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NOTICE.

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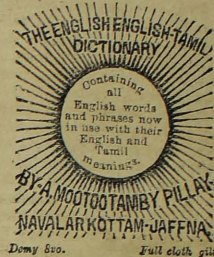
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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 2406.

Valliammai wife of Vairamuttu Arumukam

of Moolai ... Deceased.

Vairamuttu Arumukam of Moolai

Petitioner.

Vs.

1. Sadayar Ampalavanar of Tholpuram

2. Kanapathiar Krishnar of Moolai

Respondents

This matter of the Petition of the abovenamed
Petitioner praying for Letters of Administration
to the estate of the abovenamed deceased Valli-
ammai wife of Vairamuttu Arumukam, coming on
for disposal before M. S. Pinto, Esqr., District
Judge, on May 24, 1911, in the presence of Mr. S.
Sittampalam, Proctor, on the part of the Petitioner;
and the affidavit of the said Petitioner, dated the
16 day of May 1911 having been read: It is or-
dered that the petitioner be and he is hereby de-
clared entitled, as husband of the said deceased,
to administer the estate of the said deceased and
that Letters of Administration do issue to him ac-
cordingly, unless the Respondent abovenamed or
any other person shall, on or before the 26 day of
June 1911 show sufficient cause to the satisfaction
of this Court to the contrary.

June 6, 1911,

M. S. Pinto,
District Judge.

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The Hindu Organ.

JAFFNA, WEDNESDAY, JUNE 14, 1911.

THE AMALGAMATION AND ABOLITION OF THE MINOR COURTS.

It was on the recommendation of Mr. G. F. Roberts, the then Police Magistrate of Jaffna and Mallakam, the Government decided to abolish the Minor Court at Mallakam and to amalgamate the Minor Courts of Jaffna and Kayts. This decision of the Government was almost unanimously protested against by the local press, followed by a strong protest by the public at a large and influential meeting held at the Ridgeway Memorial Hall under the presidency of Rao Bahadur L. C. Williams Pillai. It was also stated publicly at that meeting that the new arrangement was come to acting entirely on the recommendation of the young Civilian who was then doing duties as Police Magistrate of Jaffna and Mallakam, and in opposition to the views of the experienced Government Agent of this Province.

The questionable methods by which Mr. Roberts reduced work in his courts were exposed by us and formed the subject of scathing criticism by almost every speaker at the public meeting above referred to. Our article condemning the proposed amalgamation and abolition of those Courts was also read at that meeting by one of the most prominent speakers, to show the depth of public feeling in the matter. Memorials were sent to Government not only by the Ridgeway Hall meeting on behalf of the Jaffna public but also by the people of the Islands and by those of Valligamam North, praying for the retention of all the three Courts as they were. The facts and figures contained in those memorials were such that they should have moved the Government to desist from the course they had proposed to adopt. But the Government, taking advantage of the recommendation of Mr. Roberts were bent upon saving the pay of one Police Magistrate and refused to grant the prayer of the memorialists. They also seemed to have thought that Mr. Roberts who undertook to perform the almost impossible task of performing the work of three Courts single-handed, which had been done by two Magistrates, should be given a trial to accomplish that feat. Knowing that Magistrate's method of administering justice, which was wholesale dismissal of cases and indiscriminate fining of complainants and witnesses, a process amounting to practical denial of justice, few doubted that he would be able to show a clean sheet of work to Government, without any accumulation of arrears of cases.

But man proposes and God disposes. Mr. Roberts having fallen seriously ill just before the new arrangement came into force, and having continued to be incapable to take charge of the duties that awaited him, the Government were obliged to appoint another Magistrate to perform the combined duties at Jaffna and Kayts which he has been doing for the last five months or so, to the best of his abilities. But the expected has happened. The Magistrate is unable to cope with the work. Owing to the very large arrears of cases in the Courts of Jaffna and Kayts, the people, especially those who were served by the Mallakam court and who are now obliged to come to Jaffna in search of justice, are put to very great inconvenience and loss, by their cases being repeatedly postponed. The abolition of the Mallakam Court was decided upon in the time of Sir Henry Blake, but on His Excellency having been satisfied that the agricultural interest of the people interested in that court would suffer by that measure, that court was allowed to remain. But they have now either to give

up obtaining redress in a court of justice or neglect their gardens and cultivation and dance attendance repeatedly in a court some miles away from the villages till their cases are finally decided.

As regards Kayts, the state of affairs is still worse. It is a place which had a separate Magistrate for some hundred years to serve the wants of the people of the Islands who number about 35,000 persons. Instead of six days' sitting of the Court, which took place before the new arrangement came into force, there is now only one sitting. The consequence is that the Magistrate has time, during that sitting, to hear complaints which accumulate during the whole week and to dispose of one or two cases. There are, we understand, more than one hundred cases pending trial, some of them very old ones.

We earnestly hope that the Government will re-consider the question in the light of the present state of affairs and appoint a separate Magistrate for Kayts. It is also necessary to re-open the Mallakam Court, placing it under the jurisdiction of the Kayts Magistrate. The Government, instead of losing any prestige, will enhance it, by admitting a mistake and reverting to the former arrangement which well satisfied the wants of the people of this District.

TEMPERANCE.

"EXCISE REFORM."

(Communicated.)

The forward policy of H. E. the Governor in Education and Agriculture has earned for him the undying gratitude of the whole Island. Education has been not only antiquated but also ill-adapted, and the absence of an Agricultural Department has been a serious drawback in a country which is mainly agricultural. His retrograde policy in the Excise System is evidently due to lack of information about local conditions. In the Address to the Legislative Council, he said that "the main evil in the colony is illicit traffic" and that arrack is one of "the legitimate requirements of the community." We have to see how far these two points are based on correct information.

The main evil in the Colony seems to be licit traffic and not illicit traffic which is only an offshoot of the former. If licit traffic is rooted out, there will be no talk of illicit traffic. When there is no tree, there is no branch. If, on the other hand, licit traffic is not considered an evil, it is very clear that illicit traffic cannot for a moment be considered an evil. So, Government which supports licit traffic has no right to condemn illicit traffic. Temperance workers condemn it, because they condemn licit traffic more severely. But they always level their attack against illicit traffic as the other, protected by our own Government, is quite impregnable. It does not therefore appear quite sound for Government to condemn illicit sale. It is said that illicit sale robs Government of a part of its dues. This is not quite correct. The illicit trader gets his supply from the licit trader and increases his sale. The increase in the sale increases the profit of the renter and this again tends to raise the rent and hence the revenue, year by year. Thus the illicit trader rather increases the revenue than decreases it, and Government must thank him instead of calling his business the "main evil". It may be urged that Government will derive more profit if illicit taverns are replaced by licensed taverns. But the Governor says that "not a single licensed house will be established solely for revenue purposes" and that the increase of retail depots does not necessarily mean an increase of total consumption". The suppression of illicit traffic is utterly unjustifiable.

The substitution of licensed taverns for illicit shops is the substitution of King Stork for King Log, of a cobra for a ratsnake. Whatever the supporters of licensed taverns may say to the contrary, the result will be that drink and crime will increase by leaps and bounds. The illicit trader can have in stock only a very limited quantity. So the drinker cannot get his drink whenever he likes and even if he gets it, it will only be a small quantity. Again as the illicit trader has to bribe the headmen and other influential men of the place, he is forced to make large profits and for this greatly dilutes the liquor and reduces its strength. Thus the drinker at the illicit shop has to be extremely moderate and take arrack which is greatly reduced in strength. This is enough to keep off crime and will serve, as Government wishes to provide only "for the legitimate requirements of the community" if there is any legitimacy at all in drinking. But when a licensed tavern makes its appearance with all its glory, excessive drinking, crime, violence and indecency follow in its train. So if as it is declared the substitution of licensed taverns is not for the increase of revenue, and if it will only bring with it evils which it is the main duty of Government to guard against, we have to infer that nothing but want of information regarding these things can have recommended such a policy.

LOCAL & GENERAL.

THE WEATHER.—No rain. For the last one week or so the South-West wind has been blowing continuously very strong. The dust nuisance is intolerable.

THE GOVERNMENT AGENT.—Mr. H. R. Freeman, the Government Agent, accompanied by Mr. M. S. Ramalingam, the Chief Mudaliar, left yesterday for Paranthan on circuit. He will return to Jaffna on Friday night by train.

THE SUPREME COURT.—The second criminal sessions of the northern circuit will commence at Jaffna on the 3rd proximo.

NEW TELEGRAPH OFFICES.—Telegraph Offices will be opened at the Jaffna Kachcheri, Vannarpannai and Chunnakam Post Offices from the first proximo.

THE JAFFNA ASSOCIATION.—A meeting of the standing Committee of this Association takes place to-day at Mr. Advocate Vanniasingam's Office at 4 P.M. to consider the drafts of the Memoranda to be submitted to His Excellency the Governor on the Educational and Excise questions and to adopt the Coronation Address to their Majesties the King and Queen. Delegates also will be appointed at this meeting to present the Address to His Excellency the Governor at the Council Chamber on the 22nd Instant.

THE CORONATION SUB-COMMITTEES.—met on Wednesday last. The sub-committee for feeding the poor decided to give on the day of coronation one full measure of unboiled rice to every adult and half measure to children, with 5 cents in cash to all. This is estimated to cost 60 bags of rice and Rs. 250 in cash, which will be defrayed entirely by Mr. K. Vytialingam, the arrack renter. It was also decided to distribute cloth to the real needy on the same day, for which 114 pieces of grey shirtings have been contributed by the Chetties and the cloth merchants, the former contributing 50 pieces. The fireworks display, illuminations, and decorations will also be on a lavish scale.

A NEW PROCTOR.—Mr. Ramalingam Sivagurunathan took his oaths of office on the 8th Instant before Mr. Justice Woodrington. He is a nephew of the late Mr. Nagalingam, Advocate, and grandson of Mr. Sinnathamby, Crown Proctor, Jaffna.

CALCUTTA UNIVERSITY SCHOLARSHIPS.—On the results of the Calcutta University Matriculation and Intermediate Examinations, the Calcutta Government have decided to award one hundred and nine Junior scholarships and thirty-seven Senior scholarships. The Junior scholarships are of the value of Rs 20, Rs 15 and Rs 10 and the Senior of Rs 25 and Rs 20 a month. The D. P. L. is authorised to assign scholarships to Arts or Science at his discretion and to appoint in scholarships between Art and Science candidates in such a manner as in his judgment best accords with the comparative merits of candidates.

THE SUGUNA VILASA DRAMATIC SOCIETY OF MADRAS.—This amateur dramatic Society composed of Vakils, Doctors, and Graduates, have arrived in Colombo and the first night's performance was held on Saturday last in the Public Hall under the patronage and in the immediate presence of the Hon'ble Mr. P. Arunachalam, Registrar-General. A Tamil drama by Mr. P. Sambandan A. B. L. entitled "Lilavathi—Sulothane" or the "Two Sisters" was staged that night in the presence of a gathering, one of the largest seen at any entertainment in Colombo. His Excellency the Governor will attend a performance of "Hamlet" by the Society on the 16th Instant. A report is current to the effect that the Suguna Vilasa Saba will also visit Jaffna and give a few nights, performances here.

ON THE SICK LIST.—Mr. R. W. Allegaon, the Police Magistrate of Point Pedro and Chavakachcheri, has been removed to Jaffna for treatment and is now residing in the fourth Cross street, Pettah. His state of health causes some anxiety to his friends and relations. We hope, however, to hear of his speedy recovery. Mr. W. C. R. Allegaon, son of the Magistrate, and Mr. and Mrs. S. W. A. Canagasabai, his son-in-law and daughter, arrived here from Batticaloa on Monday last on hearing of his serious illness. Mr. and Mrs. Rajaretnam, another son-in-law and daughter of Mr. Allegaon, have also come from Colombo.

—Mr. V. Casipillai, Crown Proctor, Jaffna, is still confined to the house suffering from bronchitis. But we are glad to know that he is progressing towards recovery under the treatment of Dr. K. Muttucumaru, the well-known native physician.

A POST OFFICE AT ALAVETTY.—We draw the attention of the authorities to the communication published elsewhere on this subject. We think a strong case has been made out for the establishment of at least a Receiving Office at Alavetty.

THE KOKKUVIL, ENGLISH SCHOOL.—This school which is a branch of the Jaffna Hindu College was opened on Monday last. A musical entertainment and a "Kathaprasangam" were given on Thursday last before a large audience.

SILVER WEDDINGS IN BATTICALOA.—Dr. and Mrs. Chinniah celebrated the twenty-fifth anniversary of their marriage on the 10th Instant at Kalmunai. Mr. and Mrs. C. Ponniah also celebrate their Silver Wedding to-day at their residence in Pulativu. We wish these couples many more years of happy wedded life.

THE HOUSE-WARMING CEREMONIES.—connected with the tastefully designed and commodious new house at Kanderamadam, Vannarpannai East, built by Mr. S. Kanagaretnam, Head Clerk of the Forest Department, Jaffna, took place on the night of Monday last, in the presence of a large and respectable gathering of friends and relations. Reception to friends continued on Tuesday and Wednesday, and Mr. Kanagaretnam and his brother-in-law, Mr. V. Sinnathamby, Kachcheri Mudaliar, Mullaitivu, were unremitting in their attention to the guests.

MEDICAL CHANGES.—Dr. Danforth of the Hospital at Puloly, Point Pedro, has been transferred to Kalmunai, Batticaloa, and Dr. A. Chinniah of the latter place succeeds Dr. Danforth who has been relieved by Dr. Everts temporarily, till the arrival of Dr. Chinniah from Kalmunai.

SIXTY-THREE SAINTS' MUTT, NALLORE.—The works in connection with the new buildings of this Mutt are progressing well. The deputation sent to the Straits Settlements and the F. M. S. is doing fairly good work. The receipts and expenditure, we understand, will be published as early as possible, for the information of the public.

CORONATION SPORTS AT JAFFNA.—will begin at 2 P.M. on Thursday the 22nd Instant. There are 15 items on the Programme and three cash prizes are offered for each event. A cricket match will be played on the 23rd and 24th inst.

CORONATION FESTIVITIES AT KEERIMALAI.—We understand that Mr. C. Namasivayam, J. P. Colombo and proprietor of the madam, Nagulaser Tannerpandal, at Keerimalai, has made arrangements with Mr. S. Modir, Visuvappah, Manager of the said madam to celebrate coronation festivities on a grand scale at Keerimalai. Flags and lanterns have been sent from Colombo. Programme:—Apishaham and Pooja at Keerimalai temples; feeding the poor; treat to the children at Sandilipay Saiva Vidhyasalai and illumination.

MATRIMONIAL.—The marriage of Mr. Thillaiampalam Paramampalam of Kaddudai and of the Railway department, Tapah, F. M. S. with Miss Sinnammah, the second daughter of Mr. and Mrs. M. Ampalavanar of Urumperai and a sister of Mr. A. Kandiah of the Railway Telegraph Engineer's office, Kuala Lumpur took place on Monday last in the presence of a large number of friends and relations. Mr. T. Thambiah the eldest brother of the bridegroom and himself an officer in the Railway department in the F. M. S. who arrived here specially on leave to celebrate the event was in attendance. Mr. A. Kasipillai of the Ceylon Government clerical service, who also came down from Colombo, acted as bestman. We offer our felicitations to the couple and wish them all success.

PERSONAL.—Mr. C. Sabapathi Pillai, who passed the M. B. and C. M. Examination of the Madras University lately, has come to Point Pedro his native place. We wish him all success in his profession.

—Mr. V. Sinnathamby, Kachcheri Mudaliar, Mullaitivu, who is on a visit to Jaffna will return to his station on Sunday next.

—Mr. C. Velauthampillai, Draftsman, P. W. D., Jaffna, who was on leave owing to a carriage accident, has resumed duties.

—Mr. S. Eliyatamby of the G. P. O., who is also here on leave, will return to Colombo on Sunday next.

—Mr. A. Thuraiappah, Station Master, Seremban, is on a visit to his friends and relations at Uduliv.

—Mr. A. Nadarajah of the Island Police Registrar of Habitual Criminals' Office, has been transferred to the Police Office, Jaffna.

MARRIAGE ACT.—The State of Indiana has just passed a Law which requires all male applicants for a marriage license to present a certificate of good health and fitness signed by a physician.

KANDY KIDNAPPING CASE IN APPEAL.—The Appeal of the Attorney General from an acquittal of the accused on a charge of Kidnapping the Misses Rosa Croos and Mary Croos from the lawful guardianship of the Mother Superior of the Kandy Convent has been dismissed by Justice Wood-Renton.

INSURING JEWELS.—Some large insurance is being offered, says a London paper, to Llyods in jewels to be worn by Indian princes attending the coronation. One insurance for £85,000 has been completed and in another case the value of the property is between £200,000 and £300,000 in some instances the risks covered are those of transit to and from India and that of burglary during the owners' stay in London.

TECHNICAL INDUSTRY.—The Association for the Advancement of Scientific and Industrial Education of India is going to send forty-seven students this year to Europe, America and Japan to be taught some technical industry at the Association's expense.

AN INTERNATIONAL CONGRESS OF SOCIETIES FOR THE PREVENTION OF CRUELTY TO ANIMALS—is to be held in August next. The King of Denmark had consented to act as Honorary President, but has now withdrawn his promise, on hearing that the Congress will take cognizance among other subjects of anti-vivisection. The King is averse from adopting a particular attitude on this question, and his views are shared by the Danish Minister of Justice, who has now declined to act as President of the Congress.

A MUNIFICENT GIFT.—Mr. Andrew Carnegie, the great millionaire of America, has made a munificent gift of eleven-and-a-half millions of dollars to be devoted to the cause of world-wide peace. Twenty seven trustees will have the charge of the fund to extend the influence of peace.

HEAT IN ENGLAND.—Numbers of sudden deaths have taken place throughout Britain as a result of the excessive heat.

THE LATE MRS. M. ASSAIPILLAI.—It is with the deepest regret we have to record the death of this lady, wife of Mr. M. Assaippillai, Proctor, Supreme Court, which took place at her residence in Vannarponnai East, on the morning of the 11th Instant after an illness of a month's duration. Despite the best medical attendance available in Jaffna and careful nursing she passed away at the age of 32 to the immense grief of a very large circle of friends and relations. The deceased was the youngest daughter of the late Mr. V. Kudditambay, Government Store-keeper, Jaffna, and was an amiable and good natured lady, loved and esteemed by all who knew her. Her death is an irreparable loss to her husband and the five children—three boys and two girls—whom she leaves behind. We offer them our heartfelt condolences. The funeral which took place the same evening was one of the largest attended in Jaffna, testifying to Mr. Assaippillai's popularity among all sections of the community.

OBITUARY.—We regret to have to record the untimely death of Mr. K. Sinnatambay of Chunnakam, at Port Swettenham, of pneumonia. In spite of the best medical assistance and careful nursing he passed away on Friday the 26th May. The deceased leaves behind his wife, a son and a daughter, besides a host of relatives with whom much sympathy will be felt.

—We deeply regret to have to record the death of Mr. N. Kanapathipillai, merchant of Anuradhapura and Kurunegalla, on the 5th instant at Pololy East, Point Pedro. Mr. N. K. Colandaivelu, assistant Post Master, Anuradhapura, Mr. N. K. Muttuswamy, Government Surveyor, Madawachchia and Mr. N. K. Ramasamy, Student of the Senior Local class are his sons.

BISHOP OLDHAM IN SEREMBAN.

ADDRESS AT THE VIVEKANANDA STUDENTS' HALL.

As announced beforehand Bishop Oldham arrived by the last train from Kuala Lumpur on the evening of the 23rd May 1911 and was met by the Hon. Secretary and a few of the Committee Members of the Hall. The Hall was very tastefully decorated and well lit and in its walls were seen extracts from the Vedas and Upanishads, sayings of Lord Krishna, Lord Buddha, Lord Christ, Lord Sri Ramakrishna and Prophet Mohamed. The very first saying visible clearly at the entrance to the Hall was a saying by Lord Buddha "Revere no man's religion".

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.

Bishop Oldham accompanied by Mr. R. J. Wilkinson, British Resident, arrived at the appointed time and both were garlanded by the Hon. Secretary at the entrance.

After the members had recited a prayer in English compiled from the Upanishads, the Chairman, Mr. Wilkinson in a brief neat speech introduced the Bishop to the audience.

The Bishop, who was received with great acclamation on rising, addressed the audience in a most sympathetic and loving manner. He dwelt mainly on the universal character of religious concepts in man and laid particular stress on the necessity of keeping to the ideal to find the Truth. He also pointed out that prejudice was a great stumbling block in such a research and that close application should be *sine qua non* to the enquiry. He further said that intellectual tennis would not bring man nearer to Truth and as God can only be seen through the heart, it would be futile to waste time in unprofitable wranglings, with preconceived ideas.

He grew warm when he said that no true Christian would meet his brother man in any other spirit but of love and humility and it is his business to conserve religious concepts wherever they may be found and help in their purification. The address was very touching and instructive.

The worthy Bishop was not able to say all that he wanted to say because of his truant voice, he having caught a severe cold the previous night.

After a few remarks by the Chairman the meeting came to a close with the singing of Thevaram by the members, benediction by Rev. Abraham and a vote of thanks to the genial Bishop and Chairman.

— Cor.

DISTRICT NOTES.

COLOMBO.

19 6 11.

Death and Funeral of Mr. A. Thuraiappah.—The death took place of enteric fever at the General Hospital on Sunday night of Mr. A. Thuraiappah of the General Post Office. The deceased gentleman was ailing with low fever for about ten days during which time Dr. M. Saravanamuttu treated him. He was later removed to the General Hospital where his case was diagnosed to be one of enteric.

The late Mr. Thuraiappah came from an influential family in Manipal and is a nephew of the late Mr. A. Visuvaningham, Proctor, S. C. He had always a kind word to all who came in contact with him. He had put in over eight years' service and had a good official record. He was so popular and much liked that there was not a Hindu function here in which he seldom failed to take part. A special trait in him was the unassuming character which endeared him to his superiors and brother officers to a great extent who loved and held him in great esteem. In him we have lost a very intelligent, sound, and a rising officer. His death at the early age of 32 will go as a great shock to all his friends and relations both in and out of Ceylon. He was an old boy of the Jaffna Hindu College, and was a very enthusiastic member of its Old Boys' Association, Colombo Branch. Many of them would remember that in all the proceedings in connection with the reception in Colombo given to Mr. Nevins Selvarajai Pillai, B.A., on his way to Kandy from the Jaffna Hindu College, he was a prominent figure in the expression of gratitude to him by his old pupils. Besides his numerous friends and relations, he leaves behind a young widow. He was married twice, his first wife, a sister of the widow, having died last year owing to childbirth. Our condolences to the bereaved.

The funeral took place on Monday evening at the Kotahena Crematorium in the presence of a large gathering which included his many brother officers. Two flower wreaths were placed over his coffin by the clerical staff of the Post and Telegraph Office as a mark of respect to him.

Personal.—Mr. S. Cootyambay of Atale, Ruwanwella, left for Manipal last week on sick leave.

— Cor.

SINGAPORE.

4 6 11.

Public Lectures.—Mr. T. K. Chandra Varma of Lahore, who travelled a few years back, in different parts of Ceylon, and especially into the nook and corner of Jaffna, on a noble mission of delivering a series of religious lectures, we are glad to say, is at present in our midst. Though his sudden arrival to this materialistic "Far East" was one of surprise and unexpected, nevertheless, the enthusiastic Hindus who visit him are not few. He has been delivering a series of ordinary and open air lectures, which, were well attended, in spite of the mighty efforts made in this city to "win souls for Christ". All the Hindu members of the Ceylon Tamils Association were fortunate enough to have had the opportunity of hearing three of his important lectures which were given in their Hall. "During his lectures, we had, no doubt, the pleasure of securing the indispensable services of Dr. R. H. Lamb, as President of the meetings; who although, a European by nationality, and a Christian by birth, is a zealous student in the study of comparative religions, and an ardent admirer of Hindu philosophy and its marvellous teachings. When Mr. Varma delivered his first lecture on the "Transmigration of Souls", questions were put to the lecturer by some of our Christian friends. The worthy President Dr. Lamb, instead of allowing the lecturer to answer them answered most of the questions himself, whilst one of the audience remarked that what the president said was quite contrary to the teachings of the Bible. The president replied "I cannot help it; for science agrees with what has been said by the lecturer." Special mention must be made of the medical students for the trouble they have taken to arrange these lectures, whilst others who are residents in Singapore cared very little to do what they could, towards the arrangements for these lectures. Our learned lecturer is leaving for the F. M. S. tomorrow, where, we hope, our brethren, will endeavour their best

to give him cordial receptions similar, if not better, to those given to him, when he visited our motherland some time back.

An "At-Home"—Dr. S. Saravanamuttu, and Dr. R. Vithilingam who belong to the third batch of graduates of the Straits Medical School were cordially entertained at an "at-home" held by some of their friends at their residence, the other day. Friends and well-wishers of the new doctors, from all parts of the city graced the occasion with their presence. Light refreshments and delicious fruits were liberally served. Messrs. Rajaratnam, and D. C. Richards, after relating briefly the career of these two successful candidates in the Medical institution, thanked the audience for having kindly responded to their invitation. Short speeches, giving advice to the new medics, and to those who are students of the Medical School, were made by Messrs. Hoisington, B. A., Chandra Varma, and C. M. Chellappah, the Manager of the Victoria College, Jaffna, who was also present. The new doctors, having felt highly gratified, and being plunged into deep emotion, were rather unable to express how they were highly pleased and extremely thankful for the honour which were conferred upon them with a sense of genuine friendship. The audience was enlivened by jovial songs and jolly amusements given by some of the students. These being over, the meeting came to a close with three cheers proposed by Mr. Hoisington. We wish our new doctors, all happiness and prosperity in their works of relieving the ailing sufferers, and hope they would prove to be the real saviours of the soil.

Personal.—Mr. C. M. Chellappah, the Manager of the Victoria College, Jaffna, who arrived here the other day, is to leave for the F. M. S. to-morrow. This gentleman, we understand, has come over to these parts, on his noble mission of collecting subscriptions for the purpose of completing the front of the present college building and to erect a substantial boarding house for students who come from different places. Erection of a bungalow, he says, for the Primary classes, comes under these urgent addition. We are given to understand, that, as there is a monthly drain, in the purse of this gentleman, he is unable to bear the cost of constructing these buildings which are estimated to cost Rs. 25,000. We wish him every success in his noble undertaking.

King Edward VII Memorial Fund.—The treasurer of the collection committee for this fund has already acknowledged the receipts for a sum of more than \$81,000.00, and he has also received promises for \$12,000. The sum collected thus, we understand, will be utilised to erect some new buildings for the Medical School, and to provide a good staff for the school.

— Cor.

CORRESPONDENCE.

HINDUISM AND SATI.

Dear Sir,

Misrepresentations like superstitions die hard, and having been in the habit of imputing all sorts of malpractices to the teaching of the Hindu religion our Western friends seem reluctant to give up this favorite pastime. The recent case of Sati or Self Sacrifice of a Hindu lady of high position in Calcutta at the altar of love and devotion to her husband has induced a "Morning Star" writer to trot out for more than the hundredth time the practices of Sati, Juggernaut hook-swinging and the drowning of girl babies—why the crocodiles who were made to feast on these babies were omitted this time I cannot understand. Swami Abethananda has in one of his lectures proved that Sati was not strictly enjoined in the Hindu Scriptures—that the custom was observed since the Mohamedan intrusion to prevent what the Hindus consider infinitely worse than death—the forcible violation of chastity—that it was the Hindus themselves who pressed the Government to prohibit Sati—and the fattening of crocodiles with girl babies at the Ganges and self-destruction at Juggernaut were fabrications. I have been a student of the Hindu religion for years and I have not come across any injunction for self-torture like hook-swinging and the several methods of self-destruction put forth in the *Star*. But I know that in almost every sacred book the devotee is frequently asked to keep the mind pure, and the body in health by observing cleanliness in everything including the vegetarian diet which the *Star* recommends, so as to fulfil the main object of this earthly life—the purging of the soul of its illusions and making it realise its oneness with the all-pervading beneficent and supreme reality.

The Hindu woman has to look upon her husband as a divine preceptor, to tender him her loving service and if he predeceases her to spend her widowhood in religious duties, and to pray for his attainment of *Moksha*. The conditions of life alter in different countries and we see the marital vow so easily broken in Western countries that the number of divorces are counted there by millions. Educated Hindu women are the place of self-destruction of a devoted chaste wife in testimony to their esteem of her Virtue. When a Negro was burned to death by an infuriated mob in America, special trains were run to take the spectators to the spot. The East and the West are influenced by different attractions.

I am, Sir,
Yours,
A Hindu.

A POST OFFICE FOR ALAVETTY.

The Editor,
"Hindu Organ".

Sir,
The fact that the District of Alavetty is advancing by leaps and bounds in every respect is well-known. The number of Schools, Societies, and centres of trade are daily on the increase so that nothing of the large number of the inhabitants

educated or otherwise who are engaged in distant lands such as Ceylon, India, Burma, Straits and the Federated Malay Straits.

All this means business and the first and foremost want felt by many is the want of proper postal facilities. The hardship and the inconvenience caused to the residents of the place is such that they are compelled to restrict letter communications to their kith and kin abroad considering the expenses they will be put to, to travel to the nearest post office which is situated nearly 5 miles away from them. The fees they are required to pay to the postman who delivers letters is another hardship on the poor people.

All these can be put up with if the place cannot afford a Post Office of its own, but the fact that Alavetty can maintain a Post Office cannot be gainsaid. With all the inconvenience the people are subjected to in this respect, the fact remains that the number of letters, Money Orders &c. that are despatched to and from Alavetty is such that it will more than compensate the establishment of a Post Office there.

It should be remembered that if a Post Office is established at Alavetty it will not only serve the Alavetty District proper, but also other adjacent villages such as a great portion of Chandirupay, Pannalal and portion of Mallakam, which are not adequately served by any of the Post Offices at present.

A site quite central to all these places somewhere near the Alavetty English School will serve the purpose admirably well and the Post Master General will be conferring a great boon on the inhabitants of the place if he will be so good as to take steps to establish a Receiving Office at least for the present. I also appeal to our Government Agent, whose sympathy to the people over whom he is set to rule is well known, to look into the matter and take such steps as will redress the grievances of many of his subjects.

Kuala Lumpur,
1st June, 1911.

S. P.

THE METHOD ADOPTED BY A FEW IN KUALA LUMPUR FOR GETTING ADHERENTS TO THEIR CAUSE.

The Editor,
"Hindu Organ".

Dear Sir,

I shall be glad if you will give publicity to the following in your valuable journal.

There is a trait, a very mean trait, amongst a few of our people over here of which all gentlemen should be ashamed of, and the sooner they get rid of it and resort to straightforward and honest means of discussing public questions the better for them and their community as a whole. They are very backward for an open discussion of any public question and when any one has to say anything in public they will hear him very patiently and in most cases act according to it only to impute motives to him behind his back. God alone knows what makes them dumb at the time and why it takes such a long time for the truths that they again preach to dawn upon them. In fact the truth is that they are carried away by the reasonableness of the matter advocated and find when it is too late that it is not conducive to their false seeking profession. They are also driven to attach some motive to things in their inability to reasonably establish their ground. If not why go to unearth something that your guilty conscience brings before you which was not said or intended. Without stopping here they go further and put down all those that try to be straightforward as "opposition party" as if it were that they are the sole autocratic guardians of the advancement of the community and others are to simply submit to their actions without questioning.

They are again very susceptible to anything that appears in papers and, no matter whether the subject is reasonable or not, distort the writings and give them a different colour to suit their whims and fancies. They do not care to come out with their views if their head contains any, but are particular to fix the authorship on some individual and find it a pleasure to get up small groups, always their blind followers, and try to pick up flaws on their imaginary author's personal conduct.

I cannot conceive of anything more shameful and disgraceful than to find people who make much about these things and try to be wise to their blind followers. Pray be men and straightforward in your actions and conversations and if you have anything to say regarding any one's action in a public cause do so in a manner worthy of you as educated men. It is a pity to find that some responsible members in some Institutions whose aim at teaching good morals and behaviour to its members instead of discouraging this kind of trait encourage it. Nay the premises of some of these Institutions are the training ground for such disgraceful talks.

Yours faithfully,
"Nacibiketa".

Kuala Lumpur.

[We publish the above fulmination with regret. It is to be hoped that our countrymen in the Straits and F. M. S. who are the most valuable asset of Jaffna will, instead of indulging in recrimination against each other, promote greater harmony and good feeling among themselves. The "method" complained of by our correspondent is not confined to our friends in those countries, but prevails more or less among all communities. But that is no reason why our countrymen should not set a better example and live in greater concord and harmony especially when they are out of their native country. Ed. H. O.]

THE TWO FRIENDS.

A SERIAL STORY

by

TWO MEMBERS OF THE 'HESPERUS' CLUB,

TANJORE.

(Continued from our issue of the 17th May.)

CHAPTER THE SECOND.

Down, down the 'fair city', now amidst fields of waving corns, now amidst arid sandy plains, now fringing a small hamlet of poor day labourers, now coursing through fair and populous villages which lay claim to be called 'cities' and parallel to the Royal road which takes you direct to the sea-port of the district, the river Manimutha runs on its wondrous course to a lake about fifty miles distant from our 'fair city'. Fifteen miles from the city and down the river and eight miles from the nearest Railway station, the village of Pushpapuri raises its modest head in the form of the village magnate's imposing mansions and four or five temples dedicated to the various greater or lesser deities of the Hindu Pantheon with a bazaar—large for a village—where the buzz of human insects is never stilled, the villagers are endowed with conceit of their homes more than villagers usually have of their habit.

The Siva and Vishnu temples have two long rows of old-fashioned houses in their *Sannadhis*, filled one with followers of Sri Sankara, ardent and very often bigoted and narrow and the other, with followers of Sri Ramanuja, as ardent and perhaps with a greater dose of bigotry. They indeed are people—your true villagers—who have never come in contact with western civilisation and the many strange isms that have come in its train. There indeed we see the unbroken traditions of the Holy religion—marred, it may be, by the obscurantist spirit of Hindu Mediaevalism—but yet tradition which has a value of its own for students of Comparative Religion. The old communal life is still in vigour. Here indeed we find no 'caste confusion'; nor do we see here the gruesome picture of any of the twice-born alienated from the caste duties and traditions as the result of a course of study in the Padre's school and hiding his head for shame—such is the force of public opinion in our villages.

Among the modest houses on either side of the Siva Temple Sannidhi Street, there is one to which we would direct the attention of our readers—a storied house, alone in the street and as such conspicuous and calculated to catch the unaccustomed eye. A modest house though, the practised eye can discern that whoever planned it had an eye for beauty. A compound wall, not high enough to hide the well laid out garden from view, enclosed the house, the verandah, in front, was half hid from our view; but all the same we caught a faint glimpse of a rocking chair and some other furniture, arranged as if it were a 'Drawing Room'.

The rays of the morning sun were falling lightly over the features of a young man of faultless appearance as he was seated before a table perusing *The Madras Times* which was just delivered by the village Postman, and a number of letters lay before him, unopened and just fresh from the Post Office. Having laid aside the *Times*, the young man ran his hands listlessly over the mass of correspondence which lay before him; at last came by a blue envelope and tearing it open, ordered his servant to fetch his father thither. The old gentleman, who was in the shady side of 75 years, was not very early in coming, since he was away in his farms superintending the cultivation; and when he came presented the appearance of the typical orthodox Brahmin, with his forehead, breast and hands besmeared with sacred *Vibhuti*, upright and commanding enough for his age. His face beamed with intelligence, nevertheless the furrowed forehead showed he was a man who had had his own share of anxieties. He laid himself at his ease in the rocking-chair, while the young man, stood up mute and his arms crossed across his breast as a sign of reverence, and began the conversation.

"Govind! why called you hastily? Is it the irreverent youngster's letter?"

"Father! these are hard words"—"Talk not to me of him. He will one day sell his soul to these Padres." This was a blow which the son was not prepared to receive and his face flushed with anger as he replied firmly, but in a manner dignified, "Father." You carry your old prejudices too far when you stigmatise him in such a manner. It is really strange to see how far unreasoning bigotry makes one hate his own son." The father was silent—the blow told home. The youngster continued undaunted. "Father! he had made sufficient amends for his one fault. I do not say that he was wrong in refusing to marry the girl whom you asked him to, but whom he did not love. It is ungenerous of you to keep him afar showing him the cold shoulder. As one who is not only his own brother but was also for most of his early years his teacher and friend, I do look upon him as the object of persecution at the hands of unreasoning bigotry." The father grew enraged and his usually placid countenance flushed with indignation as he rose from his easy attitude and making his way into the house, replied, "Son, you are overstepping the bounds of filial reverence. Take care that you do not broach this subject anew. Men shall recount me no more as my father's son if I give way

to that irreverent youngster, conceited of his learning—Melocha's learning. These broad acres shall never go to an infidel son." The son deeply agitated fell into the rocking chair and had well nigh slept had not his mother called him in clear terms to take his 'Coffee'.

Mr. Panchapakasa Iyer was an aged man, as has been already told, who had spent his early years in the assiduous cultivation of Vedic knowledge and was well versed in the practice of Yogic Sadhana. He early entered the village magnate's service and by reason of his perseverance and thrift had made for himself about 200 acres of land, so much so that he was now the lord of the village. Village magnates as a whole are an unthrift, idle lot of men and this one was not an exception to that rule and the old Brahmin who always had an eye to his affairs was not slow to take fortune at the flow. Having married at the age of 30 a young woman of a wealthy family who brought with her about 10,000 rupees as dowry, he was rich so far as the world was concerned. Constant living in a village where everybody had looked up to him as Sir Oracle turned his otherwise good head giddy and made him a conceited man imbued with the orthodox Brahmin's natural hatred against Western civilisation.

Well, the marriage was blessed with 3 sons and a daughter—all of whom except 2 sons had been gathered to their fathers as they approached the age of manhood or womanhood. Mr. Govinda Aier was a graduate of the Madras University and was employed in an Anglo Indian Daily at Calcutta and was now on a short visit to his home, on account of a message from his father that his brother's marriage was to be solemnized. Mr. Swaminathan, our hero, was the next brother and the person alluded to in the foregoing conversation.

Arrangements were in progress to solemnise the betrothal of Mr. Swaminathan to the five-year-old daughter of Narayanasamy Iyer a bigoted Vedantin, vain of his land and purse. Readers who know of Brahmin marriages and how they are solemnised today would not wonder that just a month before the auspicious day our hero was apprised of the fact by a note from his father. The young man was dumbfounded; and naturally sought his friend for advice, with the result that he refused his assent. Naturally enough, our readers will exclaim; for Mr. Swaminathan was a young man of a highly refined intellect and was, as was the case with most of our school-going youngsters, of the Reform party. The father, on the other hand, was not a little enraged. Poor man! arrangements were going on on an elaborate scale; and this young urchin had the audacity to say that he won't when it should have been 'yes' and submission to the will of his parents; Mr. Govind Iyer was there. The father's rage knew no bounds; he cut off supplies to his son at school and threatened to disinherit him and Lord knows what more. Mr. Swaminathan was undaunted and held out; the marriage was broken off.

Mr. Govinda Iyer that day held in his hand a letter from our hero to the effect that he wanted to see him and astute man that he was, he guessed his purpose and began to remonstrate with his father—with what result our readers already know. A companion and friend and teacher, at the same time, to his brother from his early age, Govinda Iyer could not but respect the boy's principles and sympathise with him in his present trial—principles which he had so large a share in inculcating into the mind of his brother and a trial which was consequent upon that brother's adherence to them. Of a naturally generous and easy disposition when he heard that his father had ungenerously cut off supplies to his brother, he with difficulty persuaded that brother to accept them from him. The period of his leave was drawing to its close and with a view to bring about a reconciliation between the injured son and the father wounded in his false pride, he every day broached the topic only to be repulsed. Thus days passed on and the gentleman went off to Calcutta, not before he took his farewell, in sobs and tears, of his much injured brother. The affectionate heart was alienated from its father; and in its place it found consolation in a friend near at hand and a brother out in the north.

CHAPTER THE THIRD.

"Life with the lamb and rise with the lark"—the saying goes with Charles Lamb, our hero certainly never cared to inquire when that airy musician doffs his night-cap and puts on his morning gear; he never took upon himself the trouble of watching the lamb go into its bed. He never desired anybody to come between his candlestick and his favourite volumes; he never cared to sing to the lark's tune and, with Sancha Panya not only blessed him who invented sleep, but also showered his benedictions on him who invented printing and him who manufactured candlesticks. The rays of the sun penetrated with difficulty into the bed chamber, since the blinds were not drawn up; and the form of Mr. Varadaraj was seen sitting beside our hero and anxiously watching the countenance of Swaminathan, as he lay asleep. Varadaraj was an early riser and not caring to disturb his friend leaving off his own couch, sat beside our hero and gave way to his own reflections; for he remembered that day was to be decided the questions of his friend's leaving their fair city.

Favourable to calm reflection, 'as well as to the muses' the morning was not very bright that day, and it seemed as if the tropical twilight would continue as long as Mr. Swaminathan was sleeping; his countenance, even as he was dreaming in his slumber, was not without a melancholy expression about it, and Varadaraj for a moment stood fancying that his friend was perhaps listening to the gentle, persuasive whispers of the Divine goddess, melancholy!

Yes, there was standing Varadaraj, his eyes directed to where Swaminathan's bed was, his hands raised towards heaven and his form stretched to its full length;—there he was standing and his feet for the moment, seemed to be planted on the matted floor;—and a passer-by would have guessed that he was a statue just then hewn from a marble block!

Everything was silent; even the busy, hurly-burly town life that day was exceptionally silent; only the heart of Varadaraj was on its usual pit-a-pat; there was no sign of fear, chagrin, or what not visible in his face, but rather, as Sir Walter Scott would have said, 'with such a scene of calm sublimity the human heart sympathizes even in its most disturbed moods, and deeds of honour and virtue are inspired by its majestic influence'. For he that had been for some minutes past a sport of all the distracting, hideous thoughts; nay, he that had been almost lost and drowned in a series of conflicting raging thoughts was now restored to a calm, comfortable mood, and all his heart now became quiet and reposeful.

Varadaraj sat down beside the couch of his friend mechanically with a heart relieved of a heavy burden; but all the same when he now and then turned his eyes towards his melancholy friend who was dreaming in a wonderland, he felt his eyelids heavy, and could not help shedding a shower of tears. Poor Varadaraj!—the calm aspect of the day lost its potency, and he pretty soon sunk under a paroxysm of indecision and sorrow, and thoughts of the future,—of the present and the past alike,—gradually found their way into his almost over-saddled brain.

"It is two years since", first ran Varadaraj's thoughts, "I scraped acquaintance with this most amiable young man; how pleasant it is", presently muttered he within himself, "to think of the day when he first came to our school and how I alone of all the boys looked upon him with an eye of kindness and sympathy—yes, everybody except myself refused to give him a seat by his side; and so it has been ordained by God that we should turn typical friends; for in fact all these two years we have been like the proverbial friends of Syracuse".

Presently his eyes gleamed forth, but a brain of sorrowful thoughts pushed themselves into his head, and once again he fell a victim to melancholy.

"But", he said in sobs—and his heart was burning with anguish, "how painful it is to think of the shocks which we had to withstand to preserve our friendship: Mr. Swaminathan, right as his ideas and theories were, did not know how to mildly prevail upon his fellows whose minds were not matured enough, and naturally he failed to get the goodwill of his school-mates; and those foolish fellows with whom I was a favourite before Mr. Swaminathan came, finding I was deeply attached to him, began to hate me also; and no wonder that in the class-room we are outcasts indeed. What is almost worse, the teachers through their own dislike for Swaminathan roused by his usual uncompromising way, are not in favour with him and me also, to a certain extent.

"Mr. Swaminathan was looked down upon as a cynical personage from the beginning by his not speaking to most of his class-mates, jealous and prejudiced as they were. But I knew what would follow from this disposition of his; (and then I even remembered the case of Poor Germain—one of the characters from the pen of Eugene Sue) and therefore one day I spoke to him how evil things might result from this misdeed; but he would not listen to me, much less did he care for my words of this sort.

"Perhaps he didn't believe that those envious fools would cause him trouble; but I insinuated to him that our friendship would be at stake and that our complaints to the teachers of the school would be of no avail; nevertheless he doubted whether the teachers could be so very fastidious as I had said; but I was right all the same.

"Faugh!" exclaimed he, and his countenance then plainly expressed contempt. "Must I turn my thoughts to prejudice's heinous deeds which are based on nothing but fatuity? Well,—those miscreants brought on us a thousand and one slanderous charges, and even swore that they would make us cast our heads down ever for shame. They acted the part of the lion in the fable which tried to sow the seeds of discord between the friendly ass and the cow, but they could not succeed. They employed some vagabonds round the streets of our school to give us good beating; but, thank God, we did not happen to fall in their unpleasant snares.

"The teachers did not hear our complaints, and our school-mates had a dislike for us; our friendship, therefore, received its first shock at school, but for all this it thrived well,—or rather began to assume a pleasant aspect,—from a small and unpremeditated accident:—

"One morning in late September, my friend and I arose from our beds, and we had been looking through the window in the room, this way and that, when our attention was suddenly arrested by a pitiable sight. In the street two beautiful parrots were pursued by a kite which for a while flew between them, but the two small birds always came nearer each other, and once again they found themselves together. But presently two more kites joined the pursuer, and the poor small birds fled from thither and thither, and now and then screaming loud they flew at last direct towards some place. The kites, it seems, noticed how united in mutual action they were, and left them for good. The parrots were saved, and there was a spacious hole in the high wall of our house, where they entered and are still living. How regular a comparison this accident offered to our friendly life which was for a time disturbed by the cruel thoughts of our school-fellows.

There was a prophetic spirit in him now, that tried to raise itself to wish a long life, pleasant and interesting, to their friendship, but as another train of melancholy thoughts came into his head, his spirit succumbed to the dilemma which was to be solved that morning. Mr. Swaminathan was still sleeping, though it was as late as seven, while his friend was giving utterance to this dark topic concerning the Burman metropolis.

He was looking askance, as though he were addressing the following words to Stephens himself:—

"Oh! how cruel you must be, sir, to deprive me of my dearest friend—to drive me to solitude and carry him off with you! Is there anything in your humanitarian Christian philosophy to support your ill-meditated project? I believe there will be none. He to be placed among the buzz and bustle of a sea-port where he would perhaps become more anglicized than is now and what is more likely, where he can forget the ancient wisdom-religion of his country—That I will never allow!—never, never, never! Not in all my life will I see him depart into so far off a land—not even can I bear to dream of it! You, Christian Devil! Do what you may, this much is certain, that you cannot take my Swaminathan off with you without my consent and approval."

By this time, Mr. Varadaraj had reached the climax of his soliloquy, and his tone became more authoritative and enquiring; but, pretty soon, it softened itself into one of the kind which is used at prayer, it was so very melodious. Now he fancied himself to be speaking to the almighty God, and his passions all seemed to have taken their quiet repose in the spleen. Perhaps, the most calm moments in a man's life are when he devotes his thoughts and feelings towards 'that calm, blissful supreme good'!

"Oh, my dearest Lord! to thee I speak, to thee I pray," thus he broke in his address to the Heavenly father. "I implore thee to bear witness to my friendship with my dear Swaminathan, Oh! Father, difficulties after difficulties trials after trials have been pushed upon our backs, which we are unable to bear. Take this cruel cup which lies to be tasted by us and all will be set aright; but everything is at thy will, and if thou wilt, thou canst make us secure from dangers and awaiting trials"—But how ignorant was he of the good result that was to be worked by these troubles? Their fortitude was to be tried, and the evil was only waiting to be studied by the 'Two Friends'; it had a lesson to teach them as everything else, and when they had understood it, Evil was gone from them, gone—never to return.

"Thou canst make us secure from awaiting dangers and trials," echoed a voice in clear tones behind our friend, Varadaraj, who was just now recovering from his mournful reflections. "What is it?" ejaculated Mr. Varadaraj, and beheld standing before him the stately form of his beloved friend, Mr. Swaminathan!

The Jaffna Hindu College.

Collection Committee.

ABSTRACT OF RECEIPTS AND EXPENDITURE FOR THE PERIOD MARCH 1910 TO MAY 1911.

Receipts.		R. c.
Membership Fees		20.00
Recovered by Collection Cards issued to students of the Hindu College during the New Year Vacation, 1910		833.33
Recovered through Collection Boxes		169.08
Other Donations		1115.53
Total		1637.94
Expenditure.		
Making 53 Collection Boxes at 28 c.		14.84
Collection Expenses during the year		29.28
Miscellaneous Expenses do		1.75
Balance—(a) In the Ceylon Savings Bank		1855.00
(b) Cash in hand		237.07
Total		1637.94

All the receipts have been acknowledged in the *Hindu Organ* excepting only the first item (Membership Fees, Rs.20)

Jaffna, C. Arulampalam,
31st May, 1911. Hon. Treasurer,
J. H. C. Collection Committee.

Audited and found correct.

N. Chelavadurai,
Auditor.
31.5.1911.