

The Japanese Embassy while returning from Peking was insulted at Taku by Chinese soldiery. Prince Hung Chang has despatched troops to suppress the riot. There are reports of the maltreatment of Chinese residents at Kobe by the Japanese.

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THE NORTHERN PROVINCE.

We have received the Administration Report of the Northern Province for 1893 and naturally find in it many things interesting to the people of Jaffna. Two events of importance which occurred during the year were the completion of the Central Road, and the survey of the proposed line of railway. The remark is made that the former was commenced fifty years ago by Mr. Dyke, and by a curious coincidence the survey for railway takes place just as the other road is completed. Comparing the revenue of '93, with that of the previous year, a decrease of Rs. 99,113 is shown. This falling off may be attributed to the remission of the paddy tax, as the income under that head fell off Rs. 127,762. This was somewhat offset by the increase in Customs of Rs. 34,805, consequently chiefly upon a larger importation of grain. The amount of grain imported was of paddy 1,531,300 bushels or 400,000 more than the year before, and of rice 105,292 bus. or 15,000 less than in '92. The estimated amount of paddy grown in the Province was 310,000 bus. with 45,000 bus. of varagu, and 75,000 bus. of other drygrains. We are sorry to see that the arrack and toddy rents increased by Rs. 2,787. The amount of arrack imported was 33,494 gallons, an increase of 13,000 over the previous year. An increase of two thirds in one year is a very serious matter if it means so much increase of consumption, and the trifling gain of 2 or 3 thousand rupees to the revenue, is not worth considering even from a financial point of view when we think of the increased crime that results. If the government can afford to give up Rs. 127,000 of revenue from grain, for the good of the people, it can afford to give up a lesser income for a greater good. Not that these harmful products should be free, but they should be administered with the object of restriction of use rather than increase of revenue as at present. We admit the difficulty of devising a good method, but almost anything is better than the present, and certainly our wise men in Durbar can devise something which will actually restrict.

The total value of trade of the Province, including both exports and imports of all kinds was nearly Rs. 800,000 more than in '92, tho the exports beyond sea fell off half of this amount. We are glad to see an increase in the export of sea-slugs, jaggery, palmyrah timber and salt-fish, of Rs. 9,10 and 30 thousands of rupees respectively. These are commendable industries and add to the real wealth of the people. Rs. 50 per cwt., for sea-slugs gives a good profit, and yet the numbers of these holothurians does not seem to diminish. If all the sap drawn from the palms were turned into jaggery and if a refining establishment were set up here, a much larger income might be secured. Rs. 223,000 for salt-fish exported is quite a respectable figure. But if the breeding of fish were undertaken this might be many times multiplied, as we have before pointed out. The "harvest of the sea," is not pearls alone. Jaffna is most favorably situated for developing this cultivation which knows no drought of summer or wasting flood of winter. Among other imports kerosine oil has fallen off one third, from over 30,000 gallons, which is probably due to the increased price. It has come to be used very generally for house illumination, a bottle with a tin tube furnishing all the lamp needed. If the plans now being made for introducing kerosine oil in bulk succeed we may hope to see its use increasing more rapidly. It is a mystery to us why the import of castor oil should leap from 500 gallons to 2,500. It is used for light in India, but we think it is not much so used here. We have heard it said that the Tamils take it as a beverage, and we know that its use is increasing, but we think there must be some other explanation of this increase.

The palmyrah fibre industry has declined about one fourth owing apparently to the difficulty of getting the stalks, still 8,742 cwt. is a considerable amount. During the past six months the stalks have been cut from many trees that were before spread and the remarkable drought and heat of these months has caused serious injury to many. This industry extended to Mannar during the year, which furnished fibre to the value of Rs. 12,332. Mannar has developed another new industry, the collection of avarai, or the *cared casia*. Some ten years ago an enterprising Jaffna man tried to start a boom in avarai tea, which was said to be superior to China tea. Evidently the Jaffna idea of tea is an infusion of tannin. These tea shops that are springing up like mushrooms all over the

district keep their tea on draught all day, and a good part of the night, and the tea they furnish must be chiefly tannic, and the stomachs of their customers suffer. The avarai bark certainly has this requisite, and it brings Rs. 60 or 100 in Colombo for tanning purposes, of which the traders get one third. The amount collected was 288 tons. Among the details of Public Works we read "Owing to the rising importance of the town of Kankesanur, it was considered desirable not to lose time in opening new streets for the improvement of the place. Ten cross streets, in all 2½ miles in length, were opened and partly raised."

"The well-boring operations at Mannar, which were stopped in 1891 for want of proper boring instruments, which were subsequently ordered from England, were resumed in 1893, and an expenditure of Rs. 4,364.81 was incurred. The boring had reached 90 ft. at the close of the year." The purchase of a dredger for Rs. 20,000 is strongly urged. "The dredging of the channels should, in the interests of the people of the Northern Province be taken up in a systematic and efficient manner."

It is reported that the Ceylon S. S. Co. are about to run a steamer between Mannar and Jaffna, and it is recommended that the Mannar channel be dredged. In that district the Giant's Tank, has been much discussed. One plan required a million of rupees and another six lacs. It has finally been decided to undertake the restoration on a plan that requires only Rs. 282,460. This tank is expected to supply 176 small tanks with water. The restoration of Maha Rambakulam, has been undertaken on an estimate of Rs. 16,600, and of the 250 acres to be benefited by it 200 acres have been taken up by a syndicate of Jaffna Tamils who pay survey fees and Rs 10 per acre and a water rate of Rs. 1.

The health of the Province seems to have been unusually good, as the deaths were 14 per cent less than in '92 and the prosperity is indicated by the fact that the marriages increased by nearly a hundred, and the births by twelve hundred. In the reports from other districts of the province we note that the increase in number of those availing themselves of European treatment was in three years from 2,900 to 7,426, nearly four fold. Mr. Hopkins says: "The resthouses on the Central road have been re-fitted with them (Mannar) many complaints of the intolerable heat of these buildings during the day time. From personal experience I must confess that these complaints are well-founded. The causes seem to be (1) want of ventilation, and (2) the thinness of the roofs as compared with the old roofs, which had three layers of round tiles. He says again "Yavuniya is a rising district, and is, I fully believe, capable of very great development." "We have now seven restored tanks, and I trust that each year will see more large tanks thoroughly restored by Government." Again "12,000 pilgrims are reported to have visited Madu Church, two thirds of whom, I was told, are Buddhists and Hindus."

Mr. Jackson is speaking of the sale of the Tirukswaram temple to the Chetties, adds "who intend to rebuild the temple and restore it to its ancient fame, which probably includes a free gift to the Mannar District of epidemic cholera to be introduced by pilgrims from India."

ARE THE HINDUS CHRISTIANS.

We have seen a pamphlet containing a lecture on this subject delivered in Madras some time since by Dr. Pulney Andy. He takes the ground that the Hindu religion is only a corrupted form of Christianity, and that when the excesses and corruptions are cleared away the Hindus will find themselves Christians. He brings up many curious and interesting points. Some of them however are rather forced and weaken his argument as a whole.

We learn from the Bible that prophecies of the coming Saviour began with the beginning of humanity, and gradually became more and more clear and definite. The Bible account implies a fuller revelation in the beginning than is described. Thus the giving of coats of skins to Adam and Eve implies sacrifice of sheep, and lambs, with some knowledge of the meaning involved in the ceremony. This knowledge and these practices would be common to all the descendants of Adam, i. e. to all mankind. Enoch prophesied of the coming of Christ to judgment, and Noah said he would dwell in the tents of Shem, evidently alluding to the incarnation. All men are descended from Enoch and Noah. The fuller revelations of later ages were evidently not

confined to those to whom they were addressed, but were carried everywhere, though more or less corrupted. Therefore it is not strange that traces or rudiments of Christianity are found in all religions.

We will note first what the lecturer says of Purusha as described in the Hindu scriptures. 1. His name was Prajapati, i. e. Lord and Saviour of man. 2. He existed before the world. 3. He is called Visvakarma or the great Architect of the universe. 4. He instituted a sacrifice. 5. This was for the removal of the sins of the world. 6. He offered himself as a sacrifice. 7. By this he obtained eternal salvation for the Gods (Sadhus). 8. In order to this he assumed a mortal body. 9. And by this became partly perishable. 10. He was called Purusha because a perfect man. 11. As all became perishable Purusha died for all. 12. Prajapati said "I in all the creations and all the creations in me will be created as a sacrifice." We can give references for these statements although they are not given in the lecture. These points are really the essence of Christianity, but they have been so overlaid by vast amounts of rubbish that probably very few Hindus have been aware that they are found in their books, and to fewer still do they have any meaning or power as a way for deliverance from sin. Any Hindu can find these statements in his sacred books for himself. What will he do with them? He is bound to accept them as true. What then follows? We should like to know what answer would be given by the expounders of modern Hinduism.

If the deity, the Creator, became man, it must have been at some time and place. If he offered himself, while man, as a sacrifice for the sins of the world, this event also must have its locality and time. Are that time and place anywhere pointed out in the Hindu scriptures? Must not the fact that they are not so pointed out indicate that it had not yet taken place, the books having been written in an early age. It may be said that this is only symbolical language and merely indicates that God has sympathy with man, and denotes an eternal state of God. But the wording does not admit this explanation. It says "became mortal," "offered himself" etc. It is true that the past tense is used, and that this does imply a certain sense in which the act and state are continuous. But this certain sense cannot hold without the other sense also being true. The Bible says the lamb was slain before the foundation of the world, but this could only be said in anticipation of the actual event, meaning that what is indicated by the event which actually takes place is the eternal emotion in the heart of God. The Bible tells when and where this incarnation and sacrifice took place. What it tells is attested by the best evidence, and agrees remarkably with what is asserted in the Hindu books. Are the Hindus not therefore bound to accept this Kumara Deo, and Kumara Guru? With the fuller account of who he is, and what he did, as given in the New Testament, written after the incarnation.

Suppose we admit an historical basis for many of the records of their books, and a good spiritual meaning for the strange stories, such as our lecturer explains the stealing of butter by Krishna, as the diety's taking possession of the heart of man with his softening tendency, all unknown to the possessor, these meanings, or these truths, if they are such, do not set aside the assertion that the incarnate Prajapati offered himself as a sacrifice for the sins of the world: they do not make unnecessary a reliance on that sacrifice for deliverance from sin. And if we really rely upon it, we will be anxious to know all we can about it. The Christian has the key to these mysteries: he has learned the details of the wonderful sacrifice, and he invites his Hindu brethren saying: "Whom ye ignorantly worship him we declare unto you."

FOREIGN NEWS.

ENGLAND. In the House of Commons the Evident Tonnage Bill was read a third time by a majority of thirty two.

The British Naval Manoeuvres, which were arranged with a view to reproducing all the possibilities of warfare with France, have ended in the complete victory of the squadrons representing the French fleet.

Cholera broke out on a steamer arriving at Gravesend from St. Petersburg.

FRANCE. The assassin of President Carnot has been sentenced to death.

HOLLAND. Cholera is spreading in Holland.

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