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THE HINDU ORGAN.

JAFFNA, WEDNESDAY, SEPTEMBER 11, 1901

The Anglo-Ceylonese Press and The Solicitor-General.

Quot homines, tot sententiae is an old and trite saying. We need not, therefore, quarrel with the *Times of Ceylon* for holding that Mr. Ramanathan is not a fit person to occupy a seat on the Supreme Court Bench, if such opinion is based on acknowledged facts and not on prejudice, but before any vacancy occurred on the Supreme Court Bench, the "Times" had begun to attack him calling in question his qualifications for a seat on the Bench, and thereby tacitly acknowledged his fitness for the post. Mr. Ramanathan is an official, and official etiquette requires that he should not write to the papers and defend himself, and this fact must induce journalists to desist from hurling on him wanton attacks and insults. In Colombo, there is no paper in the hands of the Tamils, and Tamil officials are entirely at the mercy of the European press, which is sometimes most virulent against them.

In the Lovell case which came before the current Sessions of the Supreme Court in Colombo, the accused were acquitted. Harping on this case, the "Times" insinuates that the Solicitor-General committed the case to please the European community. In the Tewson murder case it was insinuated that the Tamil Solicitor-General was not prompt enough in bringing alleged Tamil offenders to justice. In the Lovell case, he is found fault with for committing

the accused, who are also natives, before the Supreme Court. The Solicitor-General is between two fires. If he commits for trial the alleged murderers of a European, it is to please the European community. If he discharges the alleged murderers of another European, it is perhaps because they are of his nationality. Everybody knows the truth that the Solicitor-General has no more affinity with the alleged murderers of Mr. Tewson than the Attorney-General with the shoe-blacks of London. But to inveigh against a native official any argument may be employed, and any expedient may be resorted to. Racial prejudice can invent any excuse.

Neither the "Times" nor any member of the public can know who was responsible for the committal of the Lovell case. We remember an incident which took place a few years ago in Jaffna to which we give publicity for the edification of the *Times*. A late District Judge of Jaffna brought to the notice of the Attorney-General or the Government that a case which had come before him for trial, and which ended in the acquittal of the accused, ought not to have been sent up before the District Court, and that the Solicitor-General was responsible for the committal. The Judge was told in reply that it was a Crown Counsel who went through the record and thought that the facts proved warranted a committal, and that the Solicitor-General only set his fiat in the course of official business. If all the work done by the five Crown Counsels should pass through the hands of the Solicitor-General, then five Solicitors-General must be employed. Anybody who knows anything of the work of the Prosecuting Department would not have written in the strain in which the *Times* has done. The *Times* fancies that it knows everything under the sun. The sooner its mind is disabused of such an idea, the better for European journalism in Ceylon. Besides, criminal proceedings are now forwarded to the Hon: the Attorney-General and not to the Solicitor-General. It is the Attorney-General that commits a case, and it is in his name the indictment runs. Is the *Times* ignorant of even this? As far as the public can know, it is the Attorney-General who is responsible for the committal of the Lovell case. Nobody can gainsay this. If the Solicitor-General committed the Lovell case, he must also be held to have recommended the compounding of the Russell case, in doing which, the *Times* says, racial distinction was not observed. Why is not the *Times* thankful for the latter act? The utterances of the "Times" are a tissue of inconsistency which, in the absence of any rational explanation, can be attributed to only racial prejudice and hatred.

The gratuitous assumptions that the Solicitor-General is a weak subordinate and that a weak subordinate finds it difficult to please everybody are utterly unworthy of a public journalist. The "Times" lucubrations bear witness to the fact that the Solicitor-General has not succeeded in pleasing it among some others. How can it be then said that he pleases everybody? If there is any fault in the Solicitor-General, it is that he was not a silent member in the Legislative Council and that as an official he does not cringe or pay court to people who fancy themselves his superiors. The statement of the *Times*, is entirely unsupported by facts, and from it the Government and the public can know how prejudiced the *Times* is against the Tamil Solicitor-General.

It goes without saying that there is no Ceylonese who is possessed of such vast and varied experience of men and

things as Mr. Ramanathan. His labours in the Legislative Council won for him a C. M. G. ship at the hands of Sir Arthur Gordon. His legal knowledge and services rendered to the legal profession and the judiciary in the editing of so many volumes of Law Reports won for him the Solicitor-Generalship at the hands of Sir Arthur Havelock. He has sat on so many Commissions and acted four times as Attorney-General of the Colony. He was one of the Commissioners who framed the Civil Procedure Code and the Courts Ordinance. If he has no "acknowledged qualifications" how was it that the Government after trying him once as Attorney-General appointed him a second time as such? Does the *Times* know that during the last twenty-two years he has assisted in the passing of almost every important piece of legislation, first as a member of the Legislative Council, and afterwards as First or Second Law-Officer of the Crown? Does the "Times" imply that His Excellency Sir West Ridgeway was not true to himself when he, in December last, just before Mr. Wendt was appointed Acting Attorney-General, issued a communique to the press stating that the Solicitor-General was entitled to officiate as Attorney-General, but that Mr. Wendt was selected as he had drafted the Bills then awaiting passage through the Council. His Excellency was certainly not bound to disclose to the public the reasons which induced him to appoint Mr. Wendt, and if he disclosed them it could only have been to remove a possible impression in the public mind that Mr. Ramanathan was passed over.

When the late lamented Sir Henry Dias was raised to the Supreme Court Bench, the gentleman who had the largest practice at the Bar, we believe, was the late Mr. C. L. Ferdinands. But Mr. Dias was chosen because he had a fair amount of practice combined with seniority and perhaps because he was a Barrister which Mr. Ferdinands was not. So many things have to be considered in the selection of a Judge of the Supreme Court, and it is for the Government and the Home Authorities to decide on the merits of the Solicitor-General and other Advocates and Barristers. Opinions may differ as to the fitness of a particular gentleman for a particular post. But to throw dust in the eyes of an official of proved capacity for the fault of being born a Tamil (for which God alone is responsible), is, to say the least of it, utterly unbecoming on the part of a journalist.

Why does the *Times* volunteer to suggest that there was no "racial distinction" observed in the sanction accorded to the compounding of the Russell case. Nobody had spoken of any such feeling having influenced the authorities. In making the suggestion, has it not let the cat out of the bag? The lady who caused a grievous hurt to a Rickshaw coolie for refusing to run faster than he could, was nameless in the columns of the "Times" for a few days. But when high Tamil officials' relations are concerned in cases, the cases are described as those Mr. So-and-so's nephew, father-in-law, &c. After all this, can the "Times" be given credit to for fairness?

With regard to the vacant seat on the Supreme Court Bench, Mr. Ramanathan is well able to press his claims on the Government, and the Government will duly weigh them. What we wish to point out is that the *Times*' opinion of Mr. Ramanathan or any other native official must be regarded as valueless. It was not many months ago that the *Times* expressed its dissatisfaction at the presence of a native regiment in Colombo. The *Times* is the last paper to sit in judgment over the aspirations of natives.

LOCAL & GENERAL

The Northern Railway—It is confidently expected that the Northern section of the Northern Railway will be opened in January next before His Excellency the Governor gives up the reins of Government. The Northern Section extends from Kankasanturai to Parantan.

A Sanskrit School—Sri Mat. Sivaprakasa Pundit of Neervely has started a Sanskrit school at Neervely. We wish success to the undertaking.

Our Government Agent—Mr. and Mrs. Ievers have returned to Jaffna after an absence of about three months.

Mr. K. C. Kadirgamar—Mr. Kadirgamar, Head Clerk of the Fiscal's Office, having been appointed a Tamil Interpreter to the Supreme Court, has left for Colombo to enter upon his duties. On the eve of Mr. Kadirgamar's departure, his brother officers in the Fiscal's Office entertained him at a Tea party.

Mr. V. Thambipillai—Mr. Thambipillai, the Head Clerk of the District Court of Jaffna, has been appointed Head Clerk of the Fiscal's Office, Jaffna, in the room of Mr. K. C. Kadirgamar. Mr. Thambipillai assumed duties on the 2nd Instant. We have to congratulate the members of the legal profession and the suitors of Jaffna on the appointment by Government of an excellent Head Clerk like Mr. Thambipillai to do duty at the Fiscal's Office.

Marriage in High Life—The marriage of Mr. Vaitilingam Muttuloomaru, the second son of Mr. Kantappillai Vaitilinga Ujaiyar of Copay, with the second daughter of Mr. K. Sivasuppiramaniar of Irupalai took place with much eclat last week. The bride is the grand-daughter of the late Kathiresa Mudaliyar, the well-known Maniagar of Valigamam East. We wish the married couple long life, health, wealth, and prosperity.

Mr. S. Chinnaiah—This gentleman who was on a visit to Colombo has returned to Jaffna.

Sri La Sri Paramaguruswamy Avergal arrived in Jaffna on the 29th August last and was present at the dedication of Sanmuganatheswamy Temple at Keerimalai held on the 30th Uttime.

Obituary—It is with the deepest regret we have to chronicle the death in her 68th year of Anappillai, the relict of the late A. Kanapathipillai Mudaliyar, who was successively the Shroff of the Mannar Kachchery, Adigar of Mannar, and Maniagar of Jaffna, and who was the most trusted assistant of Sir William Twynam in the conduct of several Pearl Fisheries. Being the wife and widow of a premier headman of the Province, she had ample opportunities of doing good to her countrymen by supplying the wants of the needy, relieving the distressed, and otherwise, which she did to the utmost of her resources. She belonged to a leading family at Achchankulam in Mannar many of the members of which were distinguished public servants and poets. The funeral was conducted with great solemnity and was very largely and respectably attended. The funeral procession before the hearse consisting of three Priests, Seminarists, and Convent girls was most imposing. Such respect is usually accorded to only eminent and devout Catholics.

Mr. C. Kandyah—This gentleman who is the Secretary of the District Court of Mullaitivu, is on a visit to his friends and relations at Jaffna. We understand from a contemporary that he has submitted his papers with a view to retirement from the public service.

Mr. S. Nannitamby who has retired on pension from the Civil Medical Department has opened a dispensary at Cheku Street, Colombo.

—It is with the deepest regret we announce the death of Mr. R. C. Maba Raja, Broker of Messrs Freudenberg and Co, which took place on the 2nd Instant. We express our condolences with the bereaved widow and family.

The Nellore Kandawamy Temple—The Car Festival of this temple took place this morning. Tomorrow is the last day of the annual course of festivals.

Personal—The Rev. R. C. Hastings, the Principal of the Jaffna College, Batticotta, and the Rev. Dr. Scott of Manipay left for Anuradhapura last week.

Our Governor—It is stated that His Excellency will be appointed Governor of New South Wales, but the statement has not been confirmed.

A Libel Action—Certain records of the Police Court of Kurunegalla having been stolen, a search was made in the office of Mr. John Clovis de Silva for the missing records. It is rumoured that Mr. de Silva has instituted a libel action against the Police Magistrate claim-

ing damages for alleged unlawful search. If there were probable grounds for the search the action cannot stand. The plaintiff, we think, will have to aver and prove want of probable cause. The result of the action will be awaited with interest.

—Arabi Pacha and family will leave Ceylon for Egypt on the 15th Instant.

The Solicitor-General—Mr. P. Ramanathan, the Solicitor-General proceeds to England on three months and eleven days' leave of absence which commences from the 12th Instant. He takes his son Mr. Rajendra with him who will be put in one of the Inns of Court to qualify himself for the Bar. The *Times of Ceylon* states and some other Colombo papers follow suit that the object of Mr. Ramanathan's visit is to press on the Secretary of State for the Colonies his claims for a seat on the Supreme Court Bench. Mr. Ramanathan has not disclosed his object to anybody; prying into the motives of others is unbecoming a publicjournalist. Mr. Ramanathan may or may not press his claims for a higher appointment on the Colonial Office, but to say that that is the object of his visit and to pit him against Mr. Wendt who is said to be "incontestably ahead of him", are not in good taste. How was it that the gentleman who is "incontestably ahead of Mr. Ramanathan" consented in 1897 while holding an unofficial seat in the Legislative Council to act in the office which Mr. Ramanathan holds permanently when the latter was absent in England? Facts are stubborn things. Unreasoning prejudice is presumably at the bottom of the attacks which the *Times* outpours on Mr. Ramanathan.

The Acting Solicitor-General—During Mr. Ramanathan's absence on leave, Mr. Walter Pereira will act as Solicitor-General.

A New Priest—It is stated that the Rev. F. H. Prime, youngest son of the late Mr. C. Prime who was for several years Provincial Engineer of the Northern Province has been ordained a Catholic priest. The Rev. Father Prime will be probably stationed in England.

—Mr. F. C. Davies who has been appointed as Assistant Accountant of the Ceylon Government Railway has arrived in the Island.

Mr. A. K. Coomaraswamy—Mr. A. K. Coomaraswamy, who has been spending about six months in Ceylon in geological researches has left for England.

The Private Secretary to Mr. Justice Wendt—Mr. Vernon R. Genier has been appointed Private Secretary to the Hon. Justice Wendt.

The Death of a Retired Civil Servant—Mr. H. W. Green who successively held the offices of Director of Public Instruction and Principal Assistant Colonial Secretary in the Island died on the 31st day of July last at Bedford, England.

THE DEAF HEAR—No. 463 of *The Illustrated World* of 626, Chiswick High Road, London, W. England, contains a description of a Remarkable Cure for Deafness and Head Noises which may be carried out at the patient's home, and which is said to be a certain cure. This number will be sent free to any deaf person sending their address to the Editor.

CORRESPONDENCE.

OBITUARY.

When Death, the common adversary of all mankind, becomes responsible for the removal for ever from this world, of any one of those whose liberality has been the cause of relieving a great many of their distress, and consoling them in their trouble, it then begins also to prove itself a source of ever gnawing heartache to all those who were in one way or other benefitted by its victim. Such we find to have been the victim of of the cruel foe which removed from among us the relict of Mr. Kanapathipillai, Mudaliyar the late maniagar of Jaffna, whose long and faithful services to Government in various capacities had raised him high in the estimation of both the public and his superior Sir William Twynam.

The deceased lady who expired at Jaffna in her 68th year on Sunday the 1st instant, had so fully acted up to the advice tersely expressed in the aphorism of the learned Avviyar as to show the,—to use the word of the poetess,—beauty of her having been blessed with wealth, by supporting not only those of her relations who stood in need of pecuniary assistance but also many others of reduced circumstances not connected with her family in any way whatever. Her liberality did not stop here but extended even further to help also the poor and the needy to whose cries her ears were always open as those of the late Mr. Advocate Nagalingam had been till his death.

Our deceased sister whose native place was Achchankulam now connected with Mannar, belonged to a very ancient distinguished family many of the members of which were men of education and some renowned for their skill in Tamil Poetry. Among those who were in

Government service as shroffs and adigars, Ratnasinga Mudaliyar of Mathakal was also one well known as Adigar and Shroff of Mannar Kachchery. Her many virtuous qualities, and her constancy and devotedness to her husband were such as to have called forth from him, had he been alive to witness her demise, the encomium which Teruvaliavar had embodied in a single stanza he repeated on the occasion of his wife's death.

She leaves behind three sons, two daughters, several grand children, and a host of other relations and friends to bemoan her irreparable loss, which seems to whisper into reason's ear of all whose minds are given to serious reflection, "Seize! mortals, seize the transient hour! Improve each moment as it flies. Life's a short summer; man a flower; He dies! alas how soon he dies!"

Re-quiesscat in pace

UNIVERSAL RELIGION.

To The Editor of the "Hindu Organ"

Sir,
Dr. Welldon the Metropolitan of India and Ceylon has been sowing the seeds of discontent and discord in his recent Oxford preaching that non-Christians are not loyal subjects of our most gracious Majesty the King.

It is high time that the human mind is disabused of ideas relating to the superiority of one religion over another.

Call a man a European, American, African, Asiatic, &c., you cannot but acknowledge the universal brotherhood of Mankind.

Taking the principal religions of the world, it takes very little exertion to find out, that Muhammadanism emanated from Christianity and Buddhism from Hinduism.

Christianity is founded on the Trinity of the Father, the Son, and the Holy Ghost, and Hinduism on the Trinity of the Brahma, the Vishnu, and the Urothire.

Christianity has Christ, and Hinduism has Vishnu as the saviour of Mankind.

Christianity speaks of heaven and hell and so does Hinduism.

Divers the differences of climate and language, you have but the one and the same Universal Religion.

You have my address for anybody wishing to know more on the subject.

Yours, &c.
Universal Religion.

Penang
27th August 1901.

(The religion founded by Christ differs materially from the Mosaic religion. Again, the Christianity of the Gospels is not the same as the Christianity of the Churches. Whatever points of resemblance there may be between the teachings of the Gospels and those of Hinduism, there is little in common between Hinduism and the Christianity of the Churches which condemns all non-Christians to eternal damnation, while according to Hinduism every soul will attain *mutti* sooner or later. Ed. H. O.)

LESSONS FROM THE CHINESE CRISIS.

Whenever we want to have the truth about European social and political conditions spoken out honestly, boldly and in impressive and choice language, we go to the columns of the *London Spectator*, and very rarely are we disappointed. This experience of ours is repeated in connection with a very remarkable article which appears in the issue of our contemporary for the 8th June last, and we wish our readers will read, mark and inwardly digest the whole article for themselves. We are taught *three* lessons in connection with the recent invasion and retreat of the European Powers which has attracted so much attention, wonder and comment throughout the world. The *first* of the points made is that China has now learnt that "when she fights, she is beaten, but when she retreats she is safe." Why is this true? Because the country is vast, unknown, difficult to traverse, peopled by unnumbered millions of men knit together by common ties of tradition, custom, and hatred of all foreigners and their ways. This is the chief reason. Moreover, the process of traversing such a country amid constant attacks by the hostile armies, however undisciplined, must be enormously expensive and attended with serious political dangers. The lesson that Chinese unity is no sham has now been learnt for the first time by Europe, and moreover the Chinese showed at Tientsin that they are not such arrant cowards as they were gratuitously supposed to be. Even in India cowardice has never been attributed to its people. For centuries, ever since Buddhism became the national religion of its inhabitants, asceticism and pessimism have largely brought about national debility and degradation, and after the Aryau revival, too many misfortunes have occurred in rapid succession, to give us time for recovery. The history of the Vijayanagar Empire or of the various States of Rajputana can be studied with advantage to prove this point. The people of

India did the best possible thing for the restoration or revival of their ancient national vitality when they everywhere co-operated with the British to set up the present Empire of Great Britain. It rests with Britain and her people to say whether this hope and aspiration was reasonable or not. Even to-day this feeling is vigorously alive, and the future alone can reveal to the world whether India's dream of a re-incarnated national divinity—the Kalki avatar of Vishnu—is to be a reality or a mere baseless vision of the national religious mind.

The second point which our contemporary has made is also a notable one, and that is that the States of Europe are incapable of action, as at present circumstanced. "Their jealousies and fears of each other were too real, and extended too deeply among their peoples to admit of common action," says the *Spectator*. And again:—"The British suspected the Germans, the Germans suspected the British, the French would trust neither, and the Russians pursued a policy of their own." This is no news to us however. Every European nation wants to become a world-empire, and all the great modern teachers and prophets of Europe have taught European mankind that struggle is the universal law of nature, both animal and human, that "the *belo humane*" (the human beast) is quite as much an animal as the ape, the tiger and the wolf, that force is the only weapon of human progress, and the strongest, alone can live in the world. So, every nation wants to prove itself the strongest, and all nations are agreed that they must keep peace in Europe and try how best they are to acquire the largest amount of territory, wealth and power outside it. Where can cordiality and harmony of feeling and action be secured under such circumstances? This want of harmony is, next to Chinese vitality and unity, the cause of the present ignominious retreat of Europe. In India the same thing would have happened in the eighteenth and nineteenth centuries, if the people of India or its Chief had been able to unite against the European nations who sought to establish their supremacy in this continent. Hindu unity, after the nation had lost its ancient vitality, was attempted several times, and chiefly by the races of Southern India. Great religious teachers and great rulers of men appeared in the South. First, the Vijayanagar Dynasty and Empire and then the Mahratta Federation stood forth as the national deliverers, but they failed because they had to meet too many difficulties and troubles before they were able to consolidate their unity. Still, the backbone of Mahomedan rule was fairly broken before European nations had come in, and our ancestors had not time to recover from the previous shocks and the weariness which these had in a measure brought on. This was true only of the rise of the Mahratta power. But the way for that event had been in a measure prepared by the inspiration and example of the Vijayanagar Empire and its glorious existence, however brief. China, as already a consolidated political organisation of long standing, has been able to ward off the present misfortunes, and fortunately all the European Powers, unmindful of their mutual jealousies and animosities, came all in a body to hack her to pieces and to swallow each a morsel with the result that they have all over-reached themselves. But in India, each European community acted entirely in its own interest, and the strongest and the most tactful of all—the English—was able to win the prize.

The third and most important of the lessons of the crisis which our London contemporary deduces is also that which concerns us most, and concerns us, too, in a way most discreditably to our rulers and most humiliating to the people of India. Our contemporary writes:—"The intense German contempt and dislike for men with dark skins, which events are revealing in other quarters of the world, extended itself even to Indians who were fighting by their side. ... Insults were shouted at the Sikhs, and collisions were only averted by their perfect discipline. This will never do, for Indians whether Sikhs, or Rajpoots or Mussulmans, are as sensitive as any soldiers in the world, and if provoked beyond bearing would avenge themselves with greater thoroughness even than Europeans." From these untoward incidents our contemporary draws the lesson that "it has become most difficult in any future combined operation to use our Indian troops." Apart from this future importance of the humiliations inflicted upon the Indian troops, the people of India have a right to demand of our rulers what steps they have taken to obtain reparation from Germany for the brutal behaviour of her soldiers towards our own. The Germans seem to place Indians on a level with savages, but really the savagery is on the side of the Germans, for our contemporary says that "it was not Sikhs, but Germans who shot down the peasantry on the Pekin Canal." All this trouble, mischief and humiliation have arisen because our rulers have consistently refused to employ Indian soldiers in wars against whitemen and thereby put an undeserved slight upon them. If our rulers are to be consistent, they should not employ Indian troops when Russians invade India. This awkward result of the stupid and degrading policy pursued by the thoughtless men who are now guiding the destinies of the Empire—there is thoughtlessness and incapacity among those at least who are responsible for this ugly incident of the China imbroglio—is pointed out by our London Contemporary. The matter requires to be pondered over, but we dare say that, when the Empire has to meet a great emergency and to struggle for very existence, all delicate notions of

racial superiority and racial pride will be set aside for the moment, and the logic of consistency will yield before the logic of self-preservation. But, meanwhile, it behoves our rulers to judge for themselves whether at all they have raised their credit in the eyes of the German or any other European nationality by refraining from taking step to demand sufficient and effective reparation for the wrongs which already British India, and through her Great Britain herself, has suffered at the hands of the brutal German soldiery. It is not enough to have a mere lipapology, but something really satisfactory and substantial. It is necessary also that the people of India should speak out on the subject in a way not to be mistaken, through all the available organs of public opinion. No doubt, our voice is powerless and feeble at present and we may not obtain a hearing, much less a sympathetic hearing. But even a people like ourselves, without cohesion of any kind; without strength even for speech, and much less for action, and having nothing in the world to call our own may gradually learn to live for higher and more honourable purpose than yet seem possible for comprehension within our national purview. Will it not be honourable, if nothing better or worse, in our rulers to prepare for the coming on of such a time? A great deal of pen, ink, paper, and type has been spent in enunciating high ideals of duty for those responsible for British rule over the Indian people. Let us have, occasionally at least, an ounce of practice, and let not the British nation be content with mere professions, even when, as in the present case, the matter is one of great importance as affecting the self-respect and the future destiny, not only of British overlordship in India, but also of Great Britain herself as a world-power holding her Imperial banner aloft so as to receive the loyalty and love of the races under its protection and universal homage of those with whom she moves on terms of international amity and equality.—Hindu.

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