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Mr. S. S. Vytilingam who was connected with our Printing Press for the last two years has been appointed Travelling Agent for the *Hindu Organ*. He is authorised to collect the subscriptions (arrear as well as current) due to the paper, to enlist new Subscribers, and to sign bills and receipts on behalf of the Manager, *Hindu Organ*.

P. CARTHIGASAPILLAI
(Manager, *Hindu Organ*)

Jaffna 3rd July 1901.

TENDER FOR LANDING AND DELIVERING RAILWAY MATERIALS EX-STEAMERS OR SAILING VESSELS AT KANKESANTURAI, JAFFNA.

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E. OLIVER.

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The annual examination for the Surveyor General's License for Surveying and Levelling (Ordinance No. 6 of 1897) will be held at the Technical College, Colombo, beginning Monday, February 3rd 1902, at 10.30 A. M. For particulars see Government Gazette dated 10th January 1902.

E. Human

Superintendent.

Technical College,
Colombo, 4th January 1902.

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THE HINDU ORGAN.

JAFFNA, WEDNESDAY, JANUARY 15, 1902

Muhammadans in India and in Ceylon.

Our Muhammadan countrymen in Ceylon will not be content to remain in the

backward state in which they are, if they keep themselves informed of what is being done by their co-religionists in India for the advancement of their social, moral, and material condition. Though most of the educated Muhammadans in India have not joined the National Congress or any other political organization, they have been indirectly seeking, and have succeeded in securing, many political privileges at the hands of Government.

The Aligarh College founded by the late Sir Syed Ahmed, a most influential and patriotic Muhammadan, though his views on certain political questions were regarded as retrograde and reactionary by the Muhammadans of Southern and Western India and Hindus, is a standing monument of what continued activity, energy, and perseverance can achieve. The Aligarh College where higher education is imparted to Muhammadan youths combined with sound religious training, attests not only the patriotism of Sir Syed Ahmed, but that of most of the leading Muhammadans of Northern India, living and dead, who co-operated with Sir Syed in starting the College and bringing it to an efficient footing. Even some Hindu gentlemen contributed to the funds of the College in order to show practically the interest they took in the welfare of their Muhammadan countrymen, who, in point of number, are only second to Hindus, and whose rise politically and socially must tend to the well-being of all sections of the Indian people. Sir Syed Ahmed died two or three years ago, and his co-religionists have resolved to convert the Aligarh College into a residential Muhammadan University both to perpetuate his memory and to better the condition of the Muhammadans. Committees have been formed in different parts of India for the furtherance of their object, and a large part of the required fund has been collected, even Hindus, Civilians, Lieutenant-Governor, and Governors contributing towards it.

There are social and educational conferences held annually to consider or perfect schemes of education and reform social rules and usages. The Educational Conference for the year 1901 was held in Madras in December last and was presided over by Mr. Justice Boddam of the Madras High Court, who has been always a staunch friend of the Muhammadans. The varied and comprehensive character of the subjects discussed and the resolutions passed at the Conference show that Muhammadan intellect is not inferior to that of the cultured races of India provided that it is properly fed and trained.

Muhammadans in India as a community are admittedly behind Hindus, Parsees and Native Christians in almost every branch of human activity except perhaps military service. But they have put forth gigantic efforts during the last two decades to retrieve their lost position. They have contributed a Judge to each of the High Courts of Calcutta and Bombay, besides securing other high appointments under the Crown. Mr. R. M. Sayani of Bombay has risen to such a foremost position that he has served as a President of the National Congress and has been twice elected as a member of the Supreme Legislative Council by the Legislative Council of Bombay. A Madras Muhammadan, Mr. Muhammed Raza Khan is a Collector, an office answering to that of a Government Agent in Ceylon, but carrying higher salary and emoluments. The Governments in India have always extended a helping hand to the Muhammadans in their endeavours to better their position. They have been accorded, in certain respects, special privileges so that they may be encouraged to concert measures for the improvement of their position and prospects.

As regards admission into the public service they are specially favoured.

In Ceylon, however, neither the Government nor the Muhammadans themselves have done anything for improving the condition of the Muhammadan community. Even the membership in the Legislative Council has been going a begging. There has not been a single Muhammadan Judge or Magistrate. The number of Muhammadans in the learned professions are also few and far between. We commend to our Muhammadan countrymen the doings and success of their co-religionists of India, and hope that they will shake off the lethargy and apathy which have so long retarded their progress, and adopt such measures as will tend to the improvement of their present condition.

THE AGE OF THIRUG NANA SAMANTHAR.

Argument No 3. The date of the Bharata war is generally fixed somewhere between 1450 and 1200 B. C. Whether these dates be correct or no, the Kalingathupparany depended on by Mr. Muttathampiappilly for his calculations does not profess to give a regular list of the Kings of the Chola dynasty. There can be no doubt as to the fact that the Red-eyed Cholan (செங்கடிகண்ணன்) was a historical figure, but it has not yet been settled whether the era of this Red-eyed Cholan was prior or subsequent to the time of Karikalacholan. The balance of learned opinion would however seem to lean towards the latter view. Should this prove to be correct, the age of Chenganannan (செங்கடிகண்ணன்) cannot be anterior to the 2nd century of our era to which the age of Karikalacholan has been assigned. Therefore the references which Suntharar and Sampanthar make to Chenganannan (செங்கடிகண்ணன்) only prove that they lived subsequent to the 2nd century A. D.

Argument No 4. The generally received opinion concerning the age of Sangarachchariar (சங்கராச்சாரியர்) is that he lived about the latter half of the 8th century of our era, but according to Kongothasa Sarithiram (கங்குதேசசரித்திரம்) he lived in the 2nd century A. D.; while the chronicles of Cashmere make him a contemporary of King Abimannu of Cashmere of the 2nd century B. C., but the dates given in the Cashmere chronicles are generally admitted to be unreliable. Dr. Bandarkar, M. A., the famous Sanskrit scholar of Bombay, has in a dissertation of his on the age of Panini, given Sangarachchariar no earlier date than the 6th century A. D. The theory that Sangarachchariar lived about 900 B. C. is therefore utterly untenable. The age of Panini has been determined to be between the 3rd and the 5th century B. C., and Sangarachchariar's acquaintance with the grammar of Panini and even with grammars written long after him render the conclusion unassailable that his date was posterior to that of Panini.

Argument No 5. No historical record of the doings of Jains and Buddhists of South India during the last 2500 years is extant now, if such a record ever existed, and we do not therefore possess any means of testing the accuracy of Mr. Muttathampiappilly's statements under this head.

Argument No 6. It is the opinion of Dr. Hultsch, one of the ablest scholars of South India, and a great authority, if not the greatest, in matters connected with the history of South India, that the age of Thirumangai Alvar cannot be prior to the 8th century A. D., inasmuch as he makes reference to a Temple built by a King who is known to have lived about that time. The date given by the Vishnavites should not be taken on trust, as religious zeal has everywhere a tendency to locate the origin of its pet creed in ages of high antiquity. The Kaliyuga era is too uncertain a factor to be taken into account in any serious attempt at determining the place occupied by the great historical personages of India in Indian chronology.

The dynasty of the Pallava kings of Vengi and Kanchi dates its origin according to the best authorities about the 2nd century B. C., and it continued to be powerful till about the 9th century A. D. The reference in the Thevarams and Thiruvaimoly to this dynasty only proves that the authors of these hymns lived during the time of the Pallavas and not anterior to their age. It has however been pointed out by the late Mr. Suntharampillai M. A. of Madras that Sampanthar makes no reference whatever to the Pallavas. It may possibly be that the Pallavas did not rise into much power during the time of Sampanthar.

Argument No 7. I do not think that any person acquainted with the histories of other foreign countries will believe that 49 Pandians ruled for 1950 years. The average of 39 years for each of them is unwarrantably too high. The utmost we can allow for 49 Kings is 1000 years. Either the number of Kings given is inaccurate or the total of their reigns is exaggerated. If however the total number of the Kings between Koon Pandian and Uktirapandian is 49 and the interval between them is 1950 years, the conclusion is inevitable that the period of 1950 years includes many kingless periods or periods of domination by foreign rulers whose names have not been included. On reference to the history of Ceylon it will be found that the reign of 174 kings aggregate to no more than 2341 years which gives an average of only 13 years for each of them. But if an average of 30 years is allowed which Mr. Muttutumpillai claims for the Pandian kings, the grand total of 5220 years would have to be accepted as the combined length of the reigns of the Singhalese kings which is contradicted by the facts of history. The 44 Pandians who are stated to have succeeded Koon Pandian till the time of the Mohammedan conquest are identical, I believe, with the Pandians called illegitimate by Mr. Sewell, but there is no ground whatever to consider them as having lived subsequent to the time of Koon Pandian. It can, on the contrary, be proved that all of them lived between the 7th century and the 6th century A. D.

Argument No 8. There is no warrant for assigning Adiyarku Nallar (அடியர்கு நல்லார்) a date so early as the 7th century A. D. I think there is abundant evidence to prove that his time was posterior to that of Nachinarkiniar (நச்சினர்கினியார்) of the 11th century A. D. We need not therefore go to times of very high antiquity to find out the circumstances that brought about the extinction of the grammatical works of Musical Tamil (இசைத்தமிழ்), as many of them would seem to have existed about the 11th century. Their disappearance is no doubt mainly to be attributed to the merciless Mohammedan sack of Madura in the beginning of the 14th century and not to the ravages of time. The works on grammar having had no religious character would have been carefully preserved by all sections of the Tamil.

Argument No 9. It is a historical fact that Buddhism was very influential during a few centuries before and many centuries after the Christian era. The frequent references to the Buddhists, which the hymns of Sampanthar and Suntharar contain, and the imprecatory terms which these sages use in making mention about them leave no room to doubt the fact that the faith of Budha had a very strong hold on the minds of the people at that time. This circumstance tends to raise a strong presumption in favour of assigning the age of Sampanthar to sometime not very distant from the present era.

The late Mr. Santhampillai has in a very able manner proved that the 6th century is the upper limit to the age of Sampanthar; his lower limit is yet to be fixed, and the materials available for the purpose are yet too scanty to be of much use in determining it. A reference, however, which Sampanthar makes to Kochengannan (கொச்சென்னன்) in a hymn of his is conclusive as to his having lived a considerable time after the latter, but what precise place this Chola king occupied in South Indian Chronology is a question which has not yet been satisfactorily answered by anybody.

Finally there cannot be the least doubt about the existence of the Tamils as a nation long before the irruption of the Aryans into the valley of the Ganges. The scholars of North India have already done much towards the construction of their vast history, while those amongst us who have got the opportunities and capabilities for undertaking a similar task on behalf of our nation, have settled down into a state of profound apathy concerning their past history. It is with a view to rousing them up to exert themselves in this direction that I have thought it good to address you, Sir, the above detailed criticism on Mr. Muttutampillai's tract. I wish there were many more like him ready to grapple with the subjects of Dravidian chronology.

J. Tamby Pillai

Colombo, 27th November 1901

(What does Mr. Tamby Pillai mean by "our era"? Is it the Christian Era? If so, it must be made clear, as Mr. Tamby Pillai does not appear in the capacity of a Christian critic. Till the 19th Century of the Christian Era, historians of almost every country under the sun were either religious or political partisans. If the chronicles of the Vishnavites cannot be accepted because they were "religious zealots", how can those of the "religious zealots" of Europe or America be accepted? Ed. H. O.)

LOCAL & GENERAL

Educational—Most of the Jaffna Colleges have re-opened after the Christmas holidays.

The Jaffna Customs—Mr. Thomas, the newly appointed second Clerk of the Jaffna Customs, has arrived and assumed duties vice Mr. Livera who has been appointed Sub-Collector of Kayts.

Fire—We understand that Dr. Candyah's house at Nellore, to the West of the Kandaswamy temple, having accidentally caught fire, on the Thai Pongal day, the 13th Instant, the whole of the roof has been reduced to ashes. The damage done is very great. The accident must be a warning to owners of well-built and spacious houses who have their roofs thatched with cadjans. Dr. Candyah's was one of the best houses in Nellore.

—A brochure by Mr. S. K. Lawton, entitled "How I became a Photographer" gives an account of how he became a photographer. Mr. Lawton is a gentleman of strong individuality and great originality, and has to be congratulated on the distinguished success he has attained in a field never trodden by the Jaffna Tamils. We hope that with greater experience, Mr. Lawton will win a world-wide fame. Already Mr. Lawton's fame is sufficiently high in Ceylon and India.

The Vivekananda—This is the title of a fortnightly newspaper printed and published by Mr. V. Chupirama Pillai at the Vivekananda Press, Jaffna. The outer pages are in English and the inner in Tamil. The income derived from the paper will be devoted to the maintenance of a Hindu Vernacular School started by the Hindus of Vannarponne West. The objects of the paper are to disseminate a knowledge of Hinduism, while being tolerant of all other faiths, and to present such knowledge on lines approved of by the leading Hindu religious thinkers of the day. The name "Vivekananda" has been given to the Journal as the Divine who bears that name—the revered Swami Vivekananda—is the chief representative of Hindu religious activity at the present day. Besides being a religious organ of the Hindus, the "Vivekananda" will be a public newspaper supplying news of all kind to its readers. Mr. K. Velupillai, the enterprising proprietor of the "Vivekananda" Press is also the proprietor of the "Vivekananda" newspaper. We welcome the "Vivekananda" as an ally in the accomplishment of all that concerns the welfare of the Hindu community and of the Tamils in general.

A Tamil Gentleman as Police Magistrate at Mullaitivu—We congratulate Mr. C. Chellayah on his appointment as Police Magistrate of Mullaitivu temporarily. Mr. Chellayah is the President of Village Tribunals, Vavuniya, and the choice made by the Government testifies to the confidence reposed on him by the Government. Mr. Chellayah has been always known as a capable and energetic President, and there is not the least doubt that he will amply justify the choice made by the Government.

—Mr. R. H. Leembruggen, Inspector of Schools, was married on the 4th Instant to Miss Vanzyl, at the Wesleyan Chapel, Jaffna, the Rev. G. J. Trimmer officiating. We congratulate Mr. and Mrs. Leembruggen on the happy event.

—Mr. A. Chundrampillai of Manipay, a clerk under Messrs Davidson & Co, Colombo, has come down to Jaffna on a month's leave. He is a son of the late Mr. S. Annachalam, the well-known teacher of South Manipay.

Mr. T. Velupillai—This well-known merchant of Colombo, who is the head of the firm of Messrs T. Velupillai & Co., is now on a visit to Jaffna.

—Dr. M. Kylasepillai, Medical Officer, Chavakachcherri, has been posted to Achchuvely on cholera duty.

—Messrs Tambimuttu and Munikiyah, Medical Practitioners, are on cholera duty at Kayts. Cholera still continues both at Kayts and Achchuvely.

—Mr. James Savirimuttu, District Mudaliyar of Kalpitiya, died on the 5th Instant. He was a member of a well-known Catholic family in the North.

—Mrs. Joseph, the wife of Mr. A. Joseph, Head Clerk, Provincial Road Committee, Anuradhapura, died on the 5th Instant. She leaves behind a large circle of friends and relations to bemoan her loss to whom we express our condolences.

The Wesleyan Mission Jaffna—The Rev. G. J. Trimmer, the Rev. W. T. Garrett and the Rev. J. T. Appapillai have left for Kalmunai, Batticaloa.

—We extremely regret to hear from Colombo of the death of Dr. N. S. Chandrasegaram, one of the Registrars of deaths in that city. The deceased gentleman was a native of Point Pedro. He was for a long time employed in the Estates Branch of the Civil Medical Department. His health giving way latterly, he sought light work and was appointed as a registrar in Colombo. We express our condolences with those who bemoan his death.

—Mr. Galbraith, one of the batch of cadets recently appointed to the Ceylon Civil Service, has arrived in the Island.

Mr. G. S. Saxton—Mr. Saxton, late Acting Government Agent, Northern Province, has been appointed Assistant Government Agent, Kalutara.

The New Colonial Secretary—Mr. imThurn, the new Lieutenant-Governor and Colonial Secretary, has arrived in the Island and assumed duties displacing Mr. R. W. Ievers who has reverted to the Agency of the North.

The New Cadet—Mr. C. P. Brayne, the new Cadet, has been on the Bench with Mr. Tampoo, Police Magistrate, for a few days past, for the purpose of learning Police Court work.

The Chief Justice Condemned by a Medical Board—A Medical Board consisting of Dr. Allan Perry, P. C. M. O., Dr. Craib, Colonial Surgeon, Central Province, and Dr. Modder Assistant Colonial Surgeon, Kandy, have pronounced the Chief Justice to be medically unfit for service in Ceylon. The Chief Justice returned to the Island from leave only in November 1901, and much trouble could have been saved to His Lordship had he been examined by a Board in England before his departure for the Island. If the opinions of the Ceylon medicos are sound, medical science being the same all the world over, a Board in England would have arrived at the same conclusion, unless it was deemed necessary for the purposes of a safe test that it should take place in a tropical country like Ceylon.

MANKULAM

Monday the 4th instant was a grand day with the people of Mankulam and the surrounding villages as it was the day fixed to present the purse which was got up as a Christmas present to Dr. S. H. Gnanamuttu, Medical Officer at Mankulam. Owing to some unavoidable circumstances the presentation could not have been made on the Christmas eve, but as the 6th Instant was the birthday of the doctor it was selected. At about 11 O'clock in the morning, people who were invited for the occasion came in large numbers to take part in the happy function. At about 11-30 A. M., all the people assembled in one of the Verandas of the dispensary which was specially decorated for the occasion. Officers, headmen, farmers, traders, and people of all classes were present. Mr. A. Rajakariar (Sub-Inspector of Village Tanks) took the chair and called upon Mr. K. Chelliah (Overseer) to read the address, and the purse was handed over by Mr. M. Thuraiappah (Overseer) who spoke a few words. The chairman spoke at length about the sterling merits and amiable disposition of the doctor. He also referred to the high esteem in which Dr. Gnanamuttu is held by the villagers. The doctor replied in suitable terms and thanked all who were present for the honour done to him. Three cheers were proposed to the doctor by the chairman to which those assembled heartily responded. Sprinkling of rose water terminated the proceedings. Native music enlivened those present at intervals. The large amount of money which was collected—a sum which was never collected for any other Medical Officer either in Mullaitivu or Vavuniya, which are larger divisions—shows the popularity and usefulness of Dr. Gnanamuttu.

It is undoubted that Dr. Gnanamuttu deserves all this honour from the officers and villagers of Mankulam and the adjoining villages. All those present were entertained at breakfast prepared in oriental fashion with eighteen curries. Beets was distributed in abundance.—Cor.

VAVUNIYA.

Mr. R. W. Ievers our veteran Government Agent and Mrs. Ievers are expected here in a day or two from Colombo on their way to Jaffna. Mr. H. O. Ebert, the District Engineer, who was away in Colombo for the Christmas holidays has returned and taken charge of his duties.—Cor.

FEDERATED MALAY STRAITS.

Mr. V. Arumugam who is employed as a Station Master at Fort Swettenham in the Federated Malay States Railways in the Straits is proceeding to his native place on 6 months' leave to visit his parents and friends. He belongs to a respectable family at Thunai in Jaffna.

A Conversion to Mohamedanism—A Jaffna lad who is from Batticaloa has been converted to the Muhamadan faith. It is rumoured that he is likely to marry a Malay girl. Another rumour says that there is no likelihood of such marriage taking place.

Ten Percent—This is paid by the Government of the Straits Settlements to the clerks who are in the regular Clerical Service. Government servants in the Technical Departments have sent a protest to the Government against the non-payment of the 10 per cent to them and, we hope, they will succeed in their endeavour.

The Federated Malay States Clerical examination will be held in February next in Kuala

Lumpur and in some other places. Candidates are preparing to present themselves at the examination. Most of them are Jaffnese.

CORRESPONDENCE.

Mr. MUTTUTAMBY PILLAI REPLY

Sir,
I find in your issue of the 8th instant a communication from Mr. J. Tamby Pillai whom I have not the honour of knowing, which contains neither a correct statement of the data on which I have arrived at the conclusion set forth in my recent Pamphlet as to the age of Sampather nor anything like a refutation of the reasons advanced by me. But as he has taken up for consideration one of my reasons, I deem it proper to hear all that he has to say before appearing in your columns in self defence.

I am sir,

Yours truly

A. Muttutambay Pillai

Navalarkottam,
Vannarponnai }

(The Rest of Mr. Tamby Pillai's letter appears in this issue Ed. H. O.)

SELECTIONS.

RELIGIOUS EDUCATION IN STATE SCHOOLS.

THIS week's Mail has brought us a summary of the lecture which Dr. Duncon, our late Director of Public Instruction, delivered in London and of the speech made by Sir Lepel GRIFFIN who presided on the occasion. Both mainly dealt with the highly indiscreet utterance of Bishop WELLDON insisting on Bible teaching in State schools. There has been so far not one thoughtful or sober Englishman or Scotchman or Irishman to agree to the course which the Metropolitan gravely proposed. Every one from the highest official, not excepting the merchant, the lawyer or even the Missionary, has received the proposal with the strongest disapproval if not with dismay. It is not, therefore, surprising that two such retired Anglo-Indian officials as Dr. Duncan and Sir Lepel Griffin who so radically differ from each other in temperament, tastes, and official training and traditions, should think alike on this momentous question; and if opportunity were afforded, we have no doubt numerous other Anglo-Indian gentlemen would say the same thing about the wisdom of Bishop WELLDON's proposal which, as Dr. DUNCAN said, startled India from Cape Comorin to Peshawar. That there is a deep religious sentiment permeating the whole population of India is a thing which Dr. WELLDON and many others have not perhaps duly understood. Unmistakable indications of this deep religious feeling must be obvious to every observer if Bishop WELLDON or any other person had witnessed the sight yesterday in Triplicane, the streams of people that the Ekadasi festival had attracted, the numerous processions of fervent devotees that passed and re-passed the streets, he would have certainly been impressed with the influence which their ancestral religion exercised on the emotions of the Hindus. Yet this is a comparatively unimportant occasion in the religious life of the people. Better and more striking instances of religious fervour and devotion could be witnessed elsewhere and on other occasions. Dr. DUNCAN was, therefore, perfectly right in saying that "notwithstanding the spread of enlightenment, it was still a dangerous thing even to appear to meddle with religion in India, and the danger is considerably enhanced when the highest ecclesiastical authority under the Government of India openly advocates such interference by introducing Bible teaching in Government schools. Referring to the assertion that secular education was contrary to all the habits and dispositions of the Indian people and that there was a growing desire for religious instruction, Dr. Duncan observed: "But Hindus and Mahomedans who desire religious instruction did not contemplate the sapping of the foundations of their own creed." It is dangerous to disguise the fact that to interfere with the religion of the people is to be prepared to rule India by the sword. Some people have lightly talked of India being kept by the sword. This is far from being the truth. The sword has no occasion to come into play under the justice and toleration scrupulously maintained by the Government; but interference with religion will necessitate government by the sword, and then it will be true that India is kept by the sword, and not otherwise. The recommendation which Bishop WELLDON made can be seriously considered only if the Government is prepared for a rule of repression, and fortunately there are not many Englishmen who share this dangerous delusion. His utterance has any value only because of his official position. To quote Sir Lepel GRIFFIN's words, "a Bishop of the Anglican Church was appointed to supervise and controul the operations of that particular form of Protestant faith of which he happened to be legally the head. He had no concern with missionary undertakings, and, if his missionary instincts were so warm that he felt he could not remain silent in India on that

question which he had so dearly at heart, he thought his duty was to decline an Indian Bishopric." Certainly no man is bound to place himself in a situation in which his conscience or conviction is at conflict with his official obligation and duty; and Dr. WELLDON's choice lay between urging aggressive missionary working and resigning his appointment and refusing to be paid out of the taxes collected from Hindus and Mahomedans. Even assuming that his recommendation was wise, would it be practicable? Dr. DUNCAN furnishes the answer to this question: "When it was remembered that in a large Government School or College there might be Protestants of several denominations, Roman Catholics, Mahomedans, students belonging to different sects of Hindus, Buddhists, and a sprinkling of adherents of several minor cults, the impossibility of carrying out the suggestion that all creeds should be taught concurrently would be apparent. It might be contended that it would be possible to give instruction based on what was common to all religions, avoiding sectarian differences. In reply it seemed enough to appeal to experience. Even in Christian Britain it had been found next to impossible to ally sectarian suspicion, and what reason was there to believe that unsectarian teaching would prove more acceptable in India?" Sir Lepel GRIFFIN goes even further. In his opinion, the idea of introducing religious teaching, dogmatic or non-dogmatic, into education is a retrograde one. He said:—

"The tendency of modern thought was to separate as far as possible, religious from secular education, and there was no reason why in India we should try to adopt a policy which we were every day abandoning in England. In his opinion a great deal of the manner in which we were handicapped to-day in England was due to the fact that the headmasterships of all our great public schools were in the hands of the clergy. The secular teaching in India did not make for Atheism; but the teaching of modern science disintegrated and destroyed all those old superstitions which had grouped themselves round the monotheism of the Hindu creed. It had done precisely the same in England with Christianity, where it had swept away in the minds of most thinking people all those old myths which congregated round the old Jewish theology which was at one time the faith of almost all Christian people. For both creeds it had done the same thing: but it had purified the Hindu creed, and had not made it atheistic. The Hindu creed was a monotheistic creed, and a creed of a very high ethical value; and when he looked back on his life in India and thousands of good friends he had left there among all classes of the Native community, when he remembered those honourable, industrious, orderly, law-abiding, sober, manly men, he looked over England, and wondered whether there was anything in Christianity which could give a higher ethical creed than that which was now professed by the very large majority of the people of India. He did not see it in London society; he did not see it in the slums of the East End; he did not see it in the London Stock Exchange. He thought that the morality of India would compare very favourably with the morality of any country in Western Europe." (Cheers.)

Such is the opinion of a well-educated, highly talented Englishman who has held his high office in India, has familiarly moved among its people, and has even been subjected by the later to much hostile criticism as an official. And we think his testimony can be safely accepted by all people as regards, at least, the merits of the Hindu religion. —The Hindu

NOTICE

IN THE DISTRICT COURT OF JAFFNA ORDER NISI

Testamentary }
Jurisdiction } No. 1215

Class I In the Matter of the Estate of the late
Nannippillai wife of Thampippillai of Manippai
Deceased
Veeragattiar Thampippillai of Manippai Petitioner
Vs
Muttappillai widow of Namasivayam of Chandirupai Respondent

This matter of the Petition of Veeragattiar Thampippillai of Manippai praying for Letters of Administration to the estate of the abovenamed deceased Nannippillai wife of Thampippillai coming on for disposal before W. R. B. Sanders Esquire, District Judge, on the 18th day of December 1901 in the presence of Messrs Casippillai & Cathiravelu, Proctors, on the part of the Petitioner, and the affidavit of the Petitioner dated the 18th day of December 1901 having been read, it is declared that the Petitioner is the lawful husband of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondent or any other person shall on or before the 24th day of January 1902 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 18th day of December 1901

W. R. B. SANDERS
District Judge

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Medical Practitioner

Jaffna

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|--|----|-----|
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| Ague Syrup for Bilious, Intermittent Fever, (cure within five minutes)... | 2 | 0 |
| Tonic Pills No. 1; or for Sterility, Impotence... 100 pills... | 3 | 3 |
| Emulsion for Leprosy (for internal and external use) for Red Leprosy... | 6 | 0 |
| Diarrhoea and Cholera Dispensary (no family should be without it, specific)... | 9 | 12 |
| Infant Protector, Carminative and tonic, best for Children... | 1 | 0 |
| Digestive pills for 100 pills (for Indigestion, &c.) | 1 | 4 |
| Cough Syrup, (for Bronchitis, Asthma, &c.) | 1 | 0 |
| Cough pills, for 100 pills (of 30 years trial) | 9 | 12 |
| Purgative pills, (for costiveness, bilious habit) | 0 | 6 |
| Liver complaint... | 0 | 12 |
| Female pills (for all sorts of female complaints)... | 1 | 8 |
| Leucoderma powder (for internal and external use) White Leprosy... | 1 | 0 |
| Tonic pills, No 2. (specific for Bulargement of Spleen, Opium Habits, &c.) | 2 | 0 |
| Wind Killing Oil (for Rheumatism, &c.) Annas four and... | 0 | 6 |
| Ringworm Ointment (specific) supercedes all other ointment... | 1 | 0 |
| Hair Dye -instantaneous, WITH BRUSHES... | 1 | 4 |
| Hair Oil -perfumed- for baldness, &c. | 1 | 0 |
| Pandharinath Gopinath & Co.'s SASAPARILLA PILLS on all sorts of venereal diseases... | 1 | 0 |
| arsodyne for purifying blood and all sorts of venereal diseases. A grand remedy... | 1 | 0 |
| Headache Remedy cure within 5 minute... | 2 | 8 |
| Gopinath's Anti Corpulence for obesity... | 1 | 0 |
| Eye drops -for Ophthalmia, &c., &c. | 0 | 12 |
| Ear drops -for purulent discharges, &c. | 0 | 8 |
| Universal Ointment -for Healing Ulcers, Wounds &c. | 2 | 0 |
| powder and Ointment for piles each... | 0 | 4 |
| Tooth powder -for toothache, &c. | 0 | 8 |
| Silver Gilding Fluid -gilds an article within 2 minutes... | 0 | 12 |
| Scorpion Sting Remedy... | 2 | 0 |
| Oozona Remedy for sinking ulcer in the inside of the Nostrils... | 1 | 0 |
| Depilatory powder removes hairs within 5 minutes... | 1 | 0 |
| Gonorrhoea cure certain within 3 days. Try once. | 1 | 0 |
| Gonorrhoea pills... | 1 | 0 |
| Cod Liver Oil Emulsion with Hypophosphite &c. best for consumption... | 1 | 8 |
| Hypophosphite of Lime Syrup, best nerve tonic | 1 | 0 |

Dr. GOPINATH CRUSHNAJEE KSHATRIYA,
General Commission Agent, 1st Sadashiv Street,
House No. 72, Girgaum Post Office,
BOMBAY.
Telegraphic Address:—DR. GOPINATH Girgaum Post,
BOMBAY.

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