

The Hindu Organ.

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS
HAS THE WIDEST CIRCULATION
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NOTICE.

The Hindu Organ.

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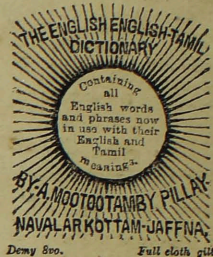
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Notice.

CELEBRATION OF THE
CORONATION OF HIS
MAJESTY KING GEORGE V.

ALL Government buildings in
the Fort of Colombo will be
decorated and illuminated from the
22nd to the 24th of June, and the
Coronation Committee hope that
every loyal citizen according to his
means will decorate his residence or
place of business during these days
and will illuminate it at least on the
night of the 22nd.

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Proctor, Jaffna.

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I, Lawrence Rajaretnam Stoner
of Nikaweratiya do hereby
give notice to all whom it may con-
cern, will in future be known as and
sign my name as Lawrence Stoner
Rajaretnam.

Nikaweratiya, L. R. STONER,
20th May 1911.

NOTICE.

MADU FESTIVAL.

Owing to prevalence of rinderpest no cattle or goats will be allowed at Madu Church; carts will be stopped at Piramanalankulam, Palampiddi and Periyavillu on the Adampan road where there will be barriers. Dogs also prohibited.

M. A. YOUNG,
for H. R. FREEMAN,
Govt. Agent, N. P.

Jaffna Kachcheri,
5th June 1911.

The Jaffna Hindu College.

The following further subscriptions have been received towards the Permanent Fund of the College:—

	Rs.Cts.
Amount previously acknowledged	1617-94
Van-East, Mr. A. Ramalingam	1-00
" " K. Ramalingam	1-00
" " A. Tillainather	1-00
Contents of collection boxes returned after May 22nd, 1911 up to date	1-16

Grand Total 1622-10

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The Hindu Organ.

JAFFNA, WEDNESDAY, JUNE 7, 1911.

THE EDUCATIONAL POLICY OF THE CEYLON GOVERNMENT.

We publish in another column the speech of His Excellency the Governor in laying the foundation stone of the Royal College. It will be seen that it was from beginning to end a justification of His Excellency's educational policy which has been bitterly criticised by the Ceylon Educational Association and educationalists in general in South Ceylon. It will be a satisfaction to the Governor to know that his educational policy is in the main approved by the North Ceylon Educational Association, the Jaffna Association, and generally by the public of the North. Sir Henry McCallum's endeavours to encourage the study of the Vernaculars, and his encouragement of scientific and technical education, at the expense of the study of Greek, French, and German, which he calls the modernising of education, are highly appreciated in this part of the Island. We do not see why such a policy should be viewed with disfavour by any section of the Ceylonese community.

But there seems to be a suspicion in certain quarters that the proposed policy will have the effect of lowering higher education in Ceylon. Although His Excellency may not entertain that view, yet there is a general distrust, judging from the decision of the European members of the Royal College Commission to abolish that College to which he refers in his speech, that an influential section of his advisers are aiming at depriving the Ceylonese of the benefits of a sound English education embracing the higher branches of literature in that language. We think that fear is not well founded. It remains, however, to be seen, as the result of the deliberations of the Committee that is to sit and shape the future educational policy of the Ceylon Government, whether His Excellency's critics are right or not.

It is only the establishment of a Ceylon University that will prove the desire of our Government to modernise our education as it is done in other parts of the British Empire. The encouragement of technical education alone would not elevate a nation. It should go hand in hand with the promotion of the higher branches of the sciences and literature. A local University alone will secure that end. That conditions in Ceylon are eminently suited for its establishment has been amply proved by the Ceylon University Association. The finances of the Island are in such flourishing condition that "Jingos" in England are clamouring to secure a larger military contribution from us. His Excellency the Governor will immor-

talize his name in Ceylon by utilizing the surplus revenue of this Island for the establishment of this much-needed University, rather than allowing it to be a glamour to those Imperialists who are bent upon exacting it from us under the guise of military contribution.

THE POLICE FORCE.

His Excellency the Governor presented the King's Police Medal to two Police Constables of the Ceylon Police Force for having, last year, at the risk of their lives, arrested a burglar in Colombo. The compliments which His Excellency paid to those men were well-deserved and the Police Force should be proud of having in its ranks so brave and courageous men as them. The Governor also took that opportunity to compliment the whole force in the following words:—

Since I came to the Colony four years ago I have noted with satisfaction the improvement that has taken place in the Police. The men I see here are not only doing their duty much more smartly than before, but I am glad to see that they are taking a pride in themselves and the Force to which they belong. Even in the matter of controlling traffic in this town of Colombo there is a very marked change—a change very much for the better—and this has been brought about by an enhanced sense of discipline in the Force itself. I only hope that this improvement will continue both in this and in other directions, and that before very long we shall have the pleasure and honour of knowing that we have one of the best Police Forces in Asia.

Turning to the Inspector-General of Police His Excellency said:—"I congratulate you on your Police."

It cannot be denied that there are in the Police Force a great many honest men whose devotion to duty is well-known. But knowing as we do some of the doings of the Police, and the growing complaints in all parts of the Island in regard to assaults on the people and other high-handed proceedings on their part, the opinion will be divided among the public as to whether the above compliments are fully deserved by the force in general. In Jaffna, since the days of Mr. John Rudd, no Superintendent, however honest and well-meaning he might have been, has succeeded in keeping under strict control their subordinate officers and the rank and file, free from questionable acts associated generally with Police methods. Mr. Daniels, our present Superintendent of Police, is a thoroughly honest and energetic officer, but a little more vigilance on his part is required to put a stop to certain misdoings of subordinates of which the public know more than he does.

RECEPTION TO DR. (MISS) NALLAMMA MURUGESAN.

This distinguished Tamil Lady Doctor was accorded a brilliant and unique reception on Wednesday night last at the Jaffna Railway Station on her arrival here from Europe where she studied medicine for some years and secured the triple qualifications of L. R. C. P. & S (Edin.) L. F. P. & S. (Glas.) and L. M. (Dublin). She being the first Tamil lady of Ceylon, to achieve these distinctions, a spontaneous movement was set on foot to do her honor on her arrival in Jaffna; and the reception was a grand success, considering the number and position of the ladies and gentlemen who were present to receive her and the cordiality with which everybody co-operated in the function. We do not think that ever, within our memory, was a lady so honoured in Jaffna or any other part of Ceylon as Dr. (Miss) Nallamma Murugesan was on the occasion of her arrival in Jaffna. It is the unanimous opinion here that her enterprise and distinctions fully justified the public reception given to her. We have no doubt that Dr. (Miss) Nallamma Murugesan's example will be a stimulus to other young Tamil ladies to win similar laurels, to their own benefit as well as to that of their community. In extending to her a hearty welcome to Jaffna, we wish her a useful and brilliant professional career in the land of her birth.

From the Railway Station she was taken in a grand procession to her family residence and here an Address was read to her by Mrs. Everts, wife of Dr. Everts, in the presence of a large and brilliant gathering of ladies and gentlemen. A purse was also presented to her in token of the public regard. Her reply to the address in suitable terms and in excellent and fluent English created an excellent impression.

The Address referred to is as follows:—

To
DR. (MISS) NALLAMMA MURUGESAN,
L. R. C. P. & S. EDIN., L. F. P. & S. GLAS.,
& L. M. DUBLIN.

DEAR DOCTOR,

We, the Tamil Ladies of Jaffna, welcome you back to our midst with feelings of great pride and profound pleasure.

While you were attending school as a small girl, we never imagined that there remained in you immense possibilities for high intellectual achievement. Your onward progress has been keenly watched, appreciated, and admired by us at every step till now, when you have come back to your native land laden with honours from eminent British Universities. We offer you our hearty congratulations.

Your forwardness and courage in breaking asunder the trammels of social conservatism and going forth into the world braving hard and waves in search of fresh laurels, has inspired your younger sisters with a spirit of wholesome emulation. You have become to them a lodestar, to guide them in their march.

We earnestly hope that you will remain with us in this our common homeland and practise your noble profession among us. We promise you all the encouragement and support that lie in our power.

May God who guided you and blessed you all these strenuous years, remain with you during the years of your professional career, make you eminently useful to your country, and lead you on to further and greater achievements.

We have great pleasure in offering for your kind acceptance this purse as a token of our esteem and regard for you.

We remain, dear Doctor,
The Tamil Ladies of Jaffna.

LOCAL & GENERAL.

THE WEATHER—One or two showers of rain have fallen since our last issue in some parts of Valligamam North and Valligamam East. But the drought continues in all other parts of the District.

THE LOCAL BOARD—A meeting of the Jaffna Local Board will be held on the 10th instant.

THE CROWN PROCTOR—Mr. V. Casipillai, the Crown Proctor of Jaffna being ill with bronchitis, Mr. A. Cathiravelu has been appointed to act as Crown Proctor, and conducts the prosecution of the Criminal Cases committed for trial before the Supreme Court, commencing from Monday last. Mr. Casipillai is progressing well.

LECTURE AT THE HINDU COLLEGE—As announced in our last issue, Mr. J. L. Vethavanam M. A., B. L., delivered his lecture on "This is my own, my native land" at the Hindu College on Friday commencing at 6-20 p. m. before a large and appreciative audience. Mr. S. A. Edward B. A., L. T., presided and introduced the lecturer. Mr. Vethavanam's lecture was an intellectual treat and listened to with rapt attention. Remarks were offered by several speakers highly complimenting the lecture.

ACCIDENT TO THE KODIGAMAM-POINT PEDRO MAIL COACH—On Friday evening last this coach met with a serious accident resulting in the coachman and a few passengers being seriously injured. It is said that the private coach which is also run between these two places attempted to overtake the mail coach and the two coaches collided resulting in the mail coach being upset with all the passengers. We understand that the coachman had his arm fractured and is lying in the Pullo Hospital in a dangerous condition. Considerable rivalry exists between the two coaches, and the ordinary fare being reduced to 25 cents for each passenger, considerable over-loading is of daily occurrence especially on the part of the private coach. Is there no Inspector of coaches in Jaffna? It is time measures were taken to put a stop to more than double the number of passengers licensed for being carried in a coach.

PERSONAL—A. Naganatha Mudaliyar J. P. & U. P. M. who stayed for some weeks at Copay owing to ill-health, has gone back to Newara Eliya, having sufficiently recovered.

—Mr. M. A. Arulanandam, Advocate who accompanied his sister Dr. (Miss) Nallamma Murugesan to Jaffna returned to Kandy on Monday last.

—Mr. Thambapillai Mudaliyar, retired Manigir of Jaffna, who has been laid up for some weeks with a bad foot, is making rapid progress towards recovery.

—Mr. S. Thiagarajah, Student-at-Law, Trincomalee, who was on a short visit to Jaffna has returned to Trincomalee.

—Mr. V. Chelliah, Interpreter, Courts, Battagaj, who was on a long visit to his friends and relations at Copay returned to his station on Monday last.

—Mr. G. D. Rasaretnam, the well-known Clerk of the P. W. D., Dickoya, has been transferred on promotion as District Engineer's Head Clerk to the P. W. D., Ratnapura. He left for his new station on the 22nd instant. He was seen off at the Railway Station by his numerous friends and relations. —Cor.

THE MADURA TAMIL Sangam—Mr S. R. M. M. C. T. Pachachy Chettiar of Kanadukathan has given a donation of Rs. 1000 for the funds of the Sangam and a monthly grant of Rs. 50/- towards the maintenance of the Kalasalai attached to the Sangam.

SCARCITY OF WATER AT TUTICORIN—is reported to be very great. The wells, which are the only source of water supply, have all run dry. The B. I. steamers daily take a supply of fresh water from Colombo which is hardly sufficient for the use of the Europeans there.

CORONATION GIFT—The people of New Zealand have sent to the Coronation of King George and Queen Mary a gold nugget weighing 285 ounces, the largest ever found in the country.

OBITUARY—We regret to record the death of Mr. Hemphill Thambo, Proctor, which occurred at Mallakam on the 29th ultimo, after a protracted illness. He was Crown Proctor at Mannar and retired some years ago and settled in Jaffna owing to ill-health.

THE INDIAN REVIEW.

The May number of the *Indian Review* is quite an interesting one. The Hon. Mr. A. G. Gardew, I. C. S. leads off with a suggestive notice of Halevy's *Life of Friedrich Nietzsche*, the originator of the famous Super-man theory. Mr. S. Srinivasa Iyengar, B. A., B. L., High Court Vakil, contributes a lucid article on the proposed Civil Marriage Bill, and those who are in favour of the measure will find a great deal interesting in it. Dr. P. J. Metha writes appreciatively of Mr. K. Gandhi's work in South Africa, a paper that is not only opportune coming as it does at what seems the end of the Transvaal Indian struggle but also for the new light that it throws on Mr. Gandhi as a man and a patriot. Among other articles of interest are those on the "Depressed Classes" by the Hon. Mr. Balkrishna Sabay, on "How They Raise Rice in America" by Cathelyne Singh, and a fine rendering of "A Poet's Mission" by Rabindranath Tagore into English verse. The number besides contains the usual note on Current Events by "Rajduri", the Departmental Notes, Book Reviews, Utterances of the Day, Progress in Feudatory India, &c.

CORONATION MEETING AT CHAVAKACHCHERI.

A public meeting was held at the Court house at Chavakachcheri on Saturday the 27th May 1911 under the presidency of the acting Magistrate Mr. G. Crossette Tambyah, Advocate, to consider how to celebrate His Majesty the King's Coronation in Tenmaradchi.

Among those present were Dr. A. C. Everts, C. Vinasitambay, Chief Clerk of the Courts M. Muttukumarasami, Maniakar, S. Muttumby, K. Chittampalam, V. Tampu A. Kandiah, N. Muttukumaru, A. Sivakurunatar, S. Velupilly, K. Kasiuatar, S. Arumukam, A. Muruker, V. Saravanamuttu, S. S. Namasiyayam, K. Ramalingam, T. Kathiravelu and others.

The object of the meeting was explained. Mr. Venasitambay was elected Secretary and Mr. Muttukumarasami Treasurer.

The following programme for the celebration was adopted.

Decoration of Public Buildings and streets.
JUNE 22.

Special Religious Services and ringing of bells.

Procession of School children with flags and music.

Feasting School children.

Feeding of the poor

Firing of guns, all day at regular intervals
JUNE 23.

Afternoon—sports

Evening—Musical Entertainments.

A general committee was appointed to arrange and manage the details.

The meeting closed with a vote of thanks to the chairman.

The Committee met subsequently the same day with Dr. Everts as Chairman and discussed at length and settled the details of each item of the programme. —Cor.

DARLEY STUDENTS' UNION.

At the usual weekly meeting of this Union held last Saturday Mr. K. Rajanayakam presided. After the preliminaries were over there was a recitation by Master M. Rajanayakam and a reading by Mr. J. P. Amirthalingam. Then there was an interesting discussion on "The opening of the Indo Ceylonese Railway is good for Ceylon". Messrs. T. Ampalavar and A. Arunachalam took up the proposition and opposition respectively. Remarks were offered by Messrs. S. Eliaipah, S. Ponndurair, K. Kanagaratnam M. Appudurai, Master Rajanayakam and the Chairman. The proposition carried the day. —Cor.

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.

THE GREAT MEMORIAL TO THE GREAT QUEEN.

The national memorial to the Great and Good Queen Victoria in front of Buckingham Palace was unveiled by H. M. the King in presence of His Imperial Majesty the German Emperor, one of the most illustrious descendants of Queen Victoria, on the 16th inst. Soon after the late King Edward ascended the throne His Majesty appointed an influential committee to consider the best manner in which the memory of his revered mother could be perpetuated. King Edward had given a donation of a thousand guineas and eventually upwards of £300,000 were received. The entire work in connection with the monument, architectural as well as sculptural has been designed and executed solely by the well-known sculptor Mr. Thomas Brock, R.A., after ten years of anxious thought and incessant labour. The central figure of the monument stands upon a raised, circular plateau, 104 ft. in diameter. The central figure which is mainly of marble and rises to height of 82 feet, comprises a colossal statue of Queen Victoria supported by representations of those attributes and virtues for which she was so renowned. On all the sides are figures symbolic of maritime greatness, naval and military power. Courage, Science, Art, Intelligence, Peace, Progress, Agriculture, Manufacture, Patriotism, Industry, Truth, Justice and Motherhood.

BHAKTI.

[A lecture delivered by Mr. E. K. Sivasubrahmanya Iyer B. A., at Karativu.]

Last week we spoke of Gnana-Yoga, i. e., realising the Truth through the path of Gnana, or steady, calm investigation. The subject of our discourse to-day is Bhakti-Yoga, i. e., realising the Truth through Bhakti or Devotion.

Both the Gnani and the Bhakta reach the same goal ultimately; for, both are devoted to the cause of finding out the Root of things. The Gnani calls the Root by the name of It, the Bhakta by the name of the Lord, the Father, the Mother, etc. Since the object of their search is the same, they reach the same goal after all.

But, at the start, the Gnani and the Bhakta differ somewhat in their mental temperaments. The Gnani never takes things for granted, makes no assumptions. He does not start, for instance, with the assumption that there is a God, that he is either good or bad, personal or impersonal, immanent or distinct from the universe etc. His one aim is to know Truth—whatever it may be. His mind is not in the least disturbed if there is no God; if he is bad, etc. Even if there is no God, even if He is the worst of devils, he must know them for facts—otherwise there is no rest, no sleep for him. He must know the nature of things first-hand, and nothing else will satisfy him.

The Bhakta, on the contrary, starts with certain assumptions, namely, (1) There is a God, (2) That He is personal (3) That He is extremely good, powerful, etc., (4) That He rewards the good, and punishes the wicked etc. In fact the Bhakta, in his earlier stages, thinks of God as a Person who has created the Universe and rules it. Each Bhakta forms his own idea of God and fights for it with others.

The word Bhakti is derived from the root *Bhaj*, to worship and refers to the worship of God. The act of worship requires a worshipper and an object of worship. For this reason the followers of the rigid Bhakti schools think of God as a Person distinct from themselves. They are not Monists in the strict sense of the term and are heartily opposed to the theory of Spiritual Monism. The strictly Monistic school of thinkers, are not opposed to the Bhakti Marg; on the contrary they are in the heartiest sympathy with it; because they hold that true Bhakti leads to the realisation of Monism. Bhakti which begins with the notion of the separation of God from the worshipper ends in the absolute Union or unity of the worshipper and the worshipped. According to the Monists, Bhakti is a *marga*, a path which leads to Advaitism, absolute oneness. Bhakti begins with the grief of separation, and ends with the joy of oneness.

For this reason, Bhakti Marga is divided into two stages—the Preparatory and the Supreme. The Preparatory stage is that in which the Bhakta has a keen desire to see God, from whom he is separated by a thick wall of darkness. In the preparatory stage the devotee is like a blind man groping in the dark; he gropes his way with the eagerness of a child; he catches at the object of his search; but alas! catching at the object of his search, he begins to feel the eludes his grasp. He begins to feel the pain of disappointment. He begins to pray earnestly. No reward yet. He begins to weep and weeps bitter tears. Like the calf that has wandered away from the cow, he cries. The same disappointing sorrow, the sorrow deepens and settles into a gloom, and the devotee swings between the two extremes of hope and despair. He is in excruciating agonies to obtain the only thing he wants—God. But alas! He does not come. The poor devotee is like a love-lorn lover taking no interest in anything, not even taking notice of hunger and thirst, and pining and wasting away in the absence of his Be-

loved. He is like 'Himala's daughter, Uma gentle, pure' Who is determined to have Mahadeva and none else for Her Consort. Without Him everything else is but a wilderness, but vanity of vanities. She wants Him, but does not easily get Him. Uma's matchless Personal Beauty has no influence upon Him. He is not to be cajoled easily into love by mere personal charms. Absolute Purity of Heart, not personal charms, is the net to catch the Great Ascetic. Poor Cupid, who comes to Uma's help is burnt to ashes with a single flash of Dakshinamurti's eye. What could she do? But the Gentle Maiden quails not, not a nerve of Hers is shaken under disappointment; it simply strengthens Her resolution to have Him a million-fold; Great Mahadeva must be conquered, His boundless love must be Hers. Through fire and water She will go and win that priceless Love of His or perish in the attempt. Getting Him She has all, without Him all else is nothing. This is the determination which fills the True Bhakta in the preparatory stage.

This dogged resolution slowly but steadily wins its way; "the longest night passes over, the sorest trouble has an end at last." The pining, wasting devotee after what seems to be an interminably weary, sickening search finds himself, at last, like Uma, clasped in Shiva's arms. The apparently never-ending search has ended; all troubles are forgotten in the joy of the embrace of the Beloved. The battle is won and Shiva taken prisoner, made captive to sincere devotion. With the winning of the battle, with Mahadeva forced into an unconditional surrender, the Bhakta passes from the preparatory to the Supreme stage; he passes from *Apara* to *Pura* Bhakti. All sorrows have ended; all grief has vanished. Joy, Joy, everywhere; Peace, Peace, everywhere; a Joy and Peace "which pass understanding."

In the lower stage, the Bhakta is the bee which is humming for honey from outside the flower; in the supreme stage, he is the bee which has entered the very heart of the flower and is sucking the honey in absolute joy, peace and silence.

Having briefly spoken about the two stages of Bhakti, we shall pass on to other matters.

It is usually supposed that the path of Bhakti is far more easy than that of Gnana or Raja Yoga, and that Bhaktas are as plentiful as black berries. Would to heaven that the statement were true! But alas and alas! true Bhakti and true Bhaktas are as rare as swallows in winter. What is Bhakti? Bhakti is devotion to God. Have we Bhakti? Our devotion is to everything else but God. In no other matter do we delude ourselves and the world more than in this matter of Bhakti or devotion. One may ask, "Do we not see millions and millions going to the temples and rending the sky with the noise of their prayers and thevarams?" Yes. But take each one of them by the hand and ask him what he wants. One will say, "I want plenty of money." Another will say "I want perfect health and strength and the fullest physical capacity to enjoy the pleasures of the world." A third will want children, and so on. You will scarcely find one who has the courage to say, "I want the Lord." Such is our devotion to the Lord!

I tell my beads day and night and utter the word 'Shiva' 'Shiva' without ceasing. Suppose Shiva comes in His beggarly garb; suppose that, at the same time, His Excellency the Governor of Ceylon enters my room. Mahadeva says "Oh Bhakta 'I have come here to offer myself to you body and soul. Take me." The Governor says, "Look here, my man. Here is an appointment for you on Rupees two thousand a month." Which will I choose? Here is Mahadeva offering me nothing else but Himself; there is His Excellency dangling before my kindling eyes prospects of power, wealth, and all enjoyments that money can bring. Which will I choose? I will hesitate and will make stammering apologies to Shiva, request Him to go away and come twenty or thirty years hence. Such is my real devotion to Shiva!

Why do we not want the Lord? For the simplest of simple reasons. We are not convinced that there is any good in having Him. We have the sincere notion, that the Lord will taste bitter and worldly enjoyments taste sweet. We pray to the Lord not for the sake of getting Him, but for getting some other thing.

Those who have tasted the Lord, however, are not of this opinion. Great World-Teachers, Rishis, Saints and Yogis tell us that once the Lord is tasted, there is no taste for anything else. Once Shiva is seen, all other desires are consumed, burnt to ashes in the burning light of Shiva's eye. Yogis tell us that once Shiva is got, a man wants nothing else.

Why do we not want Him? Why do we not get Him? This question was put to the mavelous boy of whom I am telling you so frequently. A gentleman said, "you are a child; I am a grown-up man. I have not got your divine wisdom." The child replied 'you need not wonder at it; even a child of one can have Divine Wisdom. All depends upon the ripeness of the mind. The unripe mind is like the unripe plantain fruit whose skin cannot be removed without pain and injury to the pit within. The skin of the ripe plantain can be easily taken off, and the

inside will taste sweet. Worldly men feel acute pain in thinking of the Lord, to the ripe Yogi it is all natural, and does not cause the least pain. The essential thing is to ripen the mind. To ripen the mind people are asked to go to temples, to repeat prayers, or the name of the Lord, to do this worship and that. Temples, books, rituals, forms, worship, if made a proper use of, all tend to ripen the mind. Therefore make a full use of them and get the Lord'. This was the child's reply.

Therefore let us realise this stern fact. Our minds are unripe, and burning desires lead it away from the Lord. What shall we do then? Shall we destroy them? It is well-nigh impossible to do so. There is only one way of destroying them and that is by having their gratification to the full till we are surfeited with it.

How to get surfeited with the gratification of worldly enjoyments? In this way. Never be a niggard in your desires. Don't ask for little bits and remain for ever unsatisfied. Ask, like Ravana, for the sovereignty of the three worlds. But ask it of the Lord and from His hands and from those of no other. Give the Lord neither rest nor peace till He grants your request, gratifies your desires. Burn Heaven with the might of your Tapas. Make the Lord appear to you face to face, and so make Him grant your request. Let no other grant itself to you. As Visvamitra said that he would never be satisfied till Vasistha called him Brahmarshi, so say 'I will not accept any favour at the hands of anybody else but from those of the Lord.' The Lord will then come to you and you will look at His face. You will stand dazed, fascinated, rooted in wonder at His marvellous Beauty. He will grant your desires. But, by this time, a new madness would have possessed you. You will say to the Lord, "Oh God, before I looked on Your Face, these desires which You have granted, had a charm for me. But now the charm has vanished. I want only You." But the Lord will say, "Since you have asked for them, you must enjoy them. 'Who sows must reap, and cause must bring the sure effect.' You will surely come to Me after you have exhausted your Karma. Till then, remain in the world." The Lord vanishes. The man now has no other thought but that of the Lord, and enjoys his worldly possessions with a heart detached from them. He is prepared, nay eager, for the day when he may be united with the Beloved Whom he has seen. In one birth he reaches the Lord.

Let us ask for worldly enjoyments if we can not do without them, and have them to the full and to satiety and reach the Lord as soon as possible and be united with Him in Supreme Devotion.

Another thing we must remember. Much that is not Bhakti is mistaken for it. Bhakti for God is by many taken to mean a hatred of fellow men. People there are who think that God will never be happy unless and until many hearts are cut off, many bodies are hacked to pieces or burnt to ashes. All the miseries, all the horrors born of religion, all the blood that has soaked the earth, all the sighs that have poisoned the atmosphere have come from such people. They are not satisfied even with the killing of the body. At some time after death, the decomposed body must be taken up again, attain its former state, galvanised afresh with throbbing thrilling life, and all this for what—to be boiled for ever in a horrible place.

What has given rise to such diabolical ideas? Devotion to a particular name. I am attached to a particular name—say Shiva. If anybody else says Vishnu, my blood boils. I am in a terrible rage, and would gladly tear the other limb from limb for uttering Vishnu's name instead of Shiva's. I will quote authorities at once. "No other name has been given under Heaven by which we might be saved." We foolishly imagine that there are as many Gods as there are names of God, and then comes the fight, "My God is superior to yours." Many people were quarrelling about "My God" and "Your God". There was a heated discussion as to the superiority of Shiva, Vishnu, Allah, Jehovah. A gentleman who was passing by was asked to settle the quarrel. He said to me 'Please make your Shiva stand before me.' To the next, 'Please make your Vishnu stand before me.' To the third, 'Please make your Allah stand before me. If you all place me face to face with the gods you are fighting about, I shall give you my honest judgment.' At once the disputants looked foolish—extremely foolish. They did not till then even suspect the possibility of such a contingency. They learnt wisdom, and went their way.

So why should we quarrel and distract our attention from the main business in hand, which is, not to quarrel about Shiva, Vishnu, etc., but simply and solely to find out who Shiva is, or Vishnu is. Bhakti in the lower stages is not quarrelling about things we know nothing about, but to find out the thing we want to know—namely God. Bhakti is not scowling with hate on human beings on account of differences in names, words and phrases, but it is an earnest attempt to dissipate our ignorance and reach the Light of Truth.

So may we all practise Bhakti and attain the Light. In the words of the Gayatri Mahamanttra, "May that Light which has caused the three worlds Bhuh, Bhuvah, Suva, drive our intellect on to itself."

BISHOP OLDHAM IN KUALA LUMPUR.
ADDRESS AT THE S. C. T. A. HALL.

Bishop Oldham delivered an address last evening (22nd May) at the Selangor Ceylon Tamils' Association Hall. At the outset the President Mr. Manar and the Vice President Mr. D. V. Kandiah of the Association garlanded Sir Arthur Young (Chairman) and the Bishop. The Chairman and the lecturer took their seats on the platform of the tastefully decorated Hall, which was crowded to its utmost capacity, and the Rev. T. C. Maxwell introduced Sir Arthur as the Chairman of the meeting. The meeting opened with prayer, a Tamil song from the Hindu "Sacred Book", which was followed by the reading of a Psalm by Rev. S. Abraham. The Chief Secretary introduced Bishop Oldham, to whose educational work he referred. The Bishop began by paying a glowing tribute to India as the heart of Asia and then dealt with the subject of "Scientific Temper in Religion" in a very masterly and able manner. He went on to discuss from a universal platform the right attitude to be adopted when tackling religious problems and enumerated some of the reasons which render discussions on religion generally unprofitable. The address was especially striking in its soundness and tolerance and from beginning to end was characterised by breadth of view and dignity of language. The Bishop also emphasised the sympathy and goodwill of Sir Arthur Young towards all the various races in the country. A vote of thanks to the lecturer and the Chairman was proposed by the Secretary of the Association Mr. Kanagaratnam. The meeting closed with the singing of the National Anthem. Three Cheers were called for Sir Arthur and another three for the Bishop by the Treasurer of the Association and responded to. —*Malay Mail*, May 23rd.

SECOND ADDRESS AT THE S. C. T. A. HALL.

Bishop Oldham delivered his second address in the Selangor C. T. Association Hall, Kuala Lumpur, last evening (May 23rd) with Mr. N. Grenier in the Chair. After the usual opening, the introduction of the Chairman by the Rev. T. C. Maxwell, and the former's opening speech, Bishop Oldham dealt eloquently with his subject for the evening "Religion needs an Ethical Base". The address was highly instructive and was greatly appreciated by his hearers. After the Chairman's closing remarks, and the usual vote of thanks to the lecturer and the Chair the meeting terminated with the singing of the National Anthem. —*M. Mail*, May 24th.

MALAYA LETTER.

The Cinematograph Show.—Among the many varieties of shows and entertainments that are devised by man for the amusement of humanity the cinematograph occupies a very high place. This harmless and healthy recreation would appear to have come to stay. We read in the papers that in the West people consider it a form of high-class entertainment and lend their patronage to it. While the cinematograph is a perpetual institution in many Eastern towns, here in Singapore it is a permanent amusement to the population. There are three good shows showing twice nightly to full houses composed of a multiplex variety of peoples, young and old. To the hard-worked man the cinematograph is a recreation, to the schoolboy it is an amusement, to the child it is a wonder, to the "nothing-to-do" young man knocking about town in workless haste all day long it is a favourite resort—provided he manages to get in—and so on and so forth. Thick crowds may be seen outside every show. While the cinematograph showman plies a roaring trade in providing for the aesthetic and amusing tastes of vast crowds, pedlars and hawkers drive a handsome business in catering for the whims, fancies and humour of show-goers. The ubiquitous and enterprising rickshaw-wallah reaps a nightly harvest of tiny silver coins, the wherewithal to satisfy his inner man and drug him into sleep. Thus goes a part of the enormous activity of Singapore.

As a form of amusement highly possible, at once of instruction and entertainment the cinematograph must be given its proper place. The number of lessons, the amount of instruction, and the measure of entertainment that can be imparted to large numbers of people through the medium of the White Screen are not few. Current events of interest from all parts of the globe, and the wonders of science in all its aspects, added to the many productions of less ambitious interest, nevertheless useful, tend to educate, instruct and entertain the spectators. The influence of the cinematograph is daily widening in its scope. It is said that Commercial men advertise their trade through the medium of the cinematograph, while educational authorities in England consider the advisability of introducing it into their schools for purposes of educating the pupils in a wide variety of subjects that can only be depicted by the cinematograph. Acting for the cinematograph has become a profession, paying and profitable.

Notes at Random.—It is surprising that the *Morning Star* remains still the same old "missionary" sheet it was years ago, in spite of changed conditions around. The other day reviewing the newly produced English Hindu Calendar the "Star" observed that the Calendar would also be useful to Christians who wished to avoid inauspicious days. Nobody ever thought the Christians of Jaffna were so perverted and puerile as to spite the belief of the Hindus in auspicious days. The "Star" recognising, as it does, the state of the Christians whose interests it professes to safeguard would do better to set right first those Christians who make it a point to avoid inauspicious days. If there is no belief in auspicious days why believe in inauspicious ones?

Some people contrive to say things in a quite original way. In introducing a lecturer on the rather rare subject of 'Fools' the president is reported to have commenced, "Gentlemen, tonight's lecture on the interesting subject of Fools is to be delivered by one of the greatest," and pausing amidst general laughter, continued, "of lecturers." Nothing shaken, the great lecturer thus belittled rose up and opened "Gentlemen, I must however, admit I am not so great a fool as the Chairman"—a long pause here which the audience promptly laughed out—"tried to make me out." Only the other day I saw in the leader of a well-known newspaper this sentence: "Mr. is not a gentleman we make bold to say, who would stoop to such subtleties etc etc." But happily for the "gentleman" there was not that undesirable pause after the word "say".

Johore Bahru,
29th May 1911.

"Lanka".

THE NEW ROYAL COLLEGE.

LAYING OF THE FOUNDATION STONE.

H. E. Sir Henry MacCallum who laid the foundation stone of the new Royal College building on the 31st ultimo made the following interesting speech:—

Ladies and gentlemen, old boys and present boys.—Under ordinary circumstances this would have been an occasion on which I, as Governor, would have been very glad to have seized the opportunity to refer to any matters of interest connected with the important question of Education and to have referred how they could be associated with this new institution, the foundation stone of which I have just laid, such an institution which when completed, will be a great ornament to the Colony and a great sphere of usefulness in the general cause of education. My general views on education, I think, are pretty well-known to the public, although, as many of you are aware, they do not entirely coincide with what a vivid imagination sometimes portrays in the public Press. But seeing that the latest development of the question is that a Committee of Enquiry is to be held, surveying the whole question of education in the Colony, its conditions and requirements, and having been informed also that the Inspector from England who is to be one member of that Committee, starts from England the day after to-morrow, I am sure you will feel that it will not only be out of place for me to talk very much on matters of education but it would be really improper. However, as you are all here to-day, you will expect me to say something in connection with this matter of Education, and I will therefore endeavour to satisfy your expectations, avoiding at the same time debatable matters. But I am afraid that will rather necessitate an abnormal use of the personal pronoun *Ego*. Let me just in the first instance remind you of the circumstances under which this building is being erected to-day. When I arrived in the Colony I found that the old Royal College stood condemned, and that the question of the hour was whether a new Royal College ought to be built, or whether it should not. A Commission was appointed independent of the local educational world, and they submitted a Report on the subject. The report was not at all conclusive, I find that at one time in writing of it I said: "It was no easy task to analyse the many divergent opinions and to determine what was best to be done. One thing appeared certain, namely that the College as it stands had practically fulfilled its purpose, and that in matters of public examinations and other particulars it was competing with the denominational Colleges in a uniform curriculum rather than maintaining an independent lead in the path of progress. For this reason the four European members of the Commission considered that the institution was no longer required as a model of education. On the other hand the five Native members favoured its retention and improvement, and viewed with much disfavour any idea of its being closed. My Executive Council to whom the Report was referred was equally divided in opinion." Well, without reporting to the Secretary of State—some of you will remember, I said: After weighing carefully the *pros* and *cons*, I determined to advise your Lordship that the institution should be retained, but be re-organised, and that effect should be given to most of the Commission's recommendations. My Attorney-General has recorded an opinion to the effect that it is admitted that in Ceylon secondary education has proceeded so exclusively on a Literary and Classical basis; that physical Science should take a more prominent place in the curriculum, and that a non-sectarian school under Government control should be an admirable instrument for giving a lead to a modern standard. My Colonial Secretary also intimated that the system of education which in our unwisdom we have introduced into Asia leaves very much to be desired, is a proposition that thinking men who know the East will find themselves in a position very seriously to dispute. Reform in that direction is only possible if it be stimulated by Government, and unless the Royal College be maintained, our best instrument for effecting changes will be taken from us." Opinions such as these appealed to me as coinciding entirely with those which I have long held and which are daily gaining ground." Soon after that I went to England. Whilst there, after conferring with the Colonial office and the India office, I prepared a memorandum. This was sent back to the Colony, and was referred to the Board of Education who reported in due course. Subsequently to the receipt of their observations my Director of Public Instruction was going to England. As regards the general policy of this colony I omitted to mention it when I sent my despatch to the Secretary of State in these words:—

(1) "That the Royal College should be maintained as a Government Institution and as a pioneer of modern education, (2) That special attention should be paid to Science as distinct from Art, and that with suitable training for a commercial life, (3) That the College should not be a competitor with the denominational Colleges; that it should gradually discourage cram for examinations, and should study thoroughness and quality rather than quantity." This was approved and it was on these conditions—and on these conditions especially—that I was able to

support the native members of the Commission as against the opinions which were given by the European members; and it was on these conditions practically that the building which you see behind you is being erected. However, as I say, Mr. Harward, writing on this particular policy, says that as regards the Royal College, the points on which His Excellency principally lays stress seem to be two—first that it should be a model institution suitable to the wants of an Oriental country; and secondly, that it should not enter into competition with other institutions. As regards the first point, Mr. Harward refers to the possibility of making "such changes as shall guide the College into a line" of development which will enable it to give to its pupils of Oriental birth an education more in harmony with their nationality, without forcing on those of European descent a course of training which they are likely to resent, and without cutting off both classes from contact with European thought and from the prospect of profitably continuing their education in Europe." As regards the second point of policy he wrote: "If it means that the course of study are to be framed and the teaching arranged, not with a view of securing the top place in this or that examination, but with a view to meeting adequately the real wants of the country, to guiding the work of other institutions in directions adapted to those wants, and to providing instruction in the higher branches of the courses of study such as will enable pupils of other institutions to continue their studies, the ideal is undoubtedly the right one." Now, those opinions perfectly harmonised with what I have been thinking of so long, and they showed that a liberal and not merely a conservative idea was aimed at. I felt at the same time, that requirement and development must necessarily be gradual, and that, whilst it was our policy to formulate an ideal system of education, adapted to the wants and requirements of the Colony, and that we should only proceed to fashion its details as opportunities offered. With all these materials before me and after a further study of a subject which had engrossed my attention for some years past, some what revised my original suggestions, and prepared another memorandum, which went home to the Board of Education. I have detained you somewhat long over this matter of history, because I want you quite to understand that this building, this Royal College, somewhat forced my hand. One had to consider whether or not it was to be retained. After all the work which I found I had to do on my first arrival here, I should have much preferred to have deferred the consideration of this matter on educational reform till a later period of my administration, and to have watched the gradual developments which are taking place elsewhere. Because those of you who have given much attention to the subject have, I am sure noticed that this step is not at all unique: it is not at all peculiar to Ceylon. It is going on everywhere. In the Old Country, where as you know things are extremely conservative, and Cerberus has jealously guarded the portals of the ancient seats of learning—in the Mother Country I say things are going ahead every day, and you never pick up a newspaper or periodical without seeing some reference to educational reform. In Germany they have already introduced an improved system of secondary education, very much more adapted to the wants and requirements of this our age than is our present system of secondary education. In America, in that practical way which distinguishes them they are also inquiring deeply into the subject, and are prepared to go to considerable lengths in effecting improvements. Thus, in moving in this particular direction in order to keep Ceylon to the fore-front, and—what is my bounden duty—to try to advance her progress and wealth by every means in my power, and at the same time to secure for the rising generation benefits which I believe and feel they will appreciate hereafter, I am not by any means plunging a lonely furrow. But I am in very excellent company.

The only fly in the ointment is a certain amount of captious criticism from those who, often, have not closely studied the subject, and who for their convenience would rather that things stand as they are. This was only to be expected. There has never been a reform in the world without some such steps being taken. But history shows—and history will show here again—that, given cautious handling, and given at the same time the assurance of compensating advantages, that criticism gradually disappears. So that I may indulge the hope that those who do not see exactly with me eye to eye in my wishes and desires that Ceylon shall be amongst the progressives and not amongst the laggards will feel that I have openly stated—and I am never tired of stating it—that I appreciate what good work they have done, and that when changes come, as changes must come, they will be introduced with every caution and with every consideration for existing interests. Whether the Special Committee which shall be presently appointed will endorse one's particular views—views which are in no way revolutionary—remains to be seen, but the changes that will take place will, I am sure, be readily adopted by this new institution, its reconstitution on this site being made contingent upon adopting modern progressive education with all its progress, with its enhanced standards increasing year after year, and being at the head of every Educational movement. The Royal College is fortunate in having such an

excellent Educationalist and Head-master as Mr. Hartley (Hear, hear and applause). With his hand at the helm we may be sure that no undue preference will be given to boys with a view of coaching them up and putting them into examinations for the sake of advertisement of the College. The Royal College needs no advertisement (Hear, hear and applause). What has to be turned out is a fairly uniform standard of sound, reliable, well-conducted young fellows with high principles and sense of honour, and with that submerged factor, ill-equipped for life's work which we too often find under the present system of Education with its cram, preferential treatment and stereotyped examinations. Whilst under instruction the spirit and characteristics of public school life will, I am sure, be duly fostered and cared for by Mr. Hartley, so that under such conditions, whether in the class-room or out of the class-room, the future Royal Collegian will be at once recognisable. He will have a hall mark of his own; by his fruit you will know him. He will command the trust and confidence of his superiors and employees, and the esteem and respect of all those with whom he is associated throughout life. The Royal College has had a glorious past as Mr. Harward has just said in his remarks. I venture to predict that, with its co-adjutor, the Training College alongside, it will have a still more glorious future—(Hear, hear and applause)—and that the high quality of its modern progressive education which will be the essence and key-stone of its existence will produce in its sons of reputation and renown. May its future success be as great and striking as my wishes for the same are deep and sincere (Loud applause).

A VEGETARIAN EXPERIMENT.

For six months during 1908, 10,000 children in London were provided with a vegetarian meal by Miss F. I. Nicholson, Secretary of the London Vegetarian Association, and at another kitchen provided by the London County Council a meat diet was provided for the same number of children; at the end of six months the children of both parties were examined by medical men, and it was proved that the vegetarian children were better in health, heavier in weight, firmer in muscle, and clearer of skin than the children fed on meat diet.

Many thousands of the poorest children of London are now fed on the vegetarian diet by the London Vegetarian Association under the superintendence of the London County Council and at their request.

Three years ago, a lady doctor Mademoiselle Tobeyko, who holds a chair of Physiology at Brussels University, while making a series of experiments on the action of alcohol, caffeine, and other purin bodies on the human organism, wanted to make tests on people who were not accustomed to swallow a great deal of uric acid. She was not a vegetarian, and up to that time her attention had never been drawn to this kind of diet. Now for the purpose of her experimental work, she asked some vegetarians to attend her laboratory. They did so. She tested their fatigue by means of the ergograph, an instrument that measures exactly the endurance of a group of muscles. She was much struck by the splendid strength and endurance of those vegetarians, so much so, that she expected her subjects were exceptional ones. Wishing to investigate the question more deeply, she made an appeal to the Vegetarian Society asking members to go to her laboratory. In this way she came into contact with forty vegetarians. She measured their force and endurance, and found out by quite exact experiments, that their average force and endurance was three times greater than that of the average meat-eater. This happened just before Dr. Fisher of Yale University made similar experiments in America. After having completed her study on these forty vegetarians, she published the results, and in conclusion, she said that these scientific experiments proved so evidently the superiority of vegetarian diet that, to be logical, she could not do otherwise than become a vegetarian herself which she did. For her investigations she has since received a prize from the Academy of Medicine in France, which is a great honour for the author, and an important fact for vegetarianism.

—The "Morning Star".

INTERVIEWING A GHOST.

The "Cape Times" publishes a remarkable story from Wynberg, according to which the ghost of Mr. Graham Cloete, late Secretary of the South African Turf Club, has been seen by several persons in a house which was formerly part of Mr. Cloete's estate. Mediums are said to have conversed with the ghost, and to have obtained an assurance that its apparition was due to uneasiness because of something wrong in the bond on the house.

The occupier of the premises, it is carefully explained, is "not a spiritualist, but a deacon of the Dutch Reformed Church." The reporter of the newspaper quoted was invited into the breakfast room with other persons for an interview with the specter. Four of those present professed to see it, and questions were put and answered through a medium. The ghost said that later on something might be done to help it in its trouble, but when

asked if it would furnish the reporter with some personal particulars, replied: "What he has written is sufficient for the public, and if they will not believe it I can do no more."

The matter, however, was pressed, and eventually the ghost said that if the reporter would remain all night all particulars would be given. The reporter left hurriedly.

—The "Amrita Bazar Patrika."

RACE AND COLOUR PREJUDICE.

Miss H. M. Howsin has a paper on "Race and Colour Prejudice" in the pages of the April number of *The Imperial and Asiatic Quarterly Review*. The individuality, she says, is well-rooted in a nation and so racial prejudice becomes a fetter and if not cast aside, stultifies and paralyzes the expanding life by cutting it off from all those stimulating, maturing, modifying and corrective influences which are essential for perfecting national evolution, and which it can obtain only by sympathetic contact with the culture, philosophy and polity of other nations. Miss Howsin exemplifies this in national concerns by instancing the case in individuals:—

"Those in whom race and colour prejudice is most violent are the mentally and ethically immature, ignorant, narrow-minded, and superficial persons. They are concerned with and governed by local forms in matters of thought, culture, politics, religion and conduct—in fact, in all that constitutes their life. Whereas I think it will be found that those who, realising the accidental nature of form, study rather the meaning and nature of the life manifesting so variously in different parts of the world are inevitably free from race and colour prejudice, and are, moreover, frequently attracted to those of a different nationality, because, on the one hand, they find in the foreigner qualities complementary to their own, and, on the other, the differing form (objective and subjective) constitutes no barrier to the realization of inner sympathy."

Miss Howsin gives out two immediate causes by which race prejudice is artificially created and stimulated by unnatural conditions, by a reversal of the true and normal relation between nations and races.

"Should through extraneous reasons, one civilized nation become subject to another, and especially if the subject race or nation, though different in colour, is not inferior, but perhaps even superior, in parentage and mental culture, then, because the relation is essentially artificial and forced, there is this liability to eruptions of racial feeling, more especially, perhaps, on the part of the dominant nation, possibly because of an unconscious desire to continually affirm a superiority which cannot be universally proved, and which it may in the end be impossible to even outwardly maintain."

Another point is the relation of race: prejudice to patriotism.

"Patriotism is the unselfish love of one's own country; if pure and healthy it naturally grows into the deeper and diviner love for all nations—it becomes world-wide and international. But like other manifestations of life, it is subject to disease. Race prejudice is the cancer of patriotism, converting one of the noblest national virtues into one of the most contemptible and demoralizing of passions. From these considerations it is clear that a nation which still suffers from this grave defect is thereby unfitted to govern another, since race prejudice means limitation, ignorance, blindness, in the very direction where the fullest understanding and sympathy essential."

Miss Howsin goes on to bring a "sinister" charge against the British people in that they have racial and colour prejudice—"sinister" because, as we have seen, it is essentially a barbaric characteristic natural to a state of ignorance, of narrow experience, of limited mental and ethical capacity." And she gives out instances from books and magazines to show that the colour prejudice is not confined to white residents in India and is observable even in England.

Coming to the excesses indulged by a section of the Anglo-Indian Press, Miss Howsin remarks that "perhaps the most ominous aspect of the whole situation is that the Government appears to sanction this inexcusable state of things because of its attitude with regard to the Anglo-Indian Press. More reprehensible, more mischievous, because more widespread and more authoritative, than the action of individuals are the printed words of many of these Journals."

She considers it is time to realise that the task before the English is the complete eradication from among them of this senseless and harmful passion, which dishonours the men or women who exhibits it and the country they represent.

Miss Howsin thus concludes:—
"We cannot undo what has been evil in the past but let us all strive together now so that future generations may not say of us that England was given one great, one special and unique opportunity; that it was open to her to enrich and revivify the whole content of her national life and experience by sympathetic intercourse with the soul of a great people; that it was open to her to give freely of her best—and she has got a best to give—and to receive as fully, as generously, in return, but that because of an ignorant and senseless prejudice she lost an opportunity—she failed. That failure will be our failure. The responsibility rests with us."

—The "Indian Review".