

# The Hindu Organ.

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS  
HAS THE WIDEST CIRCULATION  
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### The Hindu Organ.

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Testamentary Jurisdiction No. 90.

In the matter of the estate of Vallinayagam Pillai wife of Arumugam Thiruganasampanthar of Mullaitivu ... Deceased.

K. W. Thampiah Mudlr. of Mullaitivu Petitioner.

Vs.

Thampiah Mudlr. SabaRatnam of Mullaitivu now at Colombo ... Respondent.

This matter coming on for disposal before A. W. Seymour, Esq., District Judge, Mullaitivu on May 13, 1911, in the presence of the Petitioner and the affidavit of the Petitioner dated May 13, 1911, having been read: It is ordered that the Petitioner be and he is hereby declared entitled as father and heir of the deceased Vallinayagam Pillai, and that Letters of Administration do issue to him accordingly unless the Respondent above named or any other person shall on or before June 30, 1911, show sufficient cause to the satisfaction of this court to the contrary.

A. W. Seymour,  
District Judge

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## Notice.

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

Nikaweratiya,  
20th May 1911.

L. R. STONER.



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WE are prepared to buy NUX VOMICA well dried at Rs. 4/- to Rs. 5/- per cwt. according to analysis, delivered Railway Station, Colombo.

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Colombo.

## NOTICE.

I will from this date sign my name as S. Ramanathan, per my birth registry, instead of S. Sithamparanathan as hitherto.

Manipay, S. RAMANATHAN.  
17th May, 1911.



## The Hindu Organ.

JAFFNA, WEDNESDAY, MAY 24, 1911.

### PRIVATE ENTREE AT LEVEES AND MR. P. RAMANATHAN, K. C., C. M. G.

In our last issue we pointed out some notable omissions, besides the omission of Mr. P. Ramanathan's name, in the list of gentlemen accorded the privilege of Private Entree at Levees, as published in the Government Gazette of the 11th Instant. A revised list appears in the Gazette of the 19th Instant in which the omissions in regard to the Principal Civil Medical Officer and Mr. A. de A. Seneviratne, pointed out by us, are rectified by their names being added to the list, along with a few others who were not included in the list published on the 11th. But Mr. Ramanathan's name still remains un-restored, perhaps, as His Excellency's A. D. C. has not yet received "a proper apology for this breach of good manners and want of courtesy" on the part of the former, in having, "though residing in Colombo, not called at Queen's House, nor paid his respects to the Governor, for three years".

The omission of Mr. Ramanathan's name was greedily and maliciously made use of by the "Morning Leader", the organ of Dr. H. M. Fernando, the rival candidate for the Ceylonese Seat in the reformed Legislative Council, to attack the former, with the view to discredit him in the eyes of the electors. The following was the comment of this paper on that omission:—

The list of gentlemen accorded the privilege of Private Entree at the Governor's Levees on great State occasions was published in our issue of yesterday, and as pointed out in another column, discloses a significant omission. Inclusion in this list is a signal mark of honour, which, once accorded, is never withdrawn, except for reasons such as occur scarcely once in a century. We believe such reasons have never before occurred in this island. The Privilege of Private Entree is won not by public achievement or intellectual attainments alone, but by a combination of birth with high character. In fact the qualification of character is primary and indispensable, for the Levees of the Sovereign and of his Representative are primarily social functions, and the foundation of social acceptability is what is sometimes loosely but very intelligibly called "decency". How carefully "decency" is observed and exacted at such receptions we know from the recent revival of King George's Court of the rule of Queen Victoria, excluding divorced persons. His Majesty's Representatives are under the obligation of maintaining in the King's dominions the same high standards of personal decency. A thousand considerations have to be kept in view in regulating this standard and the utmost prudence has to be observed before exercising against individuals the extremity of displeasure. A decision which means so much has perforce to be the result of the most careful deliberation and the most earnest thought. Where such a decision is formed and publicly announced, we are forced to conclude that nothing short of the most serious reasons inspired it. The incident is, as we have indicated, so far as our knowledge goes, unprecedented, and the rarer the occurrence, the stronger is the claim on public respect of the courage which does not flinch from action where action is clearly found to be inevitable.

One would readily believe from the above that it was owing to some delinquencies and moral lapses on the part of Mr. Ramanathan, the "erasure" of his name was made from the list of those entitled to Private Entree. The Governor's A. D. C. was thereupon obliged to make the following statement to the press, which, though we published in our last issue, bears repetition, on account of its importance. Besides, we desire to quote in this article all the literature on the subject, as far as we are aware, so that the

public might judge for themselves how far His Excellency was justified in ordering the "erasure" from the Private Entree list of the name of one who is not only a high retired Government official, a C. M. G. and a K. C., but is also prominently before his countrymen at this moment as a candidate for election to the Ceylonese Seat in Council, having been prevailed upon by a very large and influential section of them to put himself forward as such. The statement referred to:—

"When the private entree list was being revised and brought up-to-date under the direction of H. E. the Governor, it was brought to notice that Mr. Ramanathan, though residing in Colombo, had not called at Queen's House, nor paid his respects to the Governor, for three years, and that his name did not, therefore any longer appear on the Governor's visiting list. Consequently it could no longer be included in the private entree list. If the A. D. C. receives a proper apology for this breach of good manners and want of courtesy, he has received instructions to restore Mr. Ramanathan's name to both the visiting and private entree lists."

It will be seen that though the above explanation gives the lie to the malicious insinuations of the "Leader", yet, it cannot be gainsaid that it betrays some feeling against Mr. Ramanathan on the part of those who were responsible for omitting his name from that list, as that explanation could have been afforded without referring to his breach of "good manners" and "want of courtesy"—very strong and uncalled for language to be used in regard to so eminent and distinguished a person as Mr. Ramanathan, by the A. D. C. of the representative of the Sovereign in this Island. The absence of a person from Queen's House functions for even three years may be due to so many innocent and explainable causes and not to any disrespect to His Excellency, much less to any want of good manners or courtesy. The employment of that language is not only unbecoming in the abstract, but the facts contained in the following paragraph which we quote from the *Times of Ceylon* will show that the whole proceeding which excluded Mr. Ramanathan's name from the Private Entree list is unjustifiable and arbitrary. The explanation of the A. D. C. only adds insult to injury. It is worthy of remark that the "Morning Leader" has not yet published the explanation of the A. D. C. The *Times* paragraph referred to is as follows:—

Mr. P. Ramanathan left for India about a month ago, and is not due back for another week; but a representative of this paper, who called at his residence this morning, was informed by his son Mr. Mahesa, that his father attended the Levees at Queen's House in November, 1909. This, on reference to our files, we find to be the case. Mr. Mahesa says that Mr. Ramanathan was in India on the occasion of the late State function at Queen's House. In fact, he has spent a good deal of his time in India within the last three years.

Again this is what the "Ceylon Independent" says in its issue of the 17th Instant in regard to this question:—

The exclusion of Mr. P. Ramanathan's name from the above list is creating somewhat of a sensation. It was unquestionably a very extreme step to take, and whether His Excellency was justified or not in taking this step, it is difficult to say. We are given to understand that Mr. Ramanathan was not altogether so unmindful of his duty to the Governor of the Colony as the statement made by H. E.'s Aide-de-Camp to a pressman, would lead one to suppose, for we have it on good authority that Mr. Ramanathan attended the Levees held in November, 1908 and 1909. In November, 1910, there was no Levee owing to the lamented death of King Edward VII. There was, however, an "At Home" at Queen's House during the August race week, but Mr. Ramanathan was not then in the Island. Mr. Ramanathan might, however, have called and paid his respects to the Ruler of the land, as he was bound to do. The matter is a personal one between His Excellency the Governor and Mr. Ramanathan, and it should be left for adjustment to them, and journalistic busybodies might, with advantage, mind their own business.

Here is another statement of the Governor's A. D. C. published in the *Times*:—

With reference to Mr. Ramanathan's name being left out of the private entree list and the statement that he had been attending the Levees at Queen's House, Captain Theobald said that he had nothing further to add to what he had already said on the point. He would, however, point out that it was obvious that attendance at a levee was no more a call on the Governor than attending the State Ball.

We also quote below what our contemporary, the "Amicus" says on the subject:

The way some people scrutinize the life history of those who run to fight for Legislative honours is extremely ridiculous. The latest is put forward in the name of educated Ceylonese; and it is that one of the candidates, who once had his name on the list of those with the right of private entree at Queen's House, has it there no longer. The insinuation is, of course, that for some secret misdemeanour, which the public know nothing of, the Governor was compelled to strike out the name of this unfortunate claimant for legislative honour—and hence he is not worthy of those honours! This was ludicrous enough, but the manufacturers of these electioneering dodges forget that, in case there was no justification for the insinuation, H. E. the Governor would be placed in the awkward position of having to say things, and occasion and opportunity would have been given His Excellency to say what he has now said. There was no misdemeanour and there was none of those unheard of things which the insinuation suggested. It was

simply that the candidate had not called at Queen's House for some three years and his name had accordingly ceased to appear on the visiting list! Only that and nothing more. It is well, however, to recollect, when pelting at two combatants, the mud meant for one might very often on the other.

We have not seen the revised list in question, but His Excellency's P. S. has not been particularly discreet in rescinding the name in question just at this moment, when the gentleman concerned is pressing for Legislative honours, and when his opponent can twist His Excellency's action to suit his own ends. As it is His Excellency's action has not been justified, for no discourtesy had been intended. Further, local usage requires the person to be informed before a name is withdrawn from the Visiting List. It is usual, we believe, to send a card of invitation with a note to say that the card is sent by courtesy but that the gentleman had forfeited his claim to it.

The "Morning Leader" of the 20th Instant in a foot-note to a correspondence, still persists in saying that the erasure of Mr. Ramanathan's name is "a mark of contemptuous disgrace".

Mr. Ramanathan is still absent in India. It remains to be seen what steps he will take on his return to Colombo to vindicate his rights—whether he will offer "a proper apology for this breach of good manners and want of courtesy" and get his name restored to the list, or take other measures to show that the removal of his name from the Private Entree list was not due to any lapses or failings on his part.

It would have been a graceful act of His Excellency, if he had, on seeing the mischief sought to be created by the organ of Dr. Fernando's party, which is using the removal of Mr. Ramanathan's name from the list of those entitled to Private Entree as an electioneering weapon against him, and more especially in view of the fact that he did not entirely discard the Queen's House functions, as one was led to believe from the first statement of the A. D. C., restored his name to the list revised and published in the Gazette of the 19th Instant. Mr. Ramanathan is capable of viewing this "contemptuous disgrace" with philosophic indifference. But it is a matter for the serious consideration of the Ceylonese, or, at any rate, of that section of the community which has adopted him as the fittest person to represent the Ceylonese in the Legislative Council whether this kind of high-handed proceeding should be allowed to go on without a protest from them. The Ceylonese are sure to protest against the action of the authorities, and that protest will be the election of Mr. Ramanathan to the Reformed Council by an overwhelming majority.

The "Morning Leader" has, since the contest for the Ceylonese Seat between Mr. Ramanathan and Dr. Fernando began, pointed out, in season and out of season, that Dr. Fernando should be elected for that seat as he is the favourite of high officials who would be disposed to listen to his representations more than they would be to the "oratory" and "captious criticisms" of Mr. Ramanathan who is disliked by them. The revision of the Private Entree list with Mr. Ramanathan's name omitted having come at this juncture, the *Leader* is enabled to emphasise its argument pointing out a concrete instance of that dislike. But the educated Ceylonese are intelligent enough to understand that the favours of a bureaucracy are generally bestowed on one who would be a pliant tool in its hands, rather than on a person who is expected to represent the interests of his countrymen without caring for the frowns or favours of the powers that be. The fact of Mr. Ramanathan being not a courtier, even if it is true, cannot, therefore, disqualify him for the seat. And the supposed or real hostile attitude of high officials of Government towards a candidate cannot influence official votes seeing that voting is by ballot. The Secretary of State was first strongly opposed to the franchise being granted to officers of Government. But it was on the earnest representation of His Excellency the Governor, the privilege of voting at the election of the Burgher and Ceylonese Members was conferred on the officers of these communities, on the distinct understanding that they should take no more part in the election contests than giving their votes. The voting by ballot is a great safeguard against official influence being brought to bear on these elections. Official frowns or favours cannot, therefore, have their effect on elections, which are to take place for the first time in this Island. Possibly there may be a few who are influenced by the frowns of officials. As far as they are concerned, the "erasure" of Mr. Ramanathan's name at this juncture from the Private Entree list should be deprecated and protested against. Possibly the authorities did not intend to do any harm to Mr. Ramanathan's cause in the elec-

tion by the proceeding they have adopted in regard to the Private Entree list, but seeing that capital is made of it by the rival candidate's party and also the sensation it has caused among the Ceylonese in general they should have, in our humble opinion, restored his name to that list without giving room for misapprehensions and creating dissatisfaction among His Majesty's loyal subjects in Ceylon.

### INFECTIOUS DISEASES HOSPITALS IN JAFFNA.

The recent occurrence of a few cases of small-pox in Jaffna and Point Pedro and the removal of the patients and contacts to the Infectious Diseases Hospitals in these two places bring to public notice the unsuitability of the sites of the Hospitals in the places above mentioned. Fortunately the disease had been stamped out before it assumed an epidemic form by the prompt measures adopted by the medical authorities. But if cholera or small-pox were to break out to such an extent as it did some years back, the sites of the present Hospitals would be utterly ill-adapted for the purpose.

The present Infectious Diseases Hospital at Jaffna answered its purposes very well in times gone by. Its site was at the time chosen at some distance from any human habitation, the village of Koddadi not having been then so thickly populated as it is now. But the population of this village has so largely increased now that along the northern limit fence of this Hospital and within a few yards of it there are dwelling houses. It may be asked why, knowing that an Infectious Diseases Hospital exists in the vicinity, these villagers have built so close to it. But though the Hospital was erected several years ago and patients have been removed to it from time to time, yet except for some sporadic cases which occurred at long intervals this place has for a number of years enjoyed immunity from any serious outbreak of cholera or small-pox; and it was during the absence of any scare on account of these diseases the vicinity of the Hospital has become inhabited. It is only when persons suffering from these diseases are removed to the Hospital a panic prevails among the neighbours, and it subsides when the Hospital again becomes empty. It is not only on account of the nearness of dwelling houses on Koddadi side but also on account of the close proximity of the Pannai Ferry to the Hospital, the present site is open to objection.

The Government can very well utilise the buildings and land for a Rest House or sell them by public auction. They are sure to fetch a very high price as there is very good demand for land in that quarter. The price that will be realized by their sale would more than cover the cost of acquiring another site in a secluded locality, and putting up the necessary buildings.

The site of the Point Pedro Infectious Diseases Hospital is in a worse locality. It is by the side of the much frequented Jaffna-Point Pedro Road about the 19th mile post. It is so close to the road that the inmates of the Hospital could be seen by the passers-by. All traffic by this road was stopped when small-pox patients were recently removed to the Hospital and great was the inconvenience which the public suffered owing to that action of the authorities. Besides its proximity to the road, the Hospital is situated in a land devoid of any shade trees. Surely such open and shadeless surroundings are not suited for the habitation and treatment of small-pox patients. We earnestly hope that the authorities will see their way to select better sites for these Hospitals which are now undoubtedly situated in unsuitable localities.

### LOCAL & GENERAL.

**THE WEATHER.**—The present drought is one of the most protracted in the annals of Jaffna. There has been no rain for five months or so.

**THE GOVERNMENT AGENT.**—Mr. H. R. Freeman, the Government Agent, is expected to return to Jaffna on Friday next.

**THE POLICE COURTS, POINT PEDRO AND CHAVAKACHERI.**—Mr. R. W. Alagatone, the Police Magistrate of these Courts being on sick leave, Mr. Crossette Thambiah, Advocate, is acting for him for one week.

**A FATAL ACCIDENT.**—On Monday the 22nd inst. a climber of Copay, lost his hold and fell down from a palmyrah tree and died in a few hours.



**JAFFNA TOBACCO AND TRAVANCORE TRADE.**—The Brig "Thyika" which left Jaffna in the first week of last month with a cargo of tobacco, 325 candelies of the value of about Rs. 50,000, has returned to Kayta, as the vessel was not able to proceed beyond Tuticorin owing to the bursting of the South-west monsoon, during which the ports of Travancore are not accessible to native vessels. Even steamers cannot, during this monsoon, at all times land goods in those ports. Unless this tobacco is sent before the end of July next this must be added to the 1800 candelies of last year's tobacco awaiting shipment during the next Malayalam year beginning in August next. This year's crop is estimated to produce not less than the required quantity of Jaffna tobacco allowed to be imported into Travancore during one year, 5745 candelies. The balance that will remain at the end of next Malayalam year will therefore be over 2000 candelies.

**HIS EXCELLENCY THE GOVERNOR'S VISIT TO MANNAR.**—His Excellency the Governor accompanied by his A. D. C., Captain Theobald arrived at Mannar on the 19th instant by Motor Car and was received by Mr. H. R. Freeman, Government Agent, Mr. Forest, Assistant G. A., and Mr. Carson, Provincial Engineer. At Pesalai His Excellency was met by the Chief Resident Engineer and his Assistants. The whole party then took train to Talaimannar where His Excellency remained till Monday last.

**THE SHANGHAI LIFE INSURANCE COMPANY.**—As will be seen from our advertisement columns, the Shanghai Life Insurance Company has secured the valuable services of Mr. V. Canagasabath, eldest son of Mr. R. M. Velupillai, Renter and landed proprietor of Vannarponnai. Mr. Canagasabath with all his influence and ability will, we hope, be able to secure a huge and profitable business to the Company in Jaffna.

**DHOBIES ON THE WAR-PATH.**—A serious stabbing affray took place a few days back, among the dhobies, at Chivatera. Three of the injured are lying in the Jaffna Civil Hospital in a precarious condition. All the accused have been enlarged on bail except one who is alleged to have committed serious injuries.

**ST. JOHN'S COLLEGE MAGAZINE.**—We have to acknowledge with thanks the receipt of this Magazine for Lent Term, 1911. It sustains its reputation as a readable and interesting periodical, its contents being among others, 'My Furlough' by the Principal, 'Experiences in a Coal Mine' by Mr. T. H. Crossette M. A., and 'The Tempest'—A Study, by Mr. G. Crossette Thambiah, B. A., Advocate.

**JAFFNA UNION CHRISTIAN COLLEGE.**—The last Gazette contains the amended constitution of the Jaffna College which is to be converted into a Union College under the control and management of the three Protestant Missionary bodies working in this District—American, Wesleyan and Church Mission. The Board of Directors shall not be more than 27 nor less than 20 in number, elected for three years. The Wesleyan Mission and the Church Mission shall each elect seven members and the American Mission twelve members. The Principal shall be a member ex-officio.

**CHOLERA.**—The outbreak of Cholera at the Ragama Camp among the Indian coolies seems to be of a serious character, up to Saturday last 110 cases with 73 deaths having occurred.

**SMALL-POX.**—still prevails in several parts of the Island, especially in Kandy, where it has assumed an epidemic form. This disease has been stamped out at the Grand Bazaar, Jaffna, and at Point Pedro. But one or two stray cases have been reported from Vannarponnai and Muthagal.

**MATRIMONIAL.**—The solemnization of the marriage of Mr. A. Rasaiya Francis, brother of B. Francis Mudaliyar, Registrar of Lands, Jaffna, with Miss Mary Anne, daughter of Mr. B. Manuelpillai, Merchant, took place this morning at 7.30 at St. Mary's Cathedral. Also almost at the same time and at the same Cathedral was solemnized the marriage of Mr. M. Joseph Ratnasingham, Contractor, Forest Department, son of Mr. B. Manuelpillai with Miss Mary Agnes, sister of B. Francis Mudaliyar. There will be receptions to-day at the respective bride's residences. We wish the newly married couples all happiness and prosperity.

#### 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.

**PERSONAL.**—Mr. W. Wadsworth, Advocate, is leaving for England by the "Moonlan" to-morrow on a holiday. He will keep terms, it is said, in one of the Inns of Court.

—Mr. K. Nagamuttu, Apothecary in charge, Vankalai, who is on a visit to his friends and relations at Araly will return to his station to-morrow.

—Mr. R. A. Naganather, Surveyor, P. W. D., Kuala Lumpur, has come to Jaffna on three months' leave and stays at Vaddukodai, his native place.

—Mr. P. T. Sukirthakunayanayakam, Dispenser, Dewalakande Estate, Dehiwita, who was on a visit to his native place, Chankanni, returned to his station on the 17th inst.

—Mr. A. M. Navagam, Station Master, Parit Buntar, Perak, has come to Vaddukodai on leave.

**OBITUARY.**—We regret to have to record the death of Mrs. Thillainather of Vannarponnai, wife of the late Mr. A. Muthu. Thillainather of Thavady, who was a Clerk in the Jaffna Kachecheri, and a niece of Mr. T. C. Changarapillai, J. P., U. P. M., which occurred at his residence on Monday last.

—We also regret to record the death of Mr. K. Ramalingam, a cousin of Mr. K. Sivaprakasapillai, Notary Public, Vannarponnai, which occurred at his residence on Saturday last.

#### SELANGOR CEYLON TAMILS' ASSOCIATION, KUALA LUMPUR.

##### The Eleventh Annual Report.

GENTLEMEN,

Your Committee have great pleasure in submitting their report for the year ending 31st March, 1911.

The number of members on the roll on the 31st March, 1910 was 165. Fifty seven new members were enrolled during the year under review, eight members resigned and one member died, thus leaving 213 members on the register on the 31st March, 1911.

An extraordinary general meeting was convened on the 14th January, 1911. Mr. N. Maanar was elected President in place of Mr. W. Sivaprasadam deceased and Mr. S. Kathiravelu Honorary Treasurer in place of Mr. M. Sandarampillai resigned on the eve of his departure to Ceylon on furlough. Eighteen Committee Meetings were held and the attendance was satisfactory, the percentage of Committee Members present being 68.

The inauguration ceremony of the new Hall and Reading Room of the Association was celebrated on the 18th February, 1911, and the function was a great success. Congratulatory messages were received from the neighbouring States and Straits Settlements. A group photo was taken on the occasion. Your Committee's thanks are due to the Reception and Decoration Committee for the able and excellent manner in which they carried out their respective duties. Your committee also avail themselves of this opportunity to thank the donors for their liberal donations towards the Building Fund.

The amount collected for the Reading Room was \$1,002.79 which together with the credit balance of \$400.60 of the previous financial year, amounted in all to \$1,393.39, and the expenditure was \$1,950.04, thus leaving a balance of \$127.50 on the 31st March, 1911. This expenditure includes a sum of \$1,533.07 expended in connection with the new Association Hall and Reading Room Building.

The Reading Room and Library were well patronised, the former having no less than two dozen newspapers on the table.

Messrs. S. Navaratnam, K. Ponnampalau, S. A. Thambirajah and S. Sittampalan had to resign their seats on the Committee on their departure to Ceylon on leave and Messrs. V. M. Kinnarattan, E. Ramupillai, R. K. Ponnampalam and D. V. Kandiah were elected in their places and Mr. K. Nagalingam was elected vice Mr. N. Maanar elected President.

The Committee deeply regret to record the sad and untimely death of your popular President, Mr. W. Sivaprasadam, which took place on the 19th December, 1910. In Mr. Sivaprasadam the Association has lost one of its most interested and valuable members.

A Tennis Court is being laid out and is almost ready for use. Your Committee acknowledge with thanks the following donations for the Association from members and well-wishers:—A set of Tennis apparatus, a Chess board, a map of Ceylon and two fine pictures.

A proposal has been made to amalgamate the Ceylon Tamils' Athletic Club with the Association and it is expected that a settlement will be arrived at at an early date.

##### SPECIAL COMMITTEE.

Your Committee have much pleasure in presenting their report for the year ending 31st March, 1911.

Fifteen Committee Meetings were held during the year and the average attendance of Committee members was 84 per cent.

The 'Manavarakolam' festival was celebrated on the 6th February, 1911.

A caretaker has been engaged from 1st March, 1911, to look after the Temple cattle.

The receipts for the Temple amounted to \$671.14 as against \$619.24 during the previous twelve months and the expenditure was \$870.32, thereby leaving a balance of \$92.82 on the 31st March, 1911. It must be noted, however, that the wages of the Temple employees and other expenses have been paid up to date and there is no further outstanding liability. A further sum of \$154.50 was realised (sale of a bull \$40, 'Undial' \$63.50 and 'Upayam' \$53) and this was credited to the Permanent Pujya Fund which now stands at \$1,509.09.

The Crematorium was maintained in good condition and twenty-four bodies were cremated during the period under review.

A sum of \$72.25 was collected on the "Deepavali" day and the amount has been added to the Temple Maintenance.

Hari Hari Sivam Ayer from India delivered two interesting lectures on "Bhagavad Bhakti". Thanks are due to Mr. V. Suppiah of the Railway Paymaster's Office and his friends for having ordered a bell from England and supplied a long staffed in the Temple as soon as a belfry is erected. Your Committee also have pleasure to record the receipt of a "Thiruvashi" for the Temple from Mr. V. Mungaru, Kajang. Mr. S. Vythilingam has been authorised to collect donation for Pathimassam, etc.

It has been resolved to deduct 20 per cent on "Upayam" from 2nd August, 1910 and credit the amount thus realised to the Permanent Pujya Fund.

The erection of a "Makhal" amongst several other things should be taken in hand for which your assistance and co-operation are earnestly solicited.

—Cor.

#### THE CHARITY INSTITUTION, COLOMBO.

The following is the report of this very useful Institution for the year ending 31st January 1911, signed by Mr. E. Sreenivasan, Manager:—

At the request and with the Co-operation of some philanthropic gentlemen who were moved by the hardships and privations suffered by the beggars in Colombo the Charity Institution was started in February 1910, for the purpose of feeding the poor. During the first month the beggars were fed once a week, and during the second month twice a week. From the third month onwards the feeding has been carried on thrice a week. The number fed each time amounts to about 800.

In the course of a few months with the increasing support the Institution was receiving from benefactors, the expansion of its usefulness has been made possible and as a result, in addition to the feeding, medical aid is also given to the sick among the poor.

The thanks of the poor and of the Charity Institution are due to the charitably disposed gentlemen who have volunteered to offer pecuniary assistance without which the noble and humane work of the institution can neither be carried on without interruption nor its usefulness expanded.

May the Grace of the Lord be with them all for ever and ever.

We find from the list of subscribers annexed to the report that the amount of subscriptions and donations recovered during the year was Rs 1181-97 and the expenses were Rs 920-52 leaving a balance of Rs 261-45. We wish this Institution which is carrying on a philanthropic work all success.

#### DISTRICT NOTES.

##### IRANAMADU

20.5.11.

**Weather.**—No rain for a long time and there were good showers on the 10th inst which mitigated the heat a little. The people are suffering from want of good supply of water for bathing purposes.

**Tank works.**—These works are progressing well, and the bridge across the river is nearing completion. This bridge is intended to take the working locomotive with the Navy spoil to the other side of the river.

**Personal.**—Mr. A. Rajakariar, senior I. S. I., who has been in charge of works for the last three years has been transferred to Ampang in the Eastern Province in the place of Mr. Kanagasuriam. It is to be remembered that Mr. Rajakariar was brought here specially at a time when the labour force went down. Mr. Rajakariar kept up the labour force in good condition for the last three years and brought it to a good order. It is rumoured that he is now transferred to the Eastern Province to collect labour there. Finding that the majority of the mechanics from Colombo and other places were not able to keep on owing to the bad locality, he (Mr. Rajakariar) trained a lot of local men to do the works of the Engines with much less expense to Government. Many other improvements were made during his time, which can only be found out by reference to the official superiors of his. On the evening of the 17th inst, Mr. Rajakariar was garlanded, and an address was read by Mr. T. Saravananmuthu, Apothecary. Again he was taken in procession with native music in the locomotive of the tank, and got into the train at Iranamadu on his way to Jaffna. The train steamed off amidst great applause. Several followed him to Jaffna. Among those present the following were noticed: Messrs K. G. Sampanthan I. S. I. T. Saravananmuthu, Apothecary, C. Thamatampillai, Storekeeper, S. Vethivelu and V. Elyatambiy, Overseers, J. Stantenbergh, Navy Driver, Tambiyah, C. Foulke and Sellappah, Engine Drivers, Ariakududy, Aiyadurai, Ramalingam, Suppiah, Nallatanby, Sionathanby and Somasegarum Kanganies and many others about 850 of the tank people.

—Cor.

##### COLOMBO.

20.5.11.

**Weather.**—Early this morning and in the day we had two little showers of rain which are nothing when compared with the deadly drought which continues still. It is feared if the present insanitary condition of Colombo for want of sufficient water will catch infection from Ragama where cholera rages in the cool camp.

Mr. G. C. Gurunathan to Ceylon and back.—This gentleman who is well known in Colombo, Jaffna, Batticaloa, and in other places in Ceylon, arrived in Colombo early last month from Kuala Lumpur on furlough. He is the eldest son of the late Mr. C. Cumarasapillai, Landing waiter, Colombo Customs, and is the brother of Mr. C. Suppahamaniam of the local branch of the well-known firm of Messrs. Freudenberg & Co. Mr. Gurunathan

holds a high appointment there in the Municipality as Sanitary Inspector and had the prospect of being promoted to the post of a District Sanitary Inspector, when he left for Ceylon. After visiting his very many friends and relations in Colombo etc. and making a tour upcountry round, he took up the metropolitan for his quarters and spent part of his time in studying the various technicalities locally which relate to his sphere of work in the F. M. S. He also visited some places, where large municipal works have been fitted up, or taken on hand, so that Mr. Gurunathan will, on his return to his station, combine his large official experience in the line with the knowledge he has now picked up about the kindred subjects. Some time ago he passed the Advocates' Preliminary Examination held in Kuala Lumpur but was obliged to accept a teachership of no ordinary kind in a high school there and from there he soon rose to the present appointment. It is pity that a person of Mr. Gurunathan's calibre, refined manners and decent education, did not stick on to the legal profession.

We learn with no small amount of pleasure that Mr. Gurunathan commands much influence in the F. M. S. and has been of great help to the Jaffnese there, both in official and private matters. In the case of specially youngsters, who went over in search of employment or to better their prospects, he has been ready to lend a helping hand to them by securing letters of recommendation and introduction and doing what he could otherwise do to get them a footing. These are indeed commendable deeds of his, which it would not be proper for us to pass off without recording our opinions about him and thanking him for all his manifold acts of kindness to his compatriots "beyond the seas".

Asked about the rise of the Jaffnese in the F. M. S. and other places, Mr. Gurunathan expressed very high hopes about them and their future. He observed that they form a great asset to Jaffna. Speaking a lot of things to their credit, he referred to the rapid progress they have made within the last decade; to their willingness for joint action in all matters conducive to their welfare and that of their countrymen; and to the remarkably great love that they have begun to cherish for their motherland—Jaffna. However, he regretted much the denial to them of the political privilege by way of representation in Council, by the local authorities, who seem to think that the Jaffnese resident there as a whole do not constitute a permanent population so as to call for the extension of such a right. He also deplored the absence of a journal among them which would agitate for such and other advantages in political and other matters for them. Nevertheless, there are now people who have just put their heads together and seriously thought of these wants. Such gentlemen as the Rev. S. Abraham, Dr. E. T. MacIntyre, Messrs. C. A. Velupillai (Planter & Miner), R. Thambapillai (Senior Master, Victoria Institution) M. Cathiravallo of Penang, C. Thambapillai (Interpreter, Madaliyar) S. Marikam (of the Railway Goods' Office) etc. may be expected to make headway in this direction. But with the general progress side by side with carefully laid out scheme in regard to the formation among them of associations, societies, clubs, and to the diffusion of moral and religious knowledge, a healthy public opinion, he remarked, operates on the frame-work of the Jaffna Tamils' Society that it has now become a safeguard to many of them who would otherwise betake themselves into dangerous and unpleasant privocities. Time was when some of the pioneer veterans drank too much wine and whisky, contracted local marriages, feared no public opinion or had no care for their mother Jaffna, but with the revival of national feeling, they not only look upon their folly with sorrow and repentance but are inclined as the members of the present generation to promote the Jaffna interests.

Inquired if there is room for the Jaffna youths who are about to go out there in search of billet, he pointed out certain unfortunate understanding with the authorities who give preference to Chinese and Malays; still there are fair-minded heads of departments who look up for superior intellect, better education, and better material which are acknowledged to be found in the "Scotchmen of the East". Therefore, although many people have discouraged even the educated Tamils from going into the Straits Settlements, he is certain that it offers a good field for good and intelligent youngsters, the more so for such of them as have some technical knowledge.

In conclusion he expressed much regret at the heavy influx of the independent Jaffna Tamil farmers into the land, who substitute the Indian coolie labour force. Deterioration in this way of the Jaffna Tamil peasantry, in spite of their far too honourable traditions, is a very bad look-out for Jaffna and its people.

In view of Mr. Gurunathan's departure for his station to-day by the a. s. N. D. L. "Ed Fredericks", his friends and well-wishers assembled at his residence at Dematagoda last evening and bade him farewell. Many others waited on him at the passenger jetty and escorted him to the steamer. In fact Mr. Gurunathan has endeared himself to us so much both by his gentlemanly behaviour, vivacity, and by his prominence in meetings and society that it is no exaggeration to say that we feel the moment he quitted our shores that we have lost the presence of one of our best friends. We wish him all success in his career and also safe voyage.

—Cor.



## EXTRACT.

## SOUL-VISION.

"Am I always to be a slave? Why have great souls said that man's will is free? If so, what is the way to attain it?" Such is the cry coming from a *Kalpaka* reader. The spirit prompts me to drop a few hints on this subject. It is impossible to exhaust such deep and profound problems in a magazine article. Do you know that all the philosophers and independent thinkers of all ages and climes have exercised their masterly brains over these problems and yet at last gave a gasp of despair and smiled sadly over their vain attempts to intellectualize them? Do you further know why God gave you a mind? Do you still further realise that every one must work out his own salvation, that every one must think out his own problems, unfold his soul-vision and thus plunge, become absorbed and "rapt"—yes, actually plunge into his own glowing, transcendent centre of identity? Do you also know that the laws of the Universe run parallel to the laws or ways of the Indwelling Spirit vibrating and pulsating at the very core of your being and thrilling you into ecstasies the moment a single spark of this glowing Spirit Orb leaps into expression? Of course you do know, but all your Infinite Knowledge, if prematurely forced into objectivity, would burst your brain in no time unless this very brain has been trained to receive the influx of such irresistible power. Enough. Let us begin.

You are NOT to be a slave always. The mere fact of your being so keenly interested shows to the illumined ones that your Spiritual awakening has begun and that the quickening touch of a Guru has aroused your intelligence—matters little whether you are conscious of this fact or not. "The thought of the Occult is always present with me but the door to it seems to be locked and barred against me!"—so writes another reader. No. No. Have patience. The ever-present thought which you speak of is all I want and I tell you, things will straighten up for you soon and nothing in the whole Universe can withstand the steady pull of your heart. Nothing can. Without going into lengthy explanations I will ask you to accept certain important facts. They will explain themselves in the light of wide knowledge. For the present you must accept them, rather, take them for granted. Firstly, that each human soul is free and life in the body is meant primarily to "express" this fact. Secondly, that the human will is in the process of becoming free and all evolution aims at this freedom. Thirdly, that re-incarnation is a fact and your earnest thoughts and desires cannot but materialise in this or in your next life and all eternity is before you. Fourthly, that you stand between two distinct minds—the animal Soul and the Higher Soul—and the friction between the two is meant to evoke your soul-powers in the same way that you develop "latent heat" by friction. Fifthly, that in you is locked up all power and the more effectively you can silence the cries of the Animal Soul—which is the seat of the "passions and appetites"—the greater the expression of your Higher self and the happier you are. So far so good. Now how to silence? you will ask. By first denying the animal soul and then by immediately affirming the Higher Self. Your body is meant to serve as a temple of the soul—the Higher Self—and pain comes only when the animal instincts assert themselves. These instincts were developed when the human body was being built up through the mineral, vegetable and animal kingdoms and they were all right there. Now what are these instincts? They are split up into two great divisions: (a) the desire to keep up life in the body, of drawing sustenance from outside; (b) the desire to multiply life by combining the negative and positive elements as embodied in the male and female forms of life. The science terms are (a) Appetency and (b) Propagation of species. In the human body these two reappear as (a) desire for food and (b) sex-passion. Do you see? Study of physical evolution will tell you that the human body with the "instinctive mind" or what I call the "animal soul" was built up in the lower worlds and the SPIRIT—the real YOU part of you—which is a centre of divine consciousness with divine powers—begins to awake only in the human stage of evolution.

As Mrs. Blavatsky says "SPIRIT sleeps in the mineral, breathes in the vegetable, dreams in the animal and awakens in the man" packed away in your lower mind are all the instincts of the lion, the snake, the peacock, the fox, the goose, the dog, etc., etc., the entire menagerie of beasts, birds, reptiles and so forth. How often have you exclaimed in despair: "It is easier for me to fail than to win. The mind ever finds it easy to follow evil rather than good." Yet, now here you have the secret in plain words; that the instinctive mind has been developed in the lower kingdoms and when the ego partially awakens in the human body it is in its infancy and cannot possibly cope with the full-grown animal soul. The nature of the "I" is essentially divine and diametrically opposed to the animal mind. Just observe some men in whom the animal tendencies are strong. You will find that despite their feeble selves they are being dragged along by a force far stronger than themselves. Naturally the "I"

is the controlling agent and it is an infant yet. The human body is meant to express the godly powers of the "I" and looks clean, healthy and beautiful only when this "I" is fully awake. Therefore draw the line distinctly between the Higher and Lower minds and let the former be the master and the latter the slave. The "I" is evolving its strength day after day and eventually it will conquer Death, Disease, and Destiny. Do not let this assertion stagger you. I speak to you on the strength of Positive Knowledge.

Now for a glance at the practical side: You can best unfold the Higher Self by denying the lower and expressing the Higher. The lower self is all right when kept within a rigidity of reasonable limits. It is meant to direct and supervise the animal economy of the body. It is working on the sub-conscious planes of mentation. Leave it strictly alone. When desires arise within you to gratify the senses, know then that it is due to the promptings of the lower self and deny these desires sternly. In your thought life specially all anger, fear, sensual, selfish thoughts are the products of animality and breed terrible diseases in the body. The mind acts on the body, remember. Be Positive to them. Say "Your place is not in my brain. Go away at once." Learn to command the animal-soul directly. Not a bit of use reasoning with it. You may as well try to reason with a beast. Simply BE MASTER with it. How often have I asked you all to try your level best to root out, in fact, starve out, the tendencies of the Lower Self. Do you know that all fear thoughts are your deadly enemies. Yet you keep slipping back into your old grooves of thinking. I say Stop it. Why do you care as to what happens with your flesh and its ties? Let it go. You mind your business which is to unfold the spiritual consciousness. Unless you do this, not one step further is possible. Constantly affirm the Higher Self "I am a part of the eternal life principle. I and my Father in heaven are one and same. I am created after the Divine image. Nothing can hurt me because I am a part of that mighty power which is all-health, all-peace, all-love, all-wisdom I AM." Repeat this to your self continually and earnestly and try to express the thought in action. So will you grow into Soul-Vision.

Give up all worry as to the future. God LIVES; O you men, and to be afraid of anything—no matter what—is to deny His existence. Get up. Build up your Higher self. Discard all animal propensities. Never think of them and they will die a natural death. Fill your minds with noble ambitions and aim for spiritual perfection. Aim straight. The result is sure. God wants you to conquer and your willingness to "OVERCOME" the lower self will join your will to the rising tide of His irresistible will-force. Light is coming to you slowly and steadily. I am here for no other purpose. You will conquer all difficulties. Just turn your attention Godwards, fix your inner gaze with earnest, burning, intense love and aspiration on the Lord's Image and your soul will expand, your eyes will shoot sparks of living soul-fire and your entire being shall become charged with Life. Live, O Souls, Live in God-consciousness. Breathe in that holy atmosphere and PEACE is yours; ever yours.

—The "Kalpaka."

## THE PRESENCE OF THE LORD.

The Presence of the Lord is the only Presence in the universe. His Face is on all sides. His Heart is the Cosmic Heart. And all actions that are performed anywhere and at any time are performed through His Cosmic Will. And all the splendours of the stars and of the waters and mountains are the tracings which He has made with His Cosmic Hand upon the endless canvas of life and all the great and surging thoughts and all the aspiring heights of man are the attempt of the Lord to see Himself visualized through the manifold mirror of his countless myriads of images.

There is nothing but the Lord. The most commonplace and the most divine, the lowest and the highest are specializations of His Own Glorious Nature which transcends all limitations that He assumes for His pleasure. Man thirsts for fame, but he is really thirsting for the Greatness of the Lord. Man thirsts for honours when he is really thirsting to know the Great Name of God. He thirsts for wealth, not knowing that the only wealth is the wisdom which leads to God. Man unwittingly searches for and desires the Greatest at all times. It is only the truly great and the really divine that can ever attract the divine human soul. Man hungers for beauty and longs for the possession of that which attracts, but he is really thirsting for the heart and form of the Lord.

All the pleasures of the senses are but faint shadows of His bliss and all the glories of the intellect but faint refractions of the light of his endless knowledge. All the grandeur in the universe is but a feeble description of the true Greatness of Him. He alone is. As the Upanishads say, "Let us, meditating on Him, forget all other things."

Who is wise or who is foolish? The wise and the foolish are equal when His nature shines forth. His is the only light and the fool and the sinner stand out in His glory as bright images and the saints and the wise are

the suns of His thought. "When he shines everything shines after Him." Then He there is naught. Were He to enshroud Himself in the infinite mists of His Own Being, the greatest and the smallest would fade alike, into nothing. The universe itself would vanish and all the eternities would be lost in the endlessness of Him. Glory to Him Who is eternally the same! To whom shall we offer our sacrifice if not to Him Who is our soul? We truly exist only when we assert His nature. Our existence is then infinitely increased; it is made infinite when we identify our true nature with the nature of Him. Our nature is made glorious through His nature. Our minds are true and our wisdom perfect only when we identify our mental life with the omniscience of Him. Let us say: "It is all Thou, O Lord. It is all Thou." Let us say: "Not unto ourselves, O Lord, not unto ourselves, but unto Thy Great Name be praise," as sang the Psalmist after He had rejoiced in His Presence.

—"Awakened India".

## MR. M. H. PHELPS AT RAMNAD.

Mr. Myron H. Phelps, the American philanthropist and friend of India was in our midst last week. He delivered an interesting address in the premises of the Pandian Secondary School and exhorted the audience to revert to the old simplicity of life and not to be duped by the complexity of modern civilised life. He said further that Ramnad gave an impetus to the mission of Swami Vivekananda and that Ramnad should also do its duty now for the scheme he had in view i. e. the formation of the Dravida Desa Hindu Sabha and a local organisation to be affiliated with it when that (the great Sabha) is formed. In accordance with his suggestions, citizens of Ramnad met under the Presidency of Mr. Pandithorai Sami Thevar the enlightened Zemindar of Palavanthar, and the patron of Tamil Literature, and a Sabha has been formed called, 'The Ramnad District Hindu Educational Sabha,' the immediate object of which being the strengthening of the local Pandian Secondary School. The Sabha is fortunate enough to secure the services of Mr. Pandithorai Sami Thevar as its President. Of the two Secretaries who were elected one was the brother-in-law of the Rajah of Ramnad and the other the son of a rich Vakil. Both of them command good influence and leisure, and it is hoped that the ambition of Mr. Phelps will bear fruit.

The next meeting of the Sabha is fixed for the 17th May for the election of the Managing Committee and a Canvassing Committee. It will be the work of the canvassing committee to collect funds and to secure sympathisers. Mr. Phelps has already given a donation of Rs. 100 towards the fund, and he has even expressed his idea that if at the time of the Anniversary of the Tamil Sangam, Madurai, gentlemen of light and leading who may come from several Districts avail themselves of the splendid opportunity and form a Sabha for the whole Pandya Desa, it will facilitate his programme and augur well for the future of this Presidency.

It seems that he has consulted several leading gentlemen including the Rajah of Ramnad, and it is hoped that they will all co-operate with the philanthropic American gentleman for the uplift of poor India. It is also earnestly requested of those who interest themselves in this movement, that they must try to conduct the Proceedings of the Sabha in the Vernacular to make the institution as popular as possible.

—The "Hindu."

## THE RAIN TREE.

One of the botanical curiosities of Peru, which offers a protection against drought, is the rain-tree. The tree which grows to large proportions, is supplied with large leaves which have the property of condensing the moisture of the atmosphere and precipitating it in the form of rain. When the rivers are at their lowest during the dry season, and the heat is intense, the condensing capacity of this tree is apparently at its highest, the water falling from the leaves and oozing from the trunk in a steady, continuous stream flowing over the immediately surrounding ground, and nourishing the parched soil. This water can be collected and carried by ditches to distant points for irrigation purposes. It is stated that a single tree will yield on an average nine gallons of water per day. It is computed that if a plot of ground a kilometre square is planted with ten thousand trees, a daily yield of nearly thirty thousand gallons of water available for irrigation, with due allowance for evaporation, can be secured. The rain-tree appears to be indifferent as to the soil in which it grows, can withstand extreme climatic fluctuations, and needs but little care in its cultivation, and grows rapidly. It would seem that under these circumstances Nature has provided a simple and effective means of reclaiming the desert, and that the widespread cultivation of the rain-tree would be amply repaid, inasmuch as there are vast tracts of country in all the five Continents which at present have no economic value owing to absence of water-supplies for nourishing the soil, which might be easily secured by systematic culture of this tree.—*The Chamber's Journal*.

## CASTE IN THE CHRISTIAN CHURCH.

The following letter appears in the *Spectator*—

In an able and interesting article by the Rev. C. F. Andrews in the July number of the *East and the West* on "Races within the Christian Church," he emphasises the fact, as is done by all writers on Missions in India, that the chief stronghold of Hinduism, the strongest barrier to the spread of Christianity, the heaviest burden on the whole land, is the iron system of caste, and amongst the most stringent points of the caste system are the rules which relate to food. Members of different castes will work together for many purposes, will unite in many ways, but they will not eat and drink together—that would be to break caste. And Mr. Andrews points out that the most powerful solvent of caste customs is found in the Holy Communion, where Brahman and Pariah drink of the one Cup of the Lord and share the one Bread. His arguments naturally lead on to the question which has no doubt been agitating the minds of many Christian people of late, the question of caste within the Christian Church—not the Christian Church in India, but the Church in so-called Christian lands of the West. We have to confess with feelings of shame and humiliation that there are indeed rigid rules of caste observed even amongst the followers of Jesus Christ—rules, which relate especially to food. Members of different Churches and denominations will work together for many purposes, will unite for social, educational, philanthropic objects but they will not eat and drink together, although the food is the symbol and the pledge of the Bread of Life, and although there is the express command of the Master, "Do this in remembrance of Me." Probably many of us who were present at the World Missionary Conference in Edinburgh felt sorrowfully that this was the one thing wanting there, that the one distinctive sign and proof of unity was lacking. What a lesson it would have been to the world, what an inspiration to the whole missionary enterprise, what a joy to every Christian heart if those twelve hundred delegates could have been seen uniting together in one common celebration of the Supper of the Lord! Alas! one knows that any suggestion of this seriously made and seriously entertained would probably have wrecked the whole Conference. And so Mr. Chatterji and Mr. Azariah can go back and tell their fellow countrymen: "Yes, those Christians, too, even in Great Britain, have their rules of caste"; they can report to their fellow-Indians that there were Episcopalians and Presbyterians and Presbyterians, and Methodists and Baptists, and Congregationalists and Friends at the Edinburgh Conference all joining together in hymns and prayers and mutual exhortations, all vowing to devise the best means for spreading the knowledge of Christ in the world, but yet refusing to eat and drink together—that would have broken their caste. One cannot help feeling that a terrible responsibility is incurred by those who defend and perpetuate these man-made rules of caste in the Christian Church. How shall we give account for this to the Master, who has commanded all His followers to eat together of the one Bread and drink together of the one Cup? How can we hope to escape His scathing rebuke, "Full well ye reject the commandment of God, that ye may keep your own tradition."

This question has obviously a very close and practical bearing on the welfare of Christian missions. One chief aim of the Edinburgh Conference was the promotion of more united action on the part of the different missionary societies, more co-operation and the more greater efficiency in the mission field. It was urged by more than one speaker in the mission if there were real co-operation amongst the societies the effective strength would be doubled at once without the addition of a single missionary. But how can there be any real unity and co-operation amongst the workers, foreign and native, and amongst the converts connected with the different societies, so long as they stand aloof from each other in the one distinctive act enjoined by the Master as the pledge of fellowship and love? Mr. Andrews writes, we have declared for India by the voice of bishops and synods that "the distinctions of caste must be abandoned decidedly, immediately, finally". Yes, but if that is to be done effectually in the East, it must be done first in the West—I am, Sir, &c.,

P. K. Fyson,

(late Bishop in Hokkaido, N. Japan).

## The Jaffna Hindu College.

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