacrificed to the clamour of the European press which is actuated by racial and religious prejudice and hatred, but also appears to be a victim of spite in high quarters for Mr. Ramanathan's going to England to protest against the appointment of Mr. Wendt as a Judge of the Supreme Court and assert his own claims for that office.

Now there are two courses open to Mr. Ramanathan. He should either resign his present appointment, as a protest against this injustice; or remain in his present office and most strongly represent his case to the Home Government, whether he gets redress or not. We think he will adopt the latter course, as by resigning he will be doing what the European press wish him to do. It was an evil day for Mr. Ramanathan and the public interest in Ceylon when he made up his mind, nearly ten years ago, to enter Government service as Solicitor-General. He was till then the most popular person in Ceylon and was looked upon, not only by the Tamils but also by the whole Ceylonese, as their leader. It is only mediocrities and men with no independence and public spirit that succeed in Ceylon as officials, more especially if they happen to be natives. Mr. Ramanathan's acknowledged abilities and independence of character are not passports to his success, especially under the present regime. The prospect of his becoming the Attorney-General of the Colony or a Judge of the Supreme Court is something which the authorities could not bear to see realized.

His Excellency Sir West Ridgeway is responsible for the gross injustice which has been done to this illustrious and foremost Tamil.....

LOCAL & GENERAL.

THE SUPREME COURT BENCH—The Hon'ble Mr. Joseph Grenier has been permanently appointed third Puisne Judge of the Supreme Court, in consequence of the retirement of Mr. Justice Wendt. Mr. Grenier has acted off and on as a Judge of the Supreme Court for several years with very great acceptance, and it is only bare justice that the Government should have confirmed him in this high and responsible office. Jaffna which is the native place of Mr. Joseph Grenier, as of his distinguished brothers, has always been proud of them. We congratulate Mr. Justice Grenier on his well-deserved appointment to the Supreme Court Bench.

THE SUPREME COURT CRIMINAL SESSIONS, JAFFNA—It has been decided to transfer the Batticaloa cases to the sessions in Jaffna. There are, we understand, three cases from Batticaloa and the witnesses and others connected with those cases are expected to arrive here on the 6th inst., one week before the commencement of the sessions.

JAFFNA ASSOCIATION—The annual General meeting of the Jaffna Association will be held at the office of Mr. Advocate J. H. Vanniasingham, on Friday the 10th inst. at 4 P. M. Business: The submitting of the Secretary's report and the Treasurer's statement of account, the election of Office-bearers and consideration of other matters.

THE JAFFNA F. N. S. SOCIETY—The annual General Meeting of this Society will be held at the Sale Bungalow opposite the Jaffna Kachechi on Saturday the 4th inst. at 10 A. M. The Government Agent will preside.

MR. MYRON H. PHILLIPS—delivered a lecture, on the 15th ultimo, at the Ranade Hall, Mylapore, on "American Education and its availability for Indian Students" under the auspices of the South Indian Association. The Hon'ble Mr. P. S. Sivawami Aiyar, C. I. E., Advocate General, Madras, presided.

THE FIRST JAFFNA LADY DOCTOR—Intelligence has been received of the success in the L. R. C. P. and S. Examination of the Edinburgh University of Miss Dr. Nallamma Murugasan, daughter

of the late Mr. Murugasan of the P. W. D. Jaffna, and sister of Mr. M. A. Arulanandam B.A. Advocate. She is the first Jaffna lady born and educated in Jaffna who has achieved that distinction. Miss Murugasan had a brilliant scholastic career in the Wesleyan Vembadi Girl's school and was sent to Madras by her brothers to prosecute her medical studies in the Medical College there. With the praiseworthy desire to obtain British qualifications she went some time back to Edinburgh and has come out successful in the L. R. C. P. and S. Examination. We sincerely congratulate her on her success and wish her a brilliant career in the medical profession.

PERJURY IN THE DISTRICT COURT.—Mr. Pinto, D. J., summarily convicted a suitor for perjury last week and fined him Rs. 25 or one month's rigorous imprisonment. This should serve as a lesson to those who deliberately commit perjury in our Courts.

ACKNOWLEDGMENT.—We have to acknowledge with thanks the receipt of the December number of the Central, and the Magazine of Jaffna Central College.

ST. JOHN'S COLLEGE, JAFFNA.—The Lord Bishop of Colombo has kindly consented to distribute the prizes on Friday the 24th February at 6 P. M. The Principal and Vice-Principal cordially invite the presence of Old Boys and would ask them to help by donating Prizes.

MATRIMONIAL.—The marriage of Mr. A. Kanagasabai, B. A., of the Forest Department, Rangoon, with Miss. Rupapathy Namasivayam of Mallakam came off on Thursday last in the presence of a large number of friends and relations. Mr. Kanagasabai is a brother of Mr. A. Ramasamy Pillai, Postmaster, Vannarpannai, and a brother-in-law of Rao Bahadur K. Vaithilingam Pillai, Assistant Postmaster-General, Madras. We wish the newly married couple long life, happiness and prosperity.

PERSONAL.—The Hon'ble Mr. P. Arunachalam, Registrar-General, who left for India, sometime ago, on a short holiday returned to Colombo on Monday last.

—Mr. T. M. Tampoe, J. P., Retired Police Magistrate, Jaffna, has gone to Pt. Pedro for a change.

—Mr. N. Sivakolundu, Proctor S. C., who went to India, with Mrs. Sivakolundu, has returned to Jaffna.

ROBBERY IN A TEMPLE.—Several utensils belonging to the Pillayar Temple at Achchuvelli of the value of about Rs. 250 and Rs. 50 in cash were robbed about a month ago. A clue has been obtained and some of the utensils have been recovered, having been discovered buried in the compound and in the house of a well-to-do toddy drawer at Muhamalai. We are astonished to hear that the accused in this daring robbery of Temple property were bailed out before the inquiry, which is fixed for tomorrow.

OBITUARY.—We deeply regret to have to record the death of Mr. B. James, Clerk, Local Board, Jaffna, which took place on Thursday last, of fever. He was an unassuming and good natured young man very much liked by the Members of the Board and fellow officers. We tender our sympathy to the bereaved widow to whom he was married about six months ago and to other relatives.

—We regret to have to chronicle the death, which occurred on the 26th inst. at Naval, of Mr. C. Gangathram, Clerk in the G. P. O. Colombo. He was ailing for some time and in spite of the best medical assistance succumbed at the early age of 39. He was a brother-in-law of Mr. C. Muttucumaru the popular native Physician of Vannarpannai.

THE CHETTY STREET ENGLISH HIGH SCHOOL.

The opening ceremony of the new building of this School erected by the Wesleyan Mission took place on Wednesday last in the presence of a very large and respectable gathering of ladies and gentlemen from all parts of Jaffna and was a great success. The Hall was opened by the Rev. Mr. J. M. Brown, General Secretary of the Wesleyan Conference, and the Ladies Gallery by Mrs. Brown. Great credit is due to Professor W. R. Cooke, Vice-Principal of Central College, for the artistic design of the whole building, the spacious accommodation which it affords, and its speedy completion under his supervision. Sir William Twynan, retired Government Agent, Northern Province, having been voted to the Chair, the proceedings commenced by Mr. Edwards, Headmaster of the School,

reading an Address of welcome to the Rev. and Mrs. Brown. Mr. Cooke then presented the building report, followed by the financial report read by Rev. W. M. P. Wilkes which showed that a little over Rs. 9000 had been spent on the building and that an additional expenditure of about Rs. 2000 was required to complete it. Speeches were made by the Revs. W. T. Garret, J. T. Appapillai, Bramwell, and J. M. Brown and by the Chairman. The meeting came to a close with a vote of thanks to the Chairman proposed by Mr. T. C. Changarappillai, J. P. and U. P. M., seconded by Mr. A. Sapapathy, Member, Local Board.

We are glad to find from the speech of the Rev. Mr. Garret that the Missionaries no longer consider the Hindu College in the immediate vicinity of the Chetty Street High School as an opposition institution but as one whose rivalry is of great importance in the cause of higher education in Jaffna. Mr. Garret was glad that good understanding was prevailing between the two institutions and wished the continuance of that state of feeling. Mr. A. Sapapathy in seconding the vote of thanks to the Chairman reciprocated that feeling as Secretary of the Board of Directors of the Hindu College.

THE KANDY TAMILS' LITERARY ASSOCIATION.

At the weekly meeting of the above Association held on Saturday 28th inst. at Katukelle under the presidency of Dr. E. T. Hoole, Mr. C. Suppiah delivered an interesting lecture on "Charity". Messrs. K. Velupilly, K. Coomarasamy and the Chairman offered comments. At the next meeting to be held on 3rd February Mr. P. Aiyampilly will deliver a lecture on "What have we gained and what have we lost by following the Westerners." —Cor.

DISTRICT NOTES.

MULLAITTIVU.

28.1.11.

Weather.—The nights are dewy. Fever and cold prevail to a great extent.

Circuit.—Mr. A. W. Seymour, our Assistant Government Agent, accompanied by Mr. V. Chinna-tamby, Kachcheri Modliar, is expected here on the 31st inst.

Obituary.—It is our painful duty to record the sad and untimely death of Vallinayagam Pillai, wife of Mr. A. Dirugnanasampandan, Irrigation Clerk of the Kachcheri here and the only daughter of Mr. K. W. Thampiah Modliar, J. P. U. P. M. which occurred at her residence "Rutna Villa" yesterday morning after confinement.

The late Mrs. Sampandan was a gentlehearted, amiable and charitably disposed lady and her death at an early age of 24 is really an irreparable loss. We tender our heartfelt condolence to the bereaved husband and others who bemoan her loss.

Medical.—Dr. K. Chittampalam, our genial Medical officer, will be leaving this for Jaffna on sick leave and Dr. C. Sivasithamparam of the Mantota Hospital is expected here to act for him.

Personal.—Mr. G. K. Thornhill, Superintendent of Surveys, N. C., has come down here on a visit and is staying at the Rest house.

—Mr. M. Subramaniam, Secretary D. C., and Registrar of Lands here left this for Trincomalee on leave and Mr. K. A. Kappurahany, Land Clerk, Kachcheri, is acting for him. —Cor.

BADULLA.

30.1.1911.

Honoring a newly elected member of the Local Board—A very interesting function organized by the members of the Jaffna Union in Uva to honor Mr. R. P. Chelliah, Assistant Sheriff, the Bank of Uva, on his being elected a member of the Local Board, Badulla, came off at 6.30 P. M., on Saturday 1st in the Buddhist English School Hall which was decorated most tastefully for the occasion with flags and festoons and furnished in a drawing room fashion. The approach to the hall was also decorated and precincts lit up with varied coloured lamps and Japanese lanterns. Mr. Chelliah drove to the hall accompanied by Mr. Nallatamban, Hon. Secretary of the Union, and was received at the main entrance by the members. He was garlanded by the vice-President, Mr. H. John Arasanallai, and was conducted in procession to the hall where a special dais was prepared for him. Here, besides the members, several of his friends had assembled by invitation.

The proceedings commenced with a Thevaram sung by Mr. Karthikasu and vocal and instrumental music was indulged in for some time. The usual formalities having been gone through the Vice President Mr. Arasanallai, in the absence of the President Mr. R. P. Murugasoo, spoke in laudable terms of the genial qualities of Mr. Chelliah, the popularity he had acquired thereby amongst all classes in Uva and the esteem in which he was held by them all. Referring to the Union the speaker mentioned the very existence of it was due to him, the object with which he started it as the very name signifies is now beginning to be realised. He

read several telegrams and letters received during the day emphasised the fact that besides those assembled in the hall a good many scattered in the Province also joined in spirit in that day's function. Then speakers followed and were all full of praise to the new member.

Mr. Chelliah responded feelingly but modestly disclaiming the praises liberally showered on him. He expressed his great pleasure to meet them in large number that evening and thanked them cordially for the unexpected honor they had done him. Refreshments were served in abundance and much conviviality prevailed. A grand display of fireworks was witnessed and the function was brought to a close with 3 ringing cheers to Mr. Chelliah. —Cor.

CORRESPONDENCE.

MALAYA LETTER.

To Lawyers and Law-students—The ever increasing number of lawyers among the Jaffnese in Jaffna and in other parts of Ceylon has for a long time attracted the notice of many and the ridicule of some. The highest state authority in Ceylon has also publicly expressed his opinion. But far from subjecting a class of learned men to the ignominy of being compared to snails, there are many persons that have a regard for that class of lawyers, the present Governor of Ceylon and others of his ilk notwithstanding. However, the question of the increase in the number of our lawyers should engage the serious attention of all sensible and patriotic citizens. For the reason that the bent of our people for the law, natural or otherwise, has put among us certainly a larger number of lawyers than is necessary, without any sign of an adjustment of the supply to the demand. At this rate Jaffna might some day be a land full of lawyers in name. There is a way to check the overflowing tide of lawyers in Jaffna, yet allowing those that are for that profession a free play of their tendency and choice. I shall suggest herein a few points which I expect would well be worth the consideration of our people, specially those intending to take up or are already in law. I must first express my indebtedness for these suggestions to a friend of mine who lately wrote to me from Kuala Lumpur on this subject with the express desire that I should write a paragraph on it in my letter to the *Hindu Organ*. My view of the subject being in concert with his on the main I shall proceed without any further introduction. The Malay Peninsula is looming so large in the public horizon now on account of its resources that signs of its accommodation to commercial, business and professional men are ever prominent before us. There is thus the possibility of our people entering Malaya as business or professional men and partaking of the boon it dispenses. As far as I am aware no countryman of mine has the distinction of arguing cases in the law courts here, although our connection with Malaya is long enough to have produced among us lawyers of no mean repute. On the other hand there is ever that tendency to grasp petty Government offices, a sure sign of disease. The feverish anxiety of our people to secure Government employment even under unwelcome conditions has brought its only and natural result, of many offices being gradually but surely shut to us. In this state of affairs our countrymen here are having a difficult time. But there is at present room enough for a score of lawyers in the various towns here, and there is nothing to prevent our men from practising here provided they possess the necessary qualifications. Advocates and Proctors who are already in practice in Jaffna would be doing a signal service to their country by determining to change the venue of their forensic ability from the "lawyer beaten" law courts of Jaffna to the fresh ones of Malaya. They could attain this and by continuing their practice for three or four years more, with view to scrape some money to enable them to go to England and qualify themselves as Barristers so that they might practise their profession anywhere in the mighty British Empire. Having come out as such to Malaya they could first learn the business for a short time in co-operation with any barrister already in practice here, and then pursue this course themselves. Young men intending to take up law would also do well to keep this goal of Malaya in view. If our people do as I suggest they would relieve their country of the unnecessary and increasing number of lawyers and at the same time be professional men themselves earning good income. By the advent of our lawyers here the whole condition of our people here and in Jaffna may be changed for the better in a number of years, for instance, in Ceylon there will be no Governor to speak of our lawyers as to many snails of Kalutara, and there will be no frantic fights at briefs, and here the name already earned by our people as a class of mere Railway servants and quill-drivers in Govern-

ment offices will be wiped away, and our deserved position gained. Unless an attempt to induce our lawyers to look for fresh fields be made there will ensue unmitigable evils in our country. Let us have the required number of lawyers in Jaffna, and all the others must try to relieve the country of the bitter pill of lawyers. I have no doubt that my suggestions are practical and I wait to see the result.

Notes at Random.—Turning over a few back numbers of the *British North Borneo Herald* I came across this interesting specimen of a letter of love from a young man and the reply thereto by the sweet one of his heart's choice. He writes:—"Most amiable Madam,—After long consideration I have a great inclination to become your relation, and to give demonstration to this my estimation, without equivocation, I am making preparation by a speedy navigation, to remove my habitation, to a nearer situation, for to pay you adoration, and if this my declaration, may but meet your approbation, it will dispose an obligation without dissimulation from generation to generation". The sweet one replied that she was "fired with indignation" at his fulsome adulation and deceitful laudation, and that she had "a great detestation of the constant tribulation of the conjugal station". She very effectively "tuned" (shunned) him. However, this inclination for elongation and modulation is not the exclusive possession of the lover's limitation, for the following condemnation of a university examination got its emanation from the lips of a student creation in utter consternation of an impending situation:—the matriculation examination is a constant botheration to the Mohamedan population, and a university regulation for the early amelioration of this strange situation will receive the gratification of a grateful nation."

A book on "Manners for Men" whose author is a woman has the following among its varied contents. "It is not unusual, nowadays, to see a man driven by a lady. In such a case he must be on the alert to afford her every assistance in his power." In these days of suffragetteism man fares worse in the hands of woman than being driven by her, and still here is our feminine author of masculine manners soliciting man's assistance to her sex in its honourable pursuit.

Speaking seriously, in a book on "Manners for women" by a man the sentence might occur that, (in these days it is usual to see a woman driven by a gentleman, etc)

Our Chinese friends are bent on cutting off their queue as a mark of civilization. In the teeth of the opposition of the conservative side of the population this highly civilised procedure of serving the time honoured appendage to the crown goes a pace among the sprightly celestials all over Malaya. A meeting of the members of the "cutting the queue and reform of dress society" in Hong Kong is to be held today when several of those that have considered the queue as a relic of barbarism and suffered its ignominy will publicly sever their pig tails. Who knows our twentieth century scientists might not find some new use for discarded queues.

Johore Bharu,
4.12.10.

EXTRACT.

THE SAIVA SIDDHANTA CONFERENCE, (RAMNAD 1910.)

PRESIDENTIAL ADDRESS.

(Continued from our last issue.)

There is no doubt that Saivism has been somewhat obscured, and its progress retarded, by the rise or other cults in India. These have been pushed forward with the ardent zeal always characteristic of new faiths and in the course of their militant propagandism, every opportunity has been taken, either wittingly or unwittingly, to misrepresent and cast aspersions on this most ancient faith, the worship of the Great God Siva. Though we can afford to look with no sense of ill-will on such attempts, yet we shall be wanting in our duty, if we do not bestir ourselves to expound our own religion and its invaluable doctrines, and thus to prevent people from deserting the faith in which they are born. One of the commonest and, therefore, the foulest imputation cast on Saivism by its Indian opponents, as also by its ill-informed Western critics, is that the Linga-worship is of phallic origin. Nothing is farther from the truth. No grosser or more unfounded calumny could have been invented by the opponents of Saivism. I have it on the best authority that no warrant can be found for such a base calumny in the Vedas, Agamas or the sayings of the great Saivite saints of a remote past. It could only have proceeded from the fancy of hostile sectarians. The obscurities of later Tantrism and Pauranic mythology have been pressed into requisition, in order to yield this blasphemous conception of the Supreme God Siva, and to, thereby, facilitate the propagation of anti-Saivite faiths. But if the truth about the emblem, Sivalinga, and its profound mysteries, comes to be known, it will be seen that divine symbol represents the highest spiritual verities open to the ken of man.

I am sure you will bear with me for a while if I say a few words about the origin and spread of our Saiva religion and philosophy,

THE ORIGIN AND SPREAD OF THE SIVA RELIGION, AND PHILOSOPHY.

Like many other Indian religions, the Saiva religion is also Vedic in its origin. The creed of this important religion is the worship of Rudra, the Great One, who is also known by Siva and various other names.

So far back as the sixth century A. D., that is to say, in the Amarakosa, we find the names Rudra and Siva being used synonymously. In the Agamas and the Puranas, many of which are certainly anterior to the Amarakosa, no distinction between Rudra and Siva is to be seen. That the symbolical worship of Siva and Sakti described in the Agamic and Tantric works, goes so far back as the close of the Vedic period is a question to which oriental scholars do not seem to have paid sufficient attention. From a close study of the Agamic and Tantric works, one can arrive at the conclusion that the very symbols which are found used, in connexion with Siva and Sakti worship, in a remote age in India, have given rise to the Devanagari alphabet, which according to oriental scholars, dates from the sixth century, B. C. But Lakshmidhara and other Tantric writers, are of opinion that Janaka the son of Nimi, and the twentieth ancestor of Siradhvajaya Janaka, the father-in-law of Rama, who is believed, on astronomical grounds, to have flourished in the seventeenth century B. C., is the inventor of the Devanagari alphabet. It follows therefore, that the worship of Siva, with which the hieroglyphical symbols of the Devanagari are closely connected, existed in India so far back as 2000 B. C. Moreover, there is, as wrongly presumed by some orientalists, absolutely no reason to believe that, at that remote period, Siva and Rudra were regarded as different, and that only later theologians looked upon them as identical. It is hence clear that Siva is none other than the Vedic God Rudra. While Rudra is described in the Rigveda as the father of the Maruts, the Atharva Veda speaks of Siva as the father of the Maruts and as the master of Life and Death. It is thus obvious that Rudra and Siva were regarded as identical during the Vedic period.

Before proceeding to consider the nature of the worship of Rudra or Siva, it is desirable that we should clearly understand how He is described in the Vedas.

In the Yajurveda, He is called Bhava, Sarva, Isana, Isvara and Mahadeva, and is frequently described as the Destroyer of the Triple City of the Asuras. Unlike other Gods, He is Tryambaka, the Possessor of Three Eyes. In the Satarudriya, Siva appears with all the characteristics of a popular God, as well as of the Omnipotent and Omnipresent Lord of the Vedantists. As a God of War, He is invoked there, along with His Ganas or retinue, for the purpose of protecting the house, the fields and the roads. He is the head of the armies, the God of the brave, of foot-soldiers, of those who fight in chariots, and of all those who live by the bow, the sword and the spear. It is His voice that encourages men in battle, and that is resounded in the war-drum. As the God of peace, of knowledge and of arts He is described as the patron of craftsmen, of cartwrights, carpenters, smiths, hunters and watermen; He is the Greatest Physician and healer of the diverse diseases of man. To those who worship Him according to the Agamas and Tantras He appears to reside in Chakras, or magic amulets (Patisara) which are bound round the neck or arm for protection against evil spirits and diseases. To the uneducated, He is a Kapardin, wearing a long and matted hair and armed with a bow, arrows and swords. As the God of such classes of people as ascetics and sanyasins, with matted hair or shaven crown, He is deemed omnipresent. He is present in the houses, fields, rivers, fountains, in the wind, in the passing cloud, in the green grass, in the trees, in the falling leaf, in sand, in the hearts of men, in forests, solitary places and on mountains. This is a brief description of the various forms in which Rudra or Siva is found conceived in the famous Satarudriya Litany, which is recited even to-day by all worshippers of Siva, throughout India, whenever His Blessings are invoked in daily prayer, etc. The philosophical conception of Siva is found amplified in the Svetasvatara and other Upanishats.

There are four ways in which Siva seems to have been worshipped even during the Vedic period. He is worshipped in the form of Agni with whom He is frequently identified. Accordingly, the Diksha or vow taken by the sacrificer preparatory to the sacrifice, the construction of the altar, the collection of sacrificial materials, the performance of the various rites and the homas, the recitation of the sacrificial hymns and of the Satarudriya Litany, and the final Avabhriti or ablution, constitute, in a way, the Vedic form of the worship of Agni Rudra. The second form of Siva worship seems to be what we find described in the Agamas and the Tantras. In order to perform this worship, the devotee is asked to take a Diksha or vow under a teacher, to provide himself with a place of worship and with all necessary materials to purify himself with the recitation of Bhutasuddhi and other Mantric formulas to worship Siva in the Chakra specially prepared for the purpose and to make the necessary offerings followed by the recitation of Stotras and of the Satarudriya. At first sight, it would seem as though this Agamic worship were different from the Vedic worship of Agni-Rudra. But on closer examination it will be found that, in their fundamental form, the two worships

follow the same procedure; and that the same Vedic texts are recited therein, together it may be with later composition in the form of slokas and syllabic Mantras.

For the benefit of those who cannot go through all the complicated rites of worshipping Siva, either in the form of Agni or in the form of a cylindrical mystic Chakra; the simple method of worshipping him in the form of a Linga, typifying the immense spore of the manifested cosmos, or under the guise of a human symbol, with matted hair, with a bow and arrows, and a sword, seems to have been elaborated. To set up, for the first time, such a Linga or globular emblem, a series of rites are laid down, for observance, in the Agamas. Many of these rites are similar to, if not identical with, those which are performed in setting up the fire-altar. The purification of the temple answers to that of the place, where the sacred fire is to be installed. The bringing of the Agrodaka corresponds to what is called Pranita-harana. The setting up of the idol closely follows the procedure of setting up the fire. The making of offerings is the same in both. The daily worship of the Divine emblem, after it is set up, is similar to the daily worship of Agni-Rudra save for a few trivial modifications, necessitated by the change in conception of the form of the emblem.

These are the three main forms of worship, which one may consider as constituting the outer Saiva religion or externals of the Saiva faith, and which are observed in many a Hindu temple or Hindu home, throughout the length and breadth of the Indian continent. And thus, from the earliest Vedic times down to our own day, Saiva religion seems to be the one dominant creed, claiming the allegiance of the bulk of the Indian people.

As regards the antiquity of the Siva worship, Prof. Muir says in his "Sanskrit Texts":—

"While the destructive power of fire in connection with the raging of the driving storm lies clearly enough at the foundation of the epic form of Siva," "the entire hymns and separate verses in which Vishnu is celebrated are much fewer;" "if we look to the large number of texts in which, as I have just stated, some of the other gods are celebrated, and to the comparatively small number of those in which Vishnu is exclusively or prominently magnified, we shall come to the conclusion that the latter deity occupied a somewhat subordinate place in the estimation and affection of the ancient Rishis."

As in the Vedas, so in the Epics too, Vishnu is not seen to occupy a very important place. "Lassen remarks that in the epic poems, the worship of Vishnu is but seldom mentioned,—a fact which he regards as proving that at the period when they were composed no special worship of that deity had been extensively spread at least among the Brahmins and princesses." Again, Prof. Muir says:—

"The mere fact that a poem in which Krishna plays throughout so prominent a part, and which in its existing form is so largely devoted to his glorification, should at the same time contain so many passages which formally extol the greatness, and still more, which incidentally refer to a frequent adoration, of the rival deity, by the different personages, whether contemporary or of earlier date, who are introduced,—this fact is, I think, a proof that the worship of the latter (Mahadeva) was widely diffused, if indeed it was not the predominant worship in India, at the period to which the action of the poem is referred." Also, Prof. Barth in his "Religions of India" says (p. 167):

"We have already seen that the Veda does not lead us to anticipate the supremacy of Vishnu. Neither does it appear to us to be very ancient in the Mahabharata, which in general is connected with Vishnu, only in so far as it is with Krishna. Hence the most widely spread cultus is in the main that of Siva." Again, at page 163 he says:—

"In the Mahabharata, which, however, in its existing redaction, is concerned in the interests of Vishnuism, the cultus which we find most widely spread is that of Siva."

It will be thus seen that the worship of Siva has been accepted by distinguished oriental scholars, as wide-spread even at such a remote period of the Mahabharata-war as the twelfth century B. C. Hence, it becomes quite legitimate to think that the attempts of Srikanthasvacharya, Appayadikshidendra and hosts of other mystics, to explain the Upanishats the Puranas, and the Vedanta-Sutras (and more especially the last named), as treatises upholding the Supreme Divinity of Siva or Samba-Siva, is more natural and reasonable, than the laboured endeavours of other commentators to read into the self-same treatises, the glories of later gods.

Having traced, so far, the continuity of Saiva religion and the even level of supremacy which that religion has maintained from the Vedic times to the present day, we may now proceed to briefly consider the form of Saiva philosophy that is expounded in the Upanishats and the Brahma-Sutras and the Puranas.

From among the various schools of Saiva philosophy, five systems of thought stand out as very conspicuous. They are represented by: (1) the Saiva Idealists, (2) the Saiva Pantheists, (3) the Saiva Trinitarians, (4) the Saiva Unitarians (—teachers of unity-in-trinity) and (5) Qualified Saiva Monists.

The Saiva Idealists, such as Sankaracharya and others, told that Atman, known as Brahman or Siva, is the only real being, and that the rest, which appears as the universe and individual souls, is an illusion brought on by Maya or ignorance. Owing to this Avidya or ignorance, the Jivatman or individual soul looks upon the unreal as real, and is, therefore, involved in the endless Samsara of births and death. When he realises the real nature of Siva as Sushetidananda, Existence, Knowledge and Bliss and identifies himself with that Infinite Knowledge and Bliss, he raises himself beyond the finite and unreal, and, getting rid of his Avidya, becomes one with Siva, and merged in His Infinite Bliss. And this condition is what is termed as Advaita, with Siva as its central principal. There are others who substitute Brahman Narayana Sakti or the Sun, for Siva. But it is a difference that subsists only in words inasmuch as Siva, Brahman, and other terms, connote nothing but an Eternal Being formed of Knowledge and Bliss. And since on other predication is made of the nature of that Highest Being, it matters little how we choose to call Him.

The Saiva Pantheists seem, on the other hand, to consider all the Vedic gods as equal and identical in all respects, and to regard their names as but synonymous. Siva, Vishnu, Indra, Varuna and numerous other gods, who in the opinion of the Saiva Idealists, are merely the unreal reflections of the One Eternal Real Being, in the mirror of Maya, are according to the Saiva Pantheists, identical, agreeably to the Vedic text: "Ekam Sad vipra bahudha vadanti"—"There is only One Eternal Being, wise men call Him by various names" these pantheists regard the world of animate and inanimate nature, as having emanated from Him, the variously-called Eternal Being, as being maintained by him and as also being destroyed by, or dissolved in, Him. Those who who worship Him in any of His manifold forms, get rid of the Samsara, and enter His world, to enjoy Eternal Bliss.

The Saiva Trinitarians seem to consider that there are Three important gods, Brahman, the Creator; Vishnu, the Preserver; and Rudra, the Destroyer; the other gods being subordinate to these Three. Any one of the Three gods may be worshipped, and through His grace the Samsara got rid of.

The Saiva Unitarians regard the above Three gods as one and the same God, with three functions to perform. With this conception of the Godhead, the devotee has to approach and worship the Deity, and obtain Eternal Bliss.

Lastly, there come the Qualified Saiva Monists, who form, at present, the larger portion of the Saivite population of India. According to them, Samba-Siva (or Siva with His Consort Amba, or Mother), is the Supreme and Eternal Being, possessed of all good and auspicious qualities *par excellence*, and of the transcendental nature of intelligence pure, and happiness pure. He is a Personal God, and has His 'Body' (if I may be pardoned for the use of the word) made up of the two categories, 'chit' and 'achit'. 'Chit' includes all conscious beings, whether gods, man or animals. 'Achit' comprises the variegated inanimate world. Among conscious beings, each is distinct from the other, and is ordained to appear on the stage of the world, and to experience joy or misery there, according to his past merit or demerit. Owing to the effects of their former actions, the individual souls get involved in the Samsara, from which, however, they are finally freed, solely by the study of the Jnanakanda of the Vedas and of the Jnanapada of the Agamas. For, the performance of rites alone, as laid down in the Karmakanda of the Vedas, does not for a certainty, enable anybody to attain Moksha. It is Jnanayoga, and only Jnanayoga, that, when practiced on the lines taught in the Upanishats and the Agamas, can lead the Yogi to eventual, spiritual emancipation.

This, in brief, is the trend of the philosophy which is found expounded by Srikanthasvacharya in his Commentary on the Brahmasutras, and by Appaya Dikshita in his Commentary on the Sikkharini-mula, and by other mystics elsewhere. Both the teachers, have distinctly stated that this philosophy is not of their own invention, but that it has come down to us from a hoary past, through a long line of teachers, such as Manu, Yajnavalkya, Bhojanyana, Asvalayana, Upamanyu, Agastya and others.

This historical survey, with quotations from the works of distinguished oriental scholars, will convince even the most sceptical of our Indian brethren, that the worship of Siva has been handed down to us from the most ancient times, and that it can be truly called the Sanatana-Dharma of India. It cannot be disputed that it was at one time the universal religion of India, as evidenced by the innumerable temples dedicated to Siva all over the land, and by the extreme sanctity attaching to the Himalaya Mountains, as the Home of Siva, and to centres like Benares and Rameswaram, as also by the references to the Saivite cult, to be met with in such great epics, as the Ramayana and the Mahabharata. In the later phases of this faith the rituals are relegated to the background, while Bhakti, Jnana and Yoga are elevated to the highest place. This characteristic is fully manifested in that form of Faith, called the Virasaivism, to which I have the honor to belong. A medieval expounder of this religion of the

Panchacharyas, viz., the great Basavasvamin, who lived in the 12th century A. D., was not only a Religious Leader, but also a great Social Reformer, in that he reduced its precepts to practice, and did his utmost to uplift the depressed and fallen classes, on a religious basis. He preached the doctrines of human brotherhood and universal love and exemplified their thorough application in practical life, by the free admission of converts to his faith from the lowest strata of society, and by the ready extension of a treatment to them, that tolerated no religious or social difference between man and man. This great upheaval which took place at the time of Basava, is still sustaining the Virasaiva movement, and I must exhort its adherents, not only to uphold the great principle of unity, for which Basava stood up so enthusiastically, but also to be wary lest they should be invaded by that backward tendency to split up into clans, sub-castes and sub-sects, which seems to be such a besetting, social sin of Hinduism. Let all the Saivites unite in a true spirit of brotherhood, and you can well imagine what a religious and social solidarity such a spirit will help to foster. I would, as a first step towards reaching that ideal, ask you, gentlemen, to call up before your mind's eye, the picture of this big continent of India, with its myriads of people, being perched at the foot of the great Himalayas, the highest mountain in the world, a mountain dedicated to Mahadeva, our Supreme Lord, while on its loftiest pinnacle, the peak of Kailas, sits enthroned our mighty Lord, the Great Paramasiva, the Supreme Yogi in rapt in anxious meditation (Tapas), blessing the entire Bharata-varsha from the Himalayas to Cape Comorin, and lovingly wishing us all, His children, to realize His supreme love in our heart of hearts, aye, to become one with Him, by loving Him, ever and anon, with oneness of thought, word and deed. A vision, such as this is the most inspiring incentive that a true Hindu can possibly lay hold of and we should not be slow in seeking out its inner meaning, and applying it to our own lives, for our spiritual regeneration and freedom.

I would, in this connexion, wish also to draw your particular attention to one of the salient features of Virasaiva religious discipline. Its votaries are strictly forbidden from eating animal food, and from drinking spirituous liquors, thereby ensuring that purity of body, which is essential to the attainment of real purity of mind, which, again, is the first step towards all solid, spiritual progress. The sociological aspect of this tenet of Virasaivism, cannot be overestimated; no matter to what grade of Society its adherents may belong, the condition is the *sine qua non* for remaining within its pale. One of the stages in the upward path of the Virasaiva, may be called the Jivakarunyshtala, which points to the attainment of that grade of spiritual culture, the keynote of which, in outer life, ought to be compassion towards all living beings, and abstention from killing them. I am aware that a good many of the Saivites in Southern India, practise this virtue, and are strict vegetarians, by reason of their religion; but I should like to impress upon all Saivites irrespective of the caste or society to which they may chance to belong, to adopt this great tenet of abstaining from meat-eating, the value of which, even from a worldly and hygienic point of view, cannot be denied.

The organisers and promoters of this Saiva Sidhanta movement, deserve our warmest commendation. The initial task of the pioneers, must have been an uphill one, and if any one name deserves to be singled out for special mention, it is that of our esteemed friend Mr. Nallaswami Pillai who, in spite of numerous difficulties, has unselfishly devoted his high abilities, as well as his time and money, in proclaiming to the world, the glorious truths and principles of the Sivadvaita-Siddhanta philosophy. Our best thanks are due to him for this noble work, and I hope and trust that gentlemen of light and leading, that are at the same time blessed with wealth and leisure, may rally round him, and helped forward the sacred cause we have all so much at heart.

The Samaja should be congratulated on securing the active help and co-operation of so eminent a scholar and deep student of the Divyagamas, as Mr. V. V. Ramana Sastriya, whose influence has already been making itself felt, in the improved tone and vigorous conduct of the "Siddhanta Dipika," the journal devoted to the exposition of our Agamic philosophy. The field of unexplored Agamic literature is very vast indeed awaiting the researches of liberal-minded and pains-taking Sanskrit scholars of his stamp. The collection of ancient manuscripts, now buried in the archives and lumber-rooms of old maths and monasteries and fast going to decay and destruction, is another most praiseworthy object, which the Samaja seems to have set before itself. In these endeavours, I trust, the members of the Samaja will receive the hearty support and co-operation of the large body of Saivites of the different communities. Let us, by all means, rescue from oblivion, our ancient Agamic treasures before they become lost for ever.

Before closing, let us make an invocation to our Supreme God, the Lord Ramana, under Whose auspices, and almost within sight of Whose celebrated Temple at Rameswaram, we have met here to-day, that he may be pleased to cause, under His Blessing, the spread of a new impulse to the study of the Saiva religion and philosophy.

—The "Hindu".