

# The Hindu Organ.

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## NOTICE.

### The Hindu Organ.

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## The Hindu Organ.

JAFFNA, WEDNESDAY, MARCH 8, 1911.

### THE RURAL SCHOOLS ORDINANCE, 1907.

It will be remembered that there was a conference of Jaffna school managers last month, at the local Kacheheri, presided over by the Director of Public Instruction, for considering the question of introducing the Ordinance No. 8 of 1907 into the Jaffna District. Some of the Hindu managers did not attend. Perhaps they were not aware of the importance of the question. Among leading managers, Mr. V. Velauthampillai, manager of the Point Pedro Hindu High School and Mr. S. K. Lawton, manager of several Hindu vernacular schools, were absent. Of those who attended, the Wesleyan and Hindu managers were opposed to the immediate introduction of the Ordinance, while the managers of the Catholic, American and Church Mission schools were for it. The members were equally divided, five gentlemen voting for the immediate introduction of the Ordinance and five against it.

When Mr. Price was Government Agent, he reported against the introduction of the Ordinance into Jaffna. The views of his successor are not quite known, but the general belief is that Mr. Freeman also is not for the immediate introduction of the Ordinance. The majority of the Chief Headmen are also said to be opposed to it. The Chief Headmen having been given, under the regime of the present Governor, a status as *Chiefs* not possessed by them before, there is no doubt that their opinion will weigh with him much. It is to their credit that they have voiced the real sentiments of the people in this matter.

Representing, as we do, the vast majority of the Tamil inhabitants of the North, we have considered the question most carefully and anxiously. Our opinion is that it will be unwise to introduce the Ordinance into Jaffna without waiting for some years more to see if the work done by voluntary agencies will not bring about the end desired by Government.

Possibly, it may be necessary to introduce the Ordinance hereafter, but it is not probable that the necessity will ever arise. In saying so, we do not lose sight of the motion made by the Hon'ble Mr. Gokhale in the Supreme Legislative Council of India, last year, for the introduction of compulsory primary education into that country and the action of the Gaekwar of Baroda in making primary education free and compulsory in his State. But the conditions of India differ from those of Jaffna. Here, there are so many voluntary agencies already at work, and our belief is that in a decade or two almost all the children of school-going age will be reached. If efforts of voluntary agencies can achieve the purpose which Government intends to do by compulsion, the former must be preferred. It is only a matter of time—a matter of waiting. We know that in many other districts in the Island the conditions are such that the enforcement of the Rural Schools Ordinance is absolutely necessary. But in Jaffna there are five agencies at work—American, Wesleyan, Church, Catholic, and Hindu.

Nothing is lost by waiting a few more years when it can be easily seen whether all the Jaffna boys and girls can be reached by existing agencies or not.

We are told that most of the managers who did not attend the conference are against the introduction of the Ordinance, so that the balance of opinion is against the proposal of the Director.

The absence of Village Tribunals in Jaffna is another reason why the Ordinance should not be introduced. Those who break its provisions will have to be prosecuted before the Police Courts—which means that they will be placed in the position of ordinary criminals. In the Sinhalese districts, prosecutions are entered before Village Tribunals.

### IDOLATRY.

The following is the English Report of the first of a series of lectures now being delivered in Tamil in the T. S. M. N. Vidyasalai Hall, Karaitivu, every Sunday, beginning from 29th January 1911, by Mr. E. K. Sivasubrahmanya Iyer, B. A., Headmaster of the Vidyasalai:—

"Know the *Atman* only; and away with everything else," says the *Mundakopaniṣad*. Why? Because it is *Sat-chit-ananda*, Existence—Intelligence—Bliss, the one only Infinite Reality. The *Atman* is that by knowing which everything else is known, and everything else is obtained. What the *Gnani* calls IT, THAT, or *ATMAN*, the *Bhakta* calls God—thought of throughout the world as either Father or Mother or both. Making a slight substitution of words we get, 'know God; and away with everything else'. Why? Because God is the One only Infinite Reality. It is by knowing Him only that everything else is known; and everything else is obtained. It is by knowing Him only that nothing else is needed. "Seek thou first the Kingdom of Heaven; and all these things shall be added unto you". True; but he who has sought and obtained the Kingdom of Heaven does not need all these things; once God is obtained, he leaves 'all these things' severely alone. Therefore know God alone, *Atman* alone.

Why do we not know God? What prevents our knowing Him? The activity of our mind. Our mind can be likened to the waters of a lake which are both muddy and disturbed. To see the bottom of the lake as it is, the waters must not only be perfectly clear, but perfectly still. We may take another simile from that Dittam lamp there. It is now burning; and it will burn always if it is fed with oil always and there are no gusts of wind. But if the glass gets thickly coated with smoke we don't see the flame; but it is there burning still; not absent because we do not see it. You have only to rub the smoke away in order to see the burning flame. The more transparent the glass the more brilliant will the light appear. Similarly our *Atman* is always emitting exhaustless effulgence; but the mind which has got rather very 'smoky' hides it. To know the *Atman*, the mind, like the glass there, should get rid of its 'smoke' and get perfectly transparent. This is called, the purification of the mind; and it is absolutely necessary. For only the pure mind shall see God.

In order to effect this purification of the mind and the consequent realisation of God, the Founders and Teachers of religions have insisted on the observance of certain rituals. Our rituals are 'Upa-karanas', helps, means towards that one end—the mind's purification. When once that object—the purification of the mind—is attained, the *Sadhanas* or helps may be dispensed with as no longer needed, but not, mind you, with contempt, with curses, as is so often done in certain quarters, but with fervent feelings of gratitude that they have lifted you and me up to a higher level. Suppose you need butter; you have to get it from fermented milk. But how? By using the churning handle. Do you abuse the churning-handle after you get your butter? Butter is likened to Divine Wisdom; *Shri Krishna* stole it, it is said. We all have to do it ourselves. We shall be very wicked indeed, if, after getting butter (*Gnana*), we begin to rail at things which were instrumental in procuring that which we want—*Shri Krishna's* butter, *Gnana*. But true *Gnanis* don't do that; only *Agnanis* do it.

One of the 'Sadhanas' devised by sages for the purification of the mind is image-worship. Image-worship is intended as a means to make 'Baby' souls purer, nobler, greater. But it is criticised in certain quarters in intemperate language. Why? The critics themselves don't know. The Muhammadan in his horror of idolatry would gladly smash both idols and idolaters to pieces. But the same person, when he finds himself in Mecca feels imperatively called upon to kiss a black stone with all the piety of which his nature is capable. That stone alone, according to him, deserves to be kissed, but the others deserve only to be kicked. The Christian Catholic has no conscientious objection to the use of 'holy images', provided they are *Catholic* images; for the Catholic image alone is 'holy' and every other is 'unholy' and 'profane'. The Protestant tells us that 'idolatry' is sinful, though he knows that he is no better than an idolater in his mode of worship. But he would not admit it. He must needs say, 'We commune with God direct'.

'Do you', friend, I ask. 'Then you must be a perfect *Gnani* and a perfect 'Bhakta'.' It is given only to such people to hold direct communion with God. But they are alas! very, very few. Unless you maintain that all Protestant Christians are perfect *Gnanis*, and perfect *Bhaktas*, we cannot hold such a preposterous view as that they all hold 'direct' communion with God. But you know and I know that you do not in fact mean what you say, namely, that you see God in your 'Communion'. If you maintain that position, you cannot surely maintain the other position, namely, 'No one hath ever seen God; but the Son of Man hath declared Him'. What you mean is really this; you tell me that I stand up before an idol and say my prayers; that you shut your eyes and say yours. I see an image with my eyes open, and you see darkness with your eyes shut. If seeing darkness is indeed to hold communion with God, then by all means hold communion with Him that way. Only I would beg leave to point out that in effect your worship is not in any way better than mine.

But the underlying principle of image worship is this. It has been observed that the activity of the mind hides the real nature of the *Atman*. It is its activity that makes it 'dusty', 'smoky' and 'muddy'. Our thoughts or *Sankalpas* bring about

the changes referred to. Our mind is beyond our control, and is wandering. Its energies are being frittered away in many directions. So long as we are swayed at pleasure by the mind, so long as it is wandering, so long as its energies are frittered in various ways, so long we cannot obtain *Gnana*—even a glimpse of *Atman*. To steady the wandering mind is the first task of the religious aspirant. This he does by substituting One overmastering THOUGHT,—the madness after *Gnana*—in the place of the countless ones that are leading the mind away at their will. He concentrates all his mind's attention on One Subject or Object or Thought. Incessant concentration on one subject or object or thought will bring the wandering mind more and more under control, and at last make it perfectly stand still. When the mind is made to stand perfectly still, the 'dust' and 'smoke' and 'mud' of the mind will clear away. The mind now becomes perfectly transparent—and *ATMAN* is found abiding in all its glorious splendour.

The question may be asked, cannot the result be achieved by through the force of the mind itself—without resorting to images. You are indeed fortunate if you do. But mind you; we are all so conceited in these days; we talk big, but perform very little. My friend, the non-idolater, will sit to meditate, try it for five minutes, then begin to yawn, and not being able to bear it any longer, would go away minding his other business. Whereas, my peasant friend here does not talk big, but goes to the temples every day, sings *Thevarams*, and thus strengthens the 'concentrative powers' of his mind gradually, and in the end surpasses my learned friend, the non-idolater, who after his first trial has not cared to bestow another thought upon the question at all.

Therefore let us come out of human egotism. Let us confess that we are babies; and let us learn our lessons. To teach babies, they resort more and more to concrete objects, to natural objects as they are, to pictures, to maps and to everything in which the child can take an interest. First the senses are trained; it will lead to the training of the mind. The representation of events, feelings, and thoughts are represented all over the world by physical, ocular signs and symbols. A man has a piece of black cloth round his arm; it shows a sad occurrence. A flag is lowered; that means submission. A hat is raised; that means polite behaviour. Do you call these things idolatrous? If you do not, why do you call physical symbols representing deep religious truths sinful? Study the ideas that underlie each image, and at once the image will be transformed in your eyes with life and power. The image then fills your mind with lofty aspirations and ideas.

I would advise critics to take up the study of *Nataraja*—the most popular representation of Shiva. Let them understand the truths which each part of His body represents. Let them try to understand everything they see about him when they see His image in a temple; what the various positions of the hands mean; who the *Asura* is over whom He is dancing; what His *Ananda Nartana Tandavam* means; and so on. If critics understand that, they will be rather slow to criticise Hindu image worship; they may perhaps see that there is something in it after all.

But some people say; 'If you must needs use images, why not choose beautiful human figures only? Why worship cows, bulls, monkeys and, horror of horrors—snakes?' Said an American Missionary to me, 'You talk like a philosopher; I like you talk. But three miles off from here is the figure of a Monkey, and thousands and thousands go to worship it every day. Do you approve of it?' 'I do with all my heart and soul' said I. Of course, he did not expect such an answer. He said, 'In our country it would be called a hideous figure. To worship such a hideous figure!' 'Sir' said I 'You see a hideous figure there and you need not therefore worship it. But the thousands that go to worship it see not a hideous figure, but a figure of him who was one of the greatest of *Bhaktas*. You are repelled at the sight of it; they are attracted; their imagination glows with rapture when they see it or think of it. You see Othello in his visag; but they see Othello's visage in his mind. You see the surface; they see the heart. That figure stands for the highest and purest *Bhakti* in the world.' In fact, gentlemen of Karaitivu, I would give up everything in order to have *Hanuman's Bhakti* for Rama. Let us think of him at this hour. Rama had conquered *Ravana*; had got back *Sita*. We now enter the Coronation Durbar. There are princes from all the lands arrayed in all the splendour of gold, gems, and diamonds; there is *Sugriva* who had got his brother's kingdom. Perhaps—but I don't know—there was *Vibhishana* who had got his brother's kingdom. There were monkeys, there were chiefs who had helped Rama in his recovery of *Sita*. All had been rewarded, with kingdoms, wealth or worldly goods. Yes, all had been rewarded except—*Hanuman*. He was there standing, unrewarded with any worldly goods. But who was there happier than he? But *Sita* thought that it was all unfair; that *Hanuman* must be rewarded. But Rama knew better; he asked *Sita* to let *Hanuman* alone. But She must needs present him with her necklace. *Hanuman* took the necklace, took pearl after pearl, chewed it and spat it all on the floor with contempt. *Sita* felt indignant. But said *Hanuman*, 'Mother I am your slave. I simply tasted your pearls whether they tasted as sweet as Rama's Love. They do not. So I threw them all.' *Sita* was taught a lesson. Nothing like Rama's Love in the world; so felt *Hanuman*. Do we feel so? Would to Heaven that we did! Bring me *Hanuman* dressed in as hideous a shape as possible—

if only I am fortunate enough to see his heart, I am his slave then and there. "Othello's visage in his mind" nowhere else.

Let us take even an extreme case. Let us take a worshipper who identifies the image with God. Do you think that what he does is wrong? Certainly not. It may be a lower kind of worship, but not wrong or sinful. Is God in the image dead or dead? He listens to his prayers uttered from the heart. His fervour does not go in vain. God listens to him, raises him up and makes him grow out of it in time into a spiritual giant. Out of that stone God will appear and bless his beloved *Bhakta*, as he did to *Kannappa Nayanar*; He will come out of the stone and save this *Bhakta* from death, as he did to *Markandeya*. He will come out of pillars in order to destroy enemies and bless devotees—as *Narasimha* appeared to *Hiranyakasipu* and *Prahlada*. Therefore, oh! learned critic, if you think that you are wise enough, great enough, to dispense with images by all means please yourself, brother. But I, who am not great enough, wise enough to dispense with them do want them. Therefore, leave me alone, brother.

### LOCAL & GENERAL.

**THE JAFFNA ASSOCIATION.**—At a meeting of the managing committee of this Association held on Monday last, Messrs. James M. Hensman, president, and T. Ponnampalampillai, retired Indian Excise officer, were elected to represent the Association on the local excise committee proposed by the Revd. Mr. Lockwood.

**THE HIPPODROME CIRCUS**—opened its show here on Friday last and will most probably remain here for about a fortnight. Immense crowds attend it daily and as a consequence the services of the police have been requisitioned to keep order. We are sorry to see poor Jaffna drained out of its wealth in this manner from time to time.

**SLAUGHTER OF ANIMALS.**—We are exceedingly pleased to hear that the Managers of Valakamparai-Mariamman Temple at Tholpuram have decided to put an end to the practice of slaughtering animals in their temple. We commend this decision to the managers of other temples in Jaffna where animals are slaughtered, and hope that this cruel and irreligious practice will soon come to an end. The Jaffna Saiva Paripalana Sabhai will, it is hoped, continue its good work in this direction. We need hardly say that if persistent and continued efforts are made by the Sabhai, this cruel practice will soon become a thing of the past. It will be interesting to note here that slaughtering animals has now been forbidden in Kashmir and several other States in India.

**THE WANNI ENTERPRISE.**—Negotiations are going on with the Government about the purchase of land in the Wanni by a private company registered in London. Mr. Wicherley, the company's representative who recently visited the land to be acquired for the Company, is very hopeful of success. If the company succeed in acquiring the land, as they hope to do, their intention is to clear the land of all undergrowth, allowing all valuable timber trees to stand, and to plant the land with Ceara rubber.

**THE CEYLON EDUCATIONAL ASSOCIATION.**—At a meeting of the Standing Committee of the Ceylon Educational Association held in the Wesley College Hall on Saturday last, a letter of the D. P. I. concerning certain points in dispute between the school managers and Government about the Government Training College was discussed, and a reply drafted. A sub-committee was appointed to draw up a Memorial to the Secretary of State for the Colonies on the whole subject of Education in Ceylon.

**A COMMENDABLE EXAMPLE.**—The Faridkot Durbar has set a commendable example in connection with the recent marriage of the minor Rajah. There were no nautches and no drinking, but instead, a theatrical performance was organised by the Temperance Society, exposing the evils of drink. A sum of Rs. 10,000 was given to various religious and other institutions on the occasion of the marriage. The Durbar has undertaken to establish and maintain a girls' school in the place where the Rajah was married. A Zenana Hospital will be opened at Faridkot in commemoration of the marriage. Granaries with elevators were opened by His Honour the Lieutenant Governor on the same occasion, and water-works are to be introduced as a permanent boon to the town.

**UNREST IN INDIA.**—An interval of rest has now been succeeded by two outrages reported from Calcutta. In the first a Head constable of the C. I. D. force was shot dead with a revolver, and in the second, a bomb was thrown at a European Engineer driving in a motor car, who escaped unhurt as the bomb failed to explode.

**THE NEW EXCISE PROPOSALS.**—A Public Meeting to consider the new Excise Proposals was held on Saturday last at the Pettah Library Hall, Colombo. Mr. Walter Van Geyzel presided. The first resolution was, "That this meeting is of opinion that the proposal to increase the number of arrack taverns and to establish toddy shops, which would tend to create a new and lower type of alcoholic drinkers, will be detrimental to the welfare of the people." The second resolution was "That the former policy of reducing taverns should be continued." A committee was appointed to take such steps as may seem desirable to carry out the resolutions.

**THE LOW COUNTRY PRODUCTS ASSOCIATION.**—The annual general meeting of this association was held on the 25th ultimo at Colombo, Dr. H. M. Fernando presiding. The following resolution was passed:—"With reference to the report of the Excise Commissioners this Association desires to express its strong disapproval of the proposals: viz., (a) To increase largely the number of arrack taverns in the Island; (b) to establish separate toddy taverns in areas other than those in which they now exist; (c) to impose a tax on trees reserved for sweet toddy."

**A CEYLONese ADVOCATE IN RANGOON.**—We are glad to hear that Mr. C. K. Tambi, who passed the Advocates' Final Examination held in June 1910, took his oaths on the 10th February and was admitted to the Bar. He is now under the able training of Mr. V. N. Sivaya, M. A., B. L., of Point Pedro, and intends to practise in Rangoon. Mr. Tambi is the brother of Mr. T. K. Ponniah, Headmaster, Kanderoday English Institute. We wish him a brilliant career.

**THE INDIAN PRESS ACT.**—The Hon'ble Mr. B. N. Basu has given notice of his intention to bring in a Bill to amend the Indian Press Act. The Bill does not touch the principles of the existing law, but provides for the extension of the time of appeal to the High Court from 2 months to 4 months with a view to affording sufficient time to aggrieved persons residing in Europe and abroad. The Bill also suggests an obligation clause exempting the heirs and assignees from liability to furnish security in cases of a fresh declaration under the Press and Registration of Books Act.

**PERSONAL.**—Mr. A. M. C. Tampoe of the Indian Civil Service is now in Jaffna on a short leave. He stays at Pt. Pedro with his parents, Mr. and Mrs. Tampoe, who have gone there for a change.

—Mr. M. C. Wanniasakara of Copay, who recently left for Nuwara Eliya to act for his uncle, Mr. A. Naganatha Mudaliyar, as shroff of the National bank of India has returned to Copay.

—Mr. K. Kumariah, Clerk, Customs Office, Rangoon, and an old student of the Jaffna Hindu College, is on three months' privilege leave and is residing in his native place, Tellippalai.

—Mr. A. Cunaratham, Forest Office, Peken, has creditably passed the Junior Clerical Examination held recently under the Scheme for the Clerical Service, F. M. S.

**DARLEY STUDENTS' UNION.**—The annual meeting of the Darley Students' Union was held at "Sarasswathi Vasa" No. 31, Darley Road, Colombo, on the 18th ultimo, Mr. V. Ponnusamy, B. A., presiding.

**OBITUARY.**—We deeply regret to record the untimely death from puerperal fever of Mrs. Nagalingam, wife of Mr. C. Nagalingam, and eldest daughter of the late Mr. A. Mailvaganam, J. P., U. P. M., which sad event took place on the 1st inst. at her residence at Copay. We extend our condolences to the deceased husband, her brother, Mr. Advocate Ratna Mailvaganam, and others who bemoan her loss.

—We also regret to record the death of Mrs. Muttukumaru, wife of Mr. S. Muttukumaru, joint-proprietor, the Oriental Stores, Jaffna, and sister of the late Mr. Advocate C. Thirunavukarasu, which took place at her residence in Yamparapana on the evening of the 28th ultimo. The death was due to illness which supervened on confinement. She leaves behind a son and a daughter with whom much sympathy will be felt.

### SPECIAL NOTICE.

Messrs. Silk Pitambar Co's advertisement appears on the first page. This well-known firm of Benares supplies the best and the finest silks at moderate prices. Catalogues will be supplied on application.

### MANKAYARKARASY VIDHYASALAI, NALLUR.

The Hon'ble Mr. A. Kanaganabai M. L. C., paid a visit to the above institution on the 3rd instant and recorded his impressions in the Log Book as follows:—"I visited the school today. Some of the pupils were examined by me and from the answers they gave me I am very pleased to note that for their age they have done splendidly well. The recitations of *Thevaram* and other religious hymns were excellent. The instruction imparted here is creditable to the teachers and the manager Mr. Muttukumaru."

Elsewhere we publish a statement of the receipts and expenditure of the school for the 2nd half year of 1910 from which it will be seen that the expenditure exceeded the receipts by Rs. 193/- and that the total excess to the end of last year was Rs. 395/09. It is needless for us to say that this institution deserves more liberal support from our countrymen.

The prize distribution will take place about the end of the month when the public will have an opportunity of seeing for themselves the good work that is being done. Donations for prizes will be thankfully received by the manager.

### HINDU MUSIC.

The essential basis of music is melody—so says the great German savant Helmholtz who has investigated with German thoroughness the sensations of tone, and has written the most authoritative treatise on the subject. And Hindu music is nothing if not melodious—melody is the very essence of our music. Compared to European music, it may be lacking in harmony, so pleasing to the western ear; but in the essential feature of music, viz., melody, Hindu music is unsurpassed. What gives it this special characteristic is the fact that it is founded on a natural scale, and not (like western music) on a tempered scale. The latter, as that eminent authority on music, Professor Blaserna of Rome, says, "is an incorrect scale. It has destroyed many delicacies and has given to music, founded on simple and exact laws, a character of almost coarse approximation. Music founded on the tempered scale must be considered imperfect music and far below our sensibility and aspirations. That it is endured and even thought beautiful only shows that our ears have been systematically falsified from infancy."

A charge has frequently been laid against Hindu music that it is empiric. If only westerners laid aside their prejudice against everything oriental and studied Hindu music in the proper spirit, they would at once see that this so-called empiricism is only imaginary. Those who have any doubts as regards the scientific nature of Hindu music should read *The Hindu Musical Scale and the Twenty-two Shruties*, a neat little brochure brought out by Mr. K. B. Deval, Retired Deputy Collector, Bombay. It is an able vindication of Hindu music against the charge of empiricism. Mr. Deval has made a close study of both eastern and western music and speaks with authority on his subject. The results attained by him show that the Hindu musical scale, perhaps the oldest in the world, is also the most perfect example of a natural untempered scale.

Remembering what Professor Blaserna says about the tempered scale, would it not be impairing the purity of our music to sing our tunes, which are set to the natural scale, to the accompaniment of instruments of the tempered scale? And yet this is done and, what is worse, the evil is growing. Mr. Deval rightly sounds the note of warning against this process of bastardising our music. The harmonium (or "lute"), which is now becoming so fashionable in many parts, being an instrument of the tempered scale, "not only vitiates the taste of the audience, but," says Mr. Deval, "is bound to falsify the ear of the singer himself. A good and expert professional singer will never tolerate the harmonium as an accompaniment to his performance." It is our duty to preserve the purity of our music and carefully guard it against degenerating into a mongrel. Mr. Deval's work has made it possible for us to perform this duty. He has laid Hindus under a lasting debt of gratitude by working out and fully describing the twenty-two *Shruties* or musical intervals. It ought now to be possible to construct instruments that will not jar upon the musical ear when played to the accompaniment of vocal Hindu music. We should strongly recommend the reader interested in music to peruse Mr. Deval's book.

The finishing touch to Mr. Deval's work will be given when a suitable notation (somewhat similar to the European notation), is invented for Hindu music and the various tunes are composed and set down, so as to perpetuate the best music of the best singers. We note that Mr. Deval is directing his attention to this subject, and we heartily wish him every success in his labour of love.

### CEYLON POLICE SERVICE.

(House of Commons, Feb. 15.)

"Mr. C. M. Barlow (U.—South Salford)—asked the Colonial Secretary whether he was aware that about June last year a considerable number of English police constables were engaged for service in Ceylon, and by the terms of the agreement entered into with them were to have the rank and pay of police sergeants; that on arrival many, if not all, of them, in breach of the terms of their engagement, were required to do police duty and other duty proper to constables and not sergeants; whether the duty of police constables in Ceylon was, under ordinary circumstances, performed entirely by natives and whether, seeing that a considerable number of the English constables who had been so treated have now returned to England, it was proposed to give them compensation, and, if so, what, for the treatment they have received?"

"Mr. Harcourt (Colonial Secretary).—Yes, Sir, a number of English police constables were engaged as police sergeants in Ceylon. Some of these men were, for good reasons, employed on duties which a constable could perform, but none was employed on any duties which a sergeant could not legitimately be expected to do. I understand that all police constables in Ceylon are now natives, but it was desirable that the European officers should have a higher rank, though the holding of this rank did not deprive them from being employed on the special duties for which they were intended. The sergeants who wished to resign were allowed to do so at once. Not only was no claim made upon them for the refund of the bonus of £15 paid on enlistment and for the cost of their passage out, but they were given free passages home. There is no ground for granting any further compensation."

### MANKAYARKARASY VIDHYASALAI, NALLUR.

ACCOUNTS FOR THE 2ND HALF YEAR 1910.

RECEIPTS.	
Mr. P. Ramanathans' Contribution	Rs. 50 00
Monthly subscriptions	101 50
Total	151 50
EXPENDITURE.	
Teachers' salary	269 00
Equipment	41 50
Needle work materials &c.,	7 50
Miscellaneous	26 50
Total	344 50
Excess of expenditure over receipts	
during the half year	193 00
" up to 30th June 1910	202 09
Total	395 09
N. B. Rent of school building not brought into account.	
"Hemakuda" V. M. Muttukumaru,	
Nallur, S-3-11.	Manager.

### THE SAVARKAR ARBITRATION.

The Judgment showed that the Police Sergeant who arrested Savarkar knew that he was on board the *Morea*. He and all the French Police and Gendarmes had been ordered to prevent any Indian boarding the *Morea* unless in possession of a passenger ticket. The French Commissary of Police boarded the *Morea* on her arrival at Marseilles and placed himself, by the orders of the Prefect, at the disposal of the Captain regarding the steps for guarding Savarkar. The Prefect, in this matter, acted in conformity with the instructions of the Surete Generale for the purpose of preventing the escape of the prisoner. Therefore, there was no question of fraudulent manoeuvres or violent acts for the purpose of arresting a person taking refuge in a foreign territory. The Sovereignty of France had been in no way infringed. In any case, there was no rule in International Law which a Power having a prisoner in its possession ought to surrender him owing to the mistake of a foreign agent in surrendering him. —The "Hindu".

### SELANGOR CEYLON TAMILS' ASSOCIATION.

NEW READING HALL OPENING CEREMONY.

Invitations were issued by the Reception Committee for the inauguration ceremony of the Reading Hall to members and well-wishers requesting their presence in the evening of the 18th of this month to witness the function. In compliance with this kind request, members of the Ceylon Tamil community began to flow into the Reading Hall compound from 2 p. m. and at 4 p. m. the party assembled evinced feelings of great cordiality and brotherhood, and the evening was very pleasantly spent in lavish enjoyment of various kinds of cakes and other necessaries of a social function.

The decorations of the Hall, the compound and the entrance were up-to-date and left nothing to be desired.

Our worthy President, Mr. N. Mannar escorted by Messrs. Sivasidhamparam, Selva-

durai, Kunnaratnam and Sundrampilly, arrived in a motor car just in front of the Kandawamy Temple where a large congregation was awaiting to receive the illustrious President.

The President, the Vice-President, and hundreds of men who accompanied them, led by the national musical party, marched into the Scott Lane and entered the Reading Hall compound, when the President was greeted by the Honorary Secretary, Mr. S. Karthigasao.

When the President stepped on the verandah of the Hall, Mr. S. Kathiravelu, Honorary Treasurer, handed over a silver key and the Hall was declared open after a short speech by the President.

The President, on taking the chair, gave an impressive speech and said that there were worthier men than he to preside on an important occasion as that, but by virtue of his office as President of the Selangor Ceylon Tamils' Association he was asked by the Committee to preside. Further he explained how great things could be achieved if there was union in a community, and it was as the result of union amongst the Ceylon Tamil community in Selangor that three important objects for man—Temple, Crematorium and Reading Hall have been permanently and successfully established. Indeed the speech was a masterpiece of oratory.

Then followed music headed by our local musician Mr. Sivasidhamparam which greatly enchanted the audience. In a building lit with electric light and comforted with electric fans in all directions, it is hardly necessary for me to give a more detailed description of the scene.

Mr. V. Mudaliar Kanagaratnam, as leader of the Reception Committee, addressed the audience and explained what we ought to do to advance our position. The audience was greatly pleased with what he said.

Master Cumarasamy gave a touching recitation and Misses Saravannamuttu and Suppiyah riveted the attention of the audience by their fascinating and sweet songs.

A short drama, "Fisherman and Porter", was staged which was very much appreciated and Mr. Thampipilly, who, we understand, was instrumental in the affair, deserves the thanks of the community.

A short history of the Association also was read by Mr. Thampipilly which greatly contributed to the importance of the day's proceedings. Afterwards, as arranged Messrs. V. Sinnappah, C. Thampipilly, Dr. E. T. MacIntyre, and Mr. R. Arumugam gave short speeches suitable to the occasion.

The Chairman, after a very interesting speech, brought the meeting to a close and requested the audience to march to the compound to witness the fireworks, which completed the day's programme. With a vote of thanks to the Chairman the meeting dispersed.

Kuala Lumpur,  
18th Feb., 1911.

—Cor.

### DARLEY STUDENTS' UNION.

The weekly meeting of this Union was held at "Sarasswathi Vasa" No. 31, Darley Road, Colombo, on Saturday the 25th Ult. with Mr. V. Ponnusamy, B. A., in the chair. Masters M. Rajanayakam and M. Thiagaragam gave a dialogue which greatly interested and amused the audience. Then followed the reading of a paper on "A glimpse into the life of Edmund Burke" by Mr. M. Solvadarai of the Audit Office. Mr. M. Subramaniam and the Chairman offered comments. The meeting terminated at about 9 p. m. with a vote of thanks to the chair.

—Cor.

### DISTRICT NOTES.

#### TRINCOMALEE.

6-3-11.

**The Weather.**—We had a refreshing shower of rain on Thursday and the heat has in consequence much mitigated.

**Personal.**—Mr. Candiah, Apothecary, Tamblegam, has returned and resumed duties.

**Our Police.**—A few days ago at small-bazaar two constables were severely belaboured and sent about their business. It is reported that some men were "gambling" and that the guardians of the place went to take them into their "custody". Evidently, the fear of "police custody" had an unwelcome effect upon the "gamblers" judging from the recent case in which constable Ahmed was charged with assault at the Police Station—striking a carter "in custody" three times with the baton. In the case I am now recording, constable Sanchiappu was mercilessly assaulted, while Saverimuttu, his comrade, took to his heels, leaving his brother to his unfortunate lot. It is really time that the I. G. P. interfered and hold an enquiry into the doings of the Trincomalee Police for whom the public have lost all respect and in whom no one cares to have any confidence whatever. The transfer of men who have been longer here than it is good for them might relieve the public a little while a complete cure may be effected by a thorough overhauling. It is to be hoped that the continuation of an undesirable state of affairs will be checked in the best interests of the Police and the people.

## HINDU SCHOOLS IN JAFFNA.

The Editor,  
"Hindu Organ".

Sir,  
We of the Jaffnese who go to form the Hindu community of the Malaya do fully realise that the Hindu Schools in Jaffna have the strongest claim to our financial support, and have not we shown proof of our feeling in a tangible way lately? The Jaffna Hindu College is a Chartered Institution—the only one of the kind—whose purpose is to supply the Educational needs of our youth. Provision is made in its charter for the management of schools which choose to follow its lead. As far as we understand only one school has joined it as a branch school, and a section of us pay monthly contributions in support of the school; we also mean to do our best to better the efficiency of the school.

At the same time we know of schools which have been of greater usefulness to our youth. We know what the Hindu High School, Point Pedro, the Hindu English Institute, Vaddukodai, the Hindu English Schools at Kanderodai, Chavagachery and Tellippalai have accomplished, not to speak of the two younger colleges; we fully appreciate the work done in them. We have assisted the Victoria College, and other schools, and the managers of Temples and other hundred institutions. But we learn much to our regret that moneys thus collected have in some cases been utilised for private purposes.

Appeals are being made by two of the schools abovementioned for assistance. I personally know the efficiency of both the schools, but fear that only those whose residence lies in the respective villages know them. We think it unwise to support them as long as their management is private. A thoughtful correspondent in your columns told us how unwise it is to aid these private concerns, so to say, although the managers are generally philanthropic and have the community's welfare at heart. How commendable is the example of Sri Sayampura Upathi! Is it not unworthy of the Hindu community which had been from prehistoric times noted for its systematic scholastic work and constitutional methods of doing things, and for its organising power, that the management of our schools is what it is? Our schools will be of the greatest practical utility, only when the ideal propounded by Karai, M. S. under the heading "செந்தால் உணர்த்தலாம்? செந்தால் உணர்த்தலாம்". In your Tamil columns is followed.

Let me tell sir, through your columns, those concerned that we will not aid these schools with our wonted liberality before their administration is systematised.

I would suggest that these schools seek affiliation with The Jaffna Hindu College. If however the Directorate of this College should find it too heavy a task, let a Saiva Educational Union be founded on the lines advocated by S. S. in your columns for the management of all schools, English and Vernacular. Then and then only will we open our purse strings and help them.

Is it not, Sir, your duty as the Editor of "the only newspaper in Ceylon for the Hindus" to bring about a meeting of the managers of the various schools, who seem rather modest? Perhaps, the Ceylonese Sent occupies the whole of your time. How much do we miss the personality of Mr. Myron H. Phelps?

Thanking you for your kindness in publishing this and begging to be excused for the trouble,

Kuala Lumpur, I remain Sir, &c.  
20th Feb., 1911. R. C.

[Co-operative work is not the forte of some of our countrymen. Our correspondent will understand that some start schools from selfish motives—for the sake of name and fame, and others from altruistic motives. Yet another class of people want to make a profit out of their schools. Ed. H. O.]

## THE RECEIVING OFFICE AT KARAVEDDI.

The Editor,  
"Hindu Organ".

Sir,  
Some four and a half years back the people of Karaveddi and the two adjoining villages of Thunnalai and Karaunai clamoured for a Receiving Office and obtained it. In the face of strong representations from all villages, each one seeking to have the Receiving Office at its own door the then Superintendent of Post Offices, the late Samarasingha Mudr. in company with the then Post Master, Point Pedro (the present Inspector of Post Offices, Mr. R. P. Aseerwatham) went round the place and fixed upon the present

site as the most suitable. The justice of the decision commanded itself to all with the result that all received it in peaceful silence and the Receiving Office has been running clear of any murmur so far. But now, so late as that, an ex-aminatory student who was so far occupied in a hermitlike devotion to the study of Theology, has emerged into the world and marks his advent with not a little discord by his attempts at reforms. He claims no argument for his ignorance and his implacable attitude in trying to satisfy his own private motives. He made repeated attempts by rushing into print in the columns of the "Catholic Guardian". Failing to succeed there he gives vent to his feelings by petitioning the P. M. G. All this to no purpose but to keep his pen busy in his retired corner of the village.

It is hoped that our just Government Agent will go into the case fully and silence the discord this youth creates.

Columbo, I am &c.  
27th Feb., 1911. Justice.

## MALAYA LETTER.

Chinese New Year Festivities—Three weeks of almost continuous observation of one or other form of ceremony accompanied by festivities of an elaborate character have neither brought the Chinese New Year season to a close nor made our Celestial friends to consider the amount of trouble they have given to their brethren of other nationalities. After the turmoil of the Chinese New Year's Day there followed something more or less of a lull for a fortnight, when fresh operations started in a vigorous manner. The Cracker day with which is incorporated the day of Freedom to young Chinese maidens was the occasion of a well-instituted campaign of noise, fun and frolic in all places where Chinese are to be found. Regular fusillades of crackers went off incessantly from house to house all through the night disturbing peaceful sleepers and making them utter, in their persecution, all manner of abuse and curse. Instead of lying in bed repeating an unhealthy vocabulary the writer abandoned sleep altogether and kept watch all night over the nocturnal vagaries of an enthusiastic crowd of well-meaning Celestials. I had thought all would be calm the next morning, but my expectation has sadly failed. Dear reader, I hope you have enjoyed better rest than I, and have no reason to grumble at other people's disregard of your rest. Just imagine the fearful situation we have to put up with almost half the year in this foreign land, from the faint idea I give you of it. It was some time last Sunday morning that a party of Chinese theatrical artists began their series of plays, just opposite to my abode, with all the accompaniment of ear-splitting music performed by all sorts of hideous-looking instruments. It is early Wednesday morning as I write, and the show goes on still, unabated in vigour, undaunted in violence. But for short meal intervals these people have been "executing" their quaint music all these days and nights without intermission, much to the enjoyment of people of their own religious persuasion, and discomfort and disturbance of members of other nationalities, who happen to be thrown among these Celestials as regards mundane matters. We foreigners are powerless to intervene in the religious rites and ceremonies of a peculiar people. To revenge them fittingly we are equally powerless, for which of us is prepared to bring into requisition such beastly beating of tom-toms, weird blowing of horns and conch-shells, clanging of cart-wheel cymbals and handling of so many other diverse paraphernalia as the Chinese employ in their religious fervour and fever. Nothing short of all this will be enough to pay them in their own coin, these wonderful people of China.

"Ethics of Noise"—In common with all other forms of infiction there is the abominable practice in vogue here of throwing sand-crackers at innocent passers-by, mostly young maidens, on occasions of rejoicing and festivals. It is the more so at the season that has now overtaken peaceful people like me. Many a complaint was recently made through the Singapore press regarding the dangers of this practice as well as the nuisance created by firing crackers in a wild manner during Chinese New Year festivities. The complaints were not plain but went the length of reviling the religious practices and "superstitions" of the Chinese. The aid of the law was invoked. Somebody retorted and prescribed "Somebody's liver pills" to the most vehement complainant. Fearing developments of a serious nature the kind Editor sounded a timely note of conciliation to both parties in a well-written article on the "Ethics of noise." The religious rites and observances of a people, however strange they might be to others, were not superstitions, and nobody had a right to revile the Chinese and their observances. The following observation by the Editor is well worth the consideration of destructive and aimless critics. "It is just as sane to celebrate the new year by firing crackers to scare evil spirits as to pour evil spirits into our own bodies until they make us behave like raving lunatics and then slumber like boys".

Notes at Random:—The rubber boom has brought into existence a class of people highly adept in the art of lying and cheating, and distinctly dangerous to good society. Not a week passes without a case of cheating, forging of share transfers, or some such thing in connection with the rubber trade. Quite

recently it has been brought to the notice of the public that even Directors of "honorable companies" have taken the contagion. One company has reported the egregious error of 30,000 rubber trees in counting. Another company finds enormous difference between the valuation of two experts of an estate. Others issue false prospectuses. And so on.

An advertisement in the Straits Times says that future candidates for entrance into the Singapore Medical School will be required to be able to speak colloquial Malay in addition to other subjects. This is something unpleasant to the youth fresh from Ceylon, seeking admission into the School. Why, some of our Straits-returned friends in Ceylon might indulge in a little speculation and give them a few lessons in colloquial Malay!

The Sultan of Rhio and Lingga (near Java) has been deposed by the Dutch as a punishment for his disrespect to the Dutch Government which protected him. He is now in Singapore. The Sultan and the Dutch Government recriminate each other. Speculation is rife as to what will come out of this action of the Dutch.

The word "Kling" was the subject of controversy in the Straits Times last week. Perhaps, Mr. Editor, you have heard that this word is used in Malaya to mean Indians. The Indians resent the use of the word, and rightly too, on account of the odium that is attached to it. But some curious persons will persist in calling the Indians "Klings". One correspondent asserted that "Kling" was used by people here for Tamils, meaning foreigners, and that there was no harm in it. He got his deserts from his opponents who proved to the satisfaction of the Editor that the word "Kling" was "meaningless and barbarous".

Johore Bahru, "Lanka"  
22nd Feb. 1911.

## MALAYA SPECTATOR.

A visit to Kuala Pilah—Unlike many a place that owes its importance to man's handiwork, Kuala Pilah is one, where the kind mother Nature herself, bestows on her sons, all the compliments possible, and pleases them with her lovely blooming looks, which seldom the lofty brick walls could do. Except a few office-buildings, which no doubt persist to show that the British sceptre has not failed to hold its sway even there, and some shop-houses that markedly stand to convince that the money-making celestial has not failed to set his foot there, the rest of the place abounds with large and small, short and tall trees, some of which yield fruits that whet the appetite of the Malay. On a fine clear morning we would be pleased to see pretty little birds, with their silky downy perching on the twigs and basking in the bright sun that sends its silvery beams through thin branches and tender leaves, and entertaining the bearers with their sharp warbling notes. Among the shades of these trees, here and there, we could see the native huts whose wooden floor is raised from the ground to a height of about four to six feet, to escape being flooded whenever there is flood.

In the vicinity of these humble huts, there are paddy fields that are divided into small plots by a number of ridges, where you will see the green rice standing erect in the water which is forced from the tiny, muddy rivulets that steal past the quiet huts, by means of wooden water-wheels made instinctively, as it were, by the Malay, of his own knowledge of hydrostatics. Incompletely bordering the place, there are hills and dales whose bosom is covered with green verdure and thick jungle. Interposed between these, there is a kind of tall grass known as *laking* among whose hairy leaves the Malayan tiger, which is the younger brother of the Bengal tiger, lies in ambush during the daytime, and quietly steals away bull or cow, goat or sheep that is sent to graze in the neighbourhood. You can see many of our carnivorous friends if you proceed a considerable distance from the town's limits, to places known as Kuala Jelai, Bahan, Ayer Hitam and their vicinity, where at nights, these blood-thirsty monsters step into places where people live, and stealthily carry away the domesticated animals that they come across. When I had been to Bahan, recently, I was told that two dogs were robbed away from the coolies by a tiger. In the interior of the jungles there are ferocious wild bulls, taller and stronger than those of Ceylon, called locally by the name of *sladang*. It is said that these herbivorous, but fierce animals are a terror even to the tigers. These monsters are, however hunted by skilful European hunters, and the hunted victim is given to the Malays who would thankfully receive and make a merry feast with it. Besides these, there are rhinoceroses, pigs and elephants. Of these the elephants are of an inferior quality than those of Ceylon, and are seldom tamed. I have seen coolies complaining to the overseers that elephants at nights used to pull down, sleepers, rails and telegraph posts of the branch railway that is under construction from Bahan to Ayer Hitam.

This extensive but picturesque district was the ancient capital of the State of Negri Sembilan under the native rule, and is at present the residence of His Highness Yam Tuan, the Sultan of the State. Negri Sembilan included formerly within its limits nine districts hence its name (Negri, in Malay, means

a district or town, and Sembilan, nine.) The royal *Astana* (palace) which stands in a place called Sri Manant, is about nine miles from the Kuala Pilah town, and is a tall, three-storied building, made entirely of wood, resembling to some extent, if not exactly, a dove-cot of an enormous scale. However, it presents before us the workmanship of the Malayan carpentry, which exhibits such an artistic skill, at a period, when they had no knowledge of proper implements. The present capital is Seremban which is the residence of the British Resident who looks after the administration of the State. Under him, as in other districts, is a District Officer for Kuala Pilah whose place of business is the District Office which includes the District Court, the Land office, the Sanitary Board and the Treasury. The other Government buildings are the Police Station, the Post Office and the Hospital. This town is connected with the main Penang-Singapore Railway by a branch line from Gemas, a station just at the boundary line between Negri Sembilan and Johore.

We have here a good number of Malays who mostly live away from the town in huts that are thatched with *atap* leaves which are stronger in texture and more durable than the thatches made of coconut leaves. Even in this distant place we have a handful of Jaffnese who are mostly Government officers. Although they have come here to earn their bread, still, we are glad to say, they have brought with them their national ideal, i. e. Spirituality peculiar to the sons of Aryavartna. They have collected a sum of money and have erected a Kandasamy Temple, notwithstanding the inconveniences that would be in their way in a foreign clime. A Brahmin priest is also appointed who performs the *tri gala Pooja* and other ceremonies regularly. The temple is managed by a body of our people termed the "Managing Committee of the Kuala Pilah Kandasamy Temple". The organisers of the temple, no doubt deserve the thanks of every Hindu, and they have shown that they are descended from those spiritual giants whose blood still runs in the veins of every Hindu.

Malays and their custom—The Malays are the natives of Malaya. They are more or less, of a short stature, of strong physique, and of a complexion that is peculiar to the Mongolian race. Their religion is Muhammadanism. In times past, when they were in an uncivilized state, Arabs intruded into the country more than once, and used to plunder the weak inhabitants of their goods. Happily however, some of the intruders, with their pointed spears and drawn lances, forced the Malays, who then were demon-worshippers, to embrace the Prophet's religion. Since then, they became a little bit civilized, especially through the kindness of the Arabs who began to favour them when they had succeeded in converting the natives to their faith. Like other followers of Mohammed, Malays do not touch pork, but they do ample justice to the flesh of buffalo which they call "Duk-king Kirban" and eat it to their heart's content.

There is a piteous thing in the custom of the Malays. A man can marry any number of wives, and can divorce them whenever he likes, with the consent of the priest. The divorced young woman is considered a virgin, when she marries a second husband, and when the second one gets rid of her, she can choose a third. And so the poor woman cannot help turning a sort of private prostitute. The rejection and taking of wives and husbands in this way goes on only when they are in the prime of their life, but when they get old, they stick to the husband or wife that was chosen last. The Malay woman has, generally a fair complexion, a coquettish modest look, a placid manner, a rapid utterance and a bold air. They seldom walk without sandals in their feet, and their walking along the road resembles the waddling of an over-grown duck.

—The Sakais are a tribe belonging to the Malay race. They are chiefly found in the jungles of Perak, and are dark, tawny haggard-looking and destitute of clothing. They however use barks and leaves of trees to cover the most important parts of their body. Their occupation is hunting; and the implements that serve this purpose are bows and arrows made of bamboo. They also use a long bamboo tube to kill monkeys and other animals. The method of hunting with this tube is ingenious. They make thin flat pieces of bamboo stakes about a few inches in length, which are sharpened at one end. The pointed extremity is dipped into poison which is a kind of milk obtained from a kind of tree. At the other end a small roll of cotton is put. Now, they thrust the stake thus prepared into their long bamboo tubes, aim at an animal, say a monkey and blow hard with the mouth. The moment the poisoned piece pricks the animal, it falls down dead. It is said that they can kill tigers and other wild beasts by this method. At times they step out from the interior of the jungle to look at the railway trains that pass by. But the instant the train approaches, they will rush into the jungle not caring whether their skin and flesh is torn to pieces by long sharp thorns or not. Since the opening of the railway and the springing up of the rubber estates, these human "boats" have emigrated to some distant place.

Kuala Pilah,  
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S. O. M. A.