

# Hindu <sup>The</sup> Organ

(THE CHEAPEST WEEKLY IN CEYLON)

PUBLISHED EVERY WEDNESDAY.

VOL XIII. }

JAFFNA: WEDNESDAY JANUARY 22ND 1902

} NO. 30.

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## NOTICE.

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.

## NOTICE

### SURVEYING AND LEVELLING EXAMINATION

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.

### IN THE DISTRICT COURT OF BADULLA.

ORDER NISI.

Testamentary }  
Jurisdiction } No. B. 207.

In the matter of the Intestate Estate of Muna Ittenna Thana Vena Muttaiya Chetty of Pallatur in Madura District, Madras Presidency, South India

Deceased.

Rawenna Mana Kannappa Chetty of Badulla  
Petitioner.

This matter coming on for disposal before Frank Bartlett Esquire, District Judge of Badulla, on the 9th day of January 1902 in the presence of Mr. Proctor B. L. Podger on the part of the petitioner and the petition and affidavit of Rawenna Mana Kannappa Chetty dated the 8th day of January 1902 having been read; It is ordered that the petitioner aforesaid be declared entitled to have Letters of Administration to the Estate of the deceased Muna Ittenna Thana Vena Muttaiya Chetty of Pallatur aforesaid issued to him as the Attorney of Allagamma widow of the said deceased, unless sufficient cause shall be shown on or before the 29th day of January 1902, to the satisfaction of this Court, to the contrary.

The 9th day of January 1902

Signed/ F. Bartlett  
District Judge.

### ACKNOWLEDGMENT OF SUBSCRIPTIONS TO THE HINDU ORGAN.

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## THE HINDU ORGAN.

JAFFNA, WEDNESDAY, JANUARY 22, 1902

### Practice versus Precept.

A writer in the *Morning Star* of the 16th Instant, in commenting on our leader of the 27th November last, makes some statements which call for comment. He credits us with using sober language in speaking of his religion, and we are glad to say the same thing of him as regards Hindu-

ism. We seldom make use of these columns to say anything against Christians, and the leader which the *Morning Star* criticises was provoked by the unwarranted aspersions of certain Christians on Hindus and Hinduism.

In the first paragraph of his article, the correspondent asks why we do not find fault with erring Saivites as well as with erring Christians. This query which employs the *tu quoque* argument, does not at all explain away the undeniable fact that the practice of the vast majority of Christians all the world over, is opposed to the teachings of Christ. Apart from this, modern Christianity being an aggressive religion, and its mission being to do away with the indigenous religions, which it condemns as false, the followers of Hinduism, Buddhism, and Muhammadanism are entitled to ask Christian propagandists whether the religion they present to them is superior to theirs, and whether this superiority is attested by Christian practice. If Christians err as much as Hindus wherein lies the superiority of Christianity?

A religion must be *practicable* and *practised*. We put to the writer in the *Morning Star* seriously, the question whether the practices of Christendom accord with the teachings of Christianity as contained in the Gospels. Christ abrogated the law of Moses, and established a law of his own for the guidance of his followers. Christ and Moses taught opposite doctrines, one the religion of love and the other the religion of revenge. If Christians are followers of Moses, can they be said to be *Christians*? We know that by "commentaries" and "annotations" they have whittled down the teachings of Christ to the vanishing point, in order to suit them to their tastes and predilections; nevertheless, they cannot get over the fact that Christ's religion is founded in the principle of love and charity to all mankind. Christ's ideal of life and duty as set out in the *Sermon on the Mount* is so high that it is not practised by the generality of Western Christians. The "renunciation" taught by Christ, who was an Asiatic, is utterly foreign to the nature of the Western man whose instincts are commercial and tendencies are materialistic. It is in all hands admitted that, whether Hinduism is true or false, Hindus are the most religious people in the world. The fact also remains that all the leading religions in the world originated in Asiatic soil—Hinduism, Buddhism, Christianity, and Muhammadanism. The four orders or *Asramas* prescribed by Hinduism have no counter part in any other religion in the world, and hence the superiority of Hinduism to all other religions. Hinduism embraces the teachings of Jesus and much more.

The suggestion that the Hindus whom we proposed to compare with Christians as to their moral worth should not be those subject to "Christian influence", is the result of a pre-conceived notion prevailing among Christians that Christian "influence" is the only factor that makes for the good of mankind. Christianity is only 1900 years old (its predecessor, Judaism, was only a religion of revenge and retribution); but the origin of the Hindu nation dates back to pre-historical times, and Hindus can boast of a literature, philosophy, and civilization not inferior to those of Greece and Rome, whence the civilization of Europe sprang. Does the writer in the *Morning Star* think that the Hindu nation has been all along kept up by the "influence" of Christianity. Is morality confined to Christians alone? The conduct of Japanese in China was admittedly the most praiseworthy of all nations that took part in the late China campaign. If it were Christians that influenced the Japanese Buddhists, how was it that the former were not as or-

derly, well-behaved, and humane as the latter?

We now come to one of the most important points urged by the *Morning Star* correspondent. He states that the anti-Asiatic laws passed by Christian nations are not due to the influence of Christianity. We never complained that the religion of Western nations had anything to do with their legislation. Our position was that their much-vaunted Christianity is powerless to prevent the enactment of such unequal laws. Australia and Natal are under England, and they enjoy the elective franchise. Laws obtaining in Natal and Australia are passed by the majority of the representatives of the Christian people of those countries, and not by an autocratic king. These laws are again, sanctioned by the Secretary of State for the Colonies who owes his position to the suffrages of the English people. The United States also is a country where representative institutions are in force. If in these countries even Barristers, like Mr. Ghandi, are hooted, negroes lynched, &c., without any rhyme or reason, in what sense can it be said that they are *Christian*? On the other hand, no nation in the East has ever enacted any law excluding foreigners from its territories. If the ruler of China does not admit foreigners war is waged against him. A Chinese emperor prohibited the importation of opium into China for the good of his subjects. England, a Christian country, from which hail most of our Missionaries, carried war into his territories and forced opium upon the Chinese. Hongkong was ceded to England by China in payment of the opium war indemnity. England and the United States are said to be the most humane and benevolent among Christian nations. If Christianity has not influenced even them, what can be said of the state of Christianity in the Continent? We cannot agree with the *Morning Star* in thinking that only a "section" of the people in England and America are unchristian. The constitution of these countries is such that unless the nation as a whole is unchristian unequal laws cannot be passed.

The "*Morning Star*" says that owing to the want of moral stamina, Tamils have become a subject nation. It must be understood that religion has nothing to do with the "good things" of this world. If Tamil kings knew the manufacture of torpedo boats and maxim guns, they would have successfully resisted Christian bullets. Commercialism, imperialism, militarism, &c., are forces which operate against the teachings of Christ, and are not brought about by them. The more religious a nation is, the less "powerful" it will be. Philosophic calmness of mind is the distinguishing characteristic of the East, and it is this trait of the Eastern man's character that has made him an easy prey to the legions of Europe.

### THE HINDU DHARMA SHIKSHAKA.

The above is the title of a Hindu newspaper edited by the members of the Hindu Religious Association, at Cawnpore, and published in that city monthly. Our thanks are due to the Editors for sending us the November and December numbers. The subjects dealt with by the paper are of absorbing interest to the Hindus. The first article in the November number deals with "Gnan" (Tamil Gnanam), which the editors rightly say, cannot be rendered into English. The English word *knowledge* conveys the meaning of *gnan* only imperfectly and inadequately. The second article is on the antiquity of the Vedas. Again there are "questions and answers" and "correspondence", all expounding the doctrines and practices of the Hindu religion. Only the main features of our religion are taken up for consideration so that the paper may

be common to all sections of Hindus. It is prized very low. The local subscription is 6 annas a year, the mofussil rate (which is the rate for Ceylon also) being 8 annas. The thanks of the Hindus are due to the Cawnpore Association for placing within the reach of even the poorest of them a most valuable monthly paper dealing with their religion and conducted in English. We commend to our readers, especially students, the desirability of subscribing to the paper, of which the November and December numbers may be seen at our office.

### LOCAL & GENERAL

**Weather**—Nights and mornings are very dewy. The days are very hot. Cases of malarial fever which generally occur during this part of the year are not many. This is due to the gardens and compounds not having been flooded during the past rainy season, a fact which conclusively shows that bad drainage is the cause of the "epidemic" fever which, following the rains of October and November, prevails annually during the months of December, January, and February.

**A Reception to the Governor**—Mr. Levers returned to Jaffna on the 14th Instant. A meeting of the Railway Committee and the headmen was held on the 18th Instant at the Jaffna Kachcherri to make arrangements for a public reception of His Excellency the Governor. A public meeting of the leading inhabitants of Jaffna will be convened for the 31st Instant to consider the form which the reception ought to take, and to raise subscriptions to meet the cost of such reception. In framing the address the Railway Committee and the public will do well to confine themselves only to the boon conferred on the Jaffnese by His Excellency in obtaining sanction for the Northern Railway. Questions regarding his general administration of Ceylon may be deferred to a later date or till the close of his administration.

**Mr. R. Kantayah**—Mr. R. Kantayah, Secretary of the District Court of Jaffna, who went on a trip to India has returned and assumed duties. He looks much benefitted by the change.

**A Marriage in High Life**—The marriage of Mr. Ponniah Pillai Rajagopal Pillai, the son of Mr. N. Ponniah Pillai, the retired Manager of Poonakari, with Miss Arunugam the daughter of Mr. Kartikesar Arunugam of Kautharmadam and niece of Mr. R. Velupillai, the well-known landed proprietor, merchant, and renter, took place on the 20th Instant. The friends and well-wishers of the parties attended the wedding in large numbers and congratulated the bride and bridegroom on the happy event. Mr. Rajagopal Pillai is a gentleman of high character and is employed in the Fiscal's office, Jaffna.

**The Chief Resident Engineer**—Mr. Oliver, Chief Resident Engineer, Northern Railway, came to Jaffna by land last week inspecting the progress of railway operations along the Northern line. He left on the 15th Instant for Colombo.

**Another Marriage**—The marriage of Mr. M. Asaipillai, Proctor, with the third daughter of the late Mr. Kuttitambay of Vannarponnai, Storekeeper, Jaffna Kachcherri, was registered on the 16th Instant. The solemnization according to Hindu rites will take place in a short time. We congratulate the young Proctor and his bride on the happy event. Mr. M. Asaipillai, it is needless to add, is a son of Mr. S. Asaipillai, the well-known merchant, landed proprietor, and proprietor of royal mail coaches. The bride is a sister-in-law of Mr. S. Sarapandar, Crown Proctor, Anuradhapura, and of the late Mr. W. Coomaraswami, a leading landed proprietor.

**Mr. Advocate Sandrasegaram's Marriage**—The marriage of Mr. H. A. P. Sandrasegaram, Advocate, with Miss Cherubim, his cousin, took place on the 20th Instant. The bride is a daughter of the late Mr. Simon Cherubim, who was successively Interpreter Mudaliyar of the Supreme Court and Secretary of the District Court of Trincomalee. We wish Mr. and Mrs. Sandrasegaram health, wealth, long life, and prosperity.

**The Opening of the Northern Railway**—The section between Kaugesanturrai and Chavakachcherri will be opened by His Excellency the Governor in the beginning of March next. The necessary staff of officers will be appointed soon.

**Railway Materials**—The S. S. "Cheshire" has brought a large quantity of railway materials for Jaffna.

**Cholera**—No fresh case of Cholera has occurred during the week either at Achchvely or Kayts.

**His Excellency the Governor**—The term of His Excellency the Governor has been extended to October 1903. In October of next year His Excellency will have ruled the Island seven years and eight months—a period never reached by any Governor either in Ceylon or elsewhere. It is the general belief that by October 1903 the whole of the Northern Railway from Kurunegala to Jaffna will be opened.

**The P. C. M. O.**—Dr. Allan Perry will leave for England in April next. Either Dr. Keith or Dr. Griffin will act as Principal Civil Medical Officer.

**The Master Attendant**—Mr. Legge, chief officer in the service of the P&O Company succeeds Captain Donnan as Master Attendant of the Port of Colombo.

**The Supreme Court**—Mr. J. G. Middleton, a Judge of the Supreme Court of Cyprus, has been appointed third Puisne Justice of the Supreme Court of Ceylon.

**The Roman Catholic Bishop of Trincomalee**—The Rt. Rev. Dr. Lavigne, S. J., is on a visit to Jaffna.

**A Garden Party**—Mr. P. Ramanathan, C. M. G., Solicitor-General, held a garden party at his residence during the Thai-Pongal festivities, the principal guest being the Right Hon'ble Sir J. W. Bonser, Chief Justice of Ceylon, who is shortly to leave the Island finally.

**The Thai-Pongal in Colombo**—The Hindus in Colombo, who mainly comprise the Nattucottai Chetties, Jaffna Tamils, and South Indian Tamils, were on the 13th Instant and the following days busy celebrating the Thai-Pongal, which, in Colombo, is observed with more pomp and ceremony than in Jaffna. The observance of the Thai-Pongal in Colombo lasts a few days (four or five) commencing from the first of the Thai Month. During this period visits and return visits are made, presents exchanged, and social functions held. The Hindu New Year is not much cared for by Colombo residents. In fact the Hindu New Year celebration in Jaffna almost corresponds with the Thai Pongal celebration in Colombo and vice versa.—Cor. (The rest of the matter sent by our correspondent appeared in our last issue. Ed. H. O.)

**The Tamil Union Cricket and Athletic Club, Colombo**—The athletic sports of this club took place on the 11th January 1902 at St. Joseph's College grounds, Colombo. Messrs T. Sanmugam, D. P. Tampoe, and F. A. Tisseveerasingh acted as Judges, and Messrs J. W. R. Rockwood and A. D. Nallavaloo as Secretaries. There were thirteen events in the programme and 26 prizes were awarded. Mrs. T. Sanmugam distributed the prizes. Most of the prizes were awarded, as a matter of course, by Tamil gentlemen, prominent among whom was Mr. T. Sanmugam, J. P.

### NOTES AND GLEANINGS FROM THE STRAITS.

**The Ceylon Association Reading Room** was opened on the 2nd Ultimo for public use. Most of the respectable and influential Jaffna gentlemen graced the occasion by their presence. After experiencing much trouble and difficulty the Jaffnese in Taiping are enjoying the fruits of their labours.

The "Tamil Interpreters' Examination" came off on the 12th Ultimo. Five of our Jaffna gentlemen also appeared for it. The result is not yet out. It is hoped that our Jaffna friends will come out successful.

The "Penang Patriot" which was in existence in this part of the Straits and which for some reason or other was not published for some time has again appeared and advocates the cause of the people. Mr. Thayriar is the Managing Editor. May the re-born journal enjoy long life and prosperity.

After all, the Clerical Service of the Federated Malay States is granted a bonus of 10 per cent on their salaries. Such periodical allowances attest the sound financial condition of the once scarcely self-supporting F. M. S.

It is very gratifying indeed to see words of kindness and sympathy for the people of India proceed from the mouth of one of the ablest politicians of India at present. Mr. Raleigh, the Law Member, in the course of an excellent speech at Calcutta on St. Andrew's day paid a homage to the thought and language of India in the following words:—

"The advantages we desire to obtain for ourselves, we desire to bestow according to the measure of our power, upon the people of the land we live in; and it seems to me that the first condition of our success is a proper respect for the people whom we are undertaking to

instruct. It was not our hand that lighted the lamp of learning in India. Masterpieces of thought and language were so produced in the country at a time when our own ancestors were little better than savages; and though the age of masterpieces may have gone by, none of us who come into contact with educated natives of India can doubt that their intellectual power is worthy of their ancestry."

*Apropos* of the value of vernacular education to our youths, the following advice given by H. E. Lord Northcote to the Kathiawar princes may be of extreme interest:—

"I would impress upon you the great necessity of a through study of your own vernaculars. You have every reason for such study. I myself, though I can only read the works in an English partial translation, read with the utmost pleasure such works as the Mahabharata and Ramayana, and you, here, in this country of the east, in a land teeming with legend and tradition, must possess treasures of vernacular stores of learning of which most of us Europeans have not even heard the title. In the second place it is an almost necessary attribute of a gentleman that he should have a thorough knowledge of his own tongue and of the principal works composed therein. What would be thought in England of an average English gentleman who does not know his Shakespeare and other ordinary English classics? You who will occupy relatively far more prominent positions in your own country than the ordinary English Gentleman holds, should know its language and literature thoroughly. Lastly, I would remind you, if you wish to learn English or any other language really well, a thorough knowledge of your own tongue is, to say the least, an immense advantage. You may pick up otherwise the same sort of colloquial English that many of us do for Guzerati or Marathi, but you cannot learn a foreign tongue thoroughly and scientifically until you are absolute masters of your own."

Dr. Welldon, the Metropolitan of Calcutta, who roused a such a storm in the Indian press by his indiscreet utterances is said to have been appointed as Canon of Westminster, which once for all puts a stop to all misunderstandings.

**A New Australian Plague**—Some time ago cats were imported into Australia to put down the plague of rabbits. Now come complaints from New South Wales and Victoria that birds are being destroyed, the cats which were only intended to prey upon the rabbits having turned their attention to the feathered inhabitants of the country, while the foxes introduced for some other purpose, are robbing the hen yards and helping the cats in their war on native birds.

**The Red Headed Club**—The latest thing in the way of Clubs is an organization which has been started in Washington. Its name, if it does not disclose the object of the society, at least gives some indication of who may belong to it. It is called the Red Headed Club. Only Government employees are eligible. The other qualification is the possession of red hair, carrot or flame colour preferred. About half the members are women. The Most Lucid Luminary is the title of the chief of the Club, while Satellito and Lesser Light are the names of two subordinates. The protection of red hair from the old and foolish jests too often directed against it is the avowed object of this popular organization.

**A Very Funny Relationship.**

A MAN HIS OWN GRAND FATHER.  
I am the most related man that walks the earth to-day,  
And when I tell you who I am, you'll almost faint away;  
But just you think it over, what I say you'll find true,  
I am my own grandfather, and I'll prove it now to you,  
I own the winsome widow, while one winter we were wed,  
She had a daughter whom my father to the altar led.  
Just see what strange relationship we bear to one another,  
My father is my son, and now my daughter is my mother.  
My father has a baby boy, I, also, have another,  
And both are very lovely lads, they look just like each other.  
Now my boy is my uncle, for he is my mother's brother,  
My wife is my grandma, for she is my mother's mother.  
When daddy did my daughter wed, of course, you'll all agree.

That I became his father, 'tis as plain as A. B. C.; If I'm my father's father, 'tis a fact without a flaw, I am my own grandfather, then, according to the law. And I have no hesitation, when I make this declaration,  
Not a nation in creation can produce another man, In this trying situation of relation complication, Invite investigation—introduce him if you can.

The Joker. (M. M.)

CORRESPONDENCE.

THE AGE OF TIRUGNANA SAMBANDA.

AUDI ALTERAM PARTEM

Sir,

As Mr. Tamby Pillai has had his say as to the age of Sambanda, I suppose you will now allow me to have mine.

I begin by noticing Mr. Tamby Pillai's remark that "there seems to be a tendency among our people to assign to their religious teachers and sages dates of enormous antiquity which have no support whatever". Mr. Tambi Pillai uses the word "seems". Does he use it advisedly being in doubt as to whether there is such a tendency or not? Well, I will clear up his doubt by telling him that there is such a tendency not among all but only among some, especially those who speak or talk at random on the strength of second hand information and without any resolute attempt at deep study or research. Speaking for myself I must say that I have not given in to this tendency as to which Mr. Tamby Pillai has made a very vague generalization.

Mr. Tamby Pillai represents or rather misrepresents me as having "fixed Sambanda's age in the recesses of the past somewhere about 35 centuries anterior to the Christian era." Let him read my Pamphlet over again and let him do so carefully at least this time and he will find that he is mistaken. I have fixed Sambanda's age about a period of 40 centuries from the present time or twenty one centuries anterior to the Christian era. Why then does Mr. Tamby Pillai give me credit for 14 centuries more? Is it because of the tendency which he condemns but to which it seems he has unfortunately and unconsciously fallen a victim?

Mr. Tamby Pillai rebuts my first argument by saying "that it rests solely on the assumption that in the time of Sambanda astrological calculations were based on the actual positions of the asterisms occupied in the sky at the time". If Mr. Tamby Pillai wants his mere *ipse dixit* to be accepted as the best possible answer he could give to his opponents whose position he is seriously engaged in assailing and perhaps battering down as he fancies, he is sadly mistaken. I have simply to remark that Mr. Tamby Pillai's assertion that my argument rests solely on an assumption is an assumption pure and simple.

It is not a patent fact as Mr. Tamby Pillai contends that there is a wide divergence between the Nautical and Native Almanacs as to the exact position of the heavenly bodies; and over and above what you have said in your footnote to his letter in which you deny that there is any such divergence, I would cite the following opinion of the eminent French astronomer Mr. Bailly to disprove Mr. Tamby Pillai's contention which, let me note, is assumption No 2.

"We possess today excellent instruments; exact observations have been made for some two or three centuries which already permit us to calculate with considerable accuracy the average motions of the planets; we have the observations of the Chaldeans, of Hipparchus, and of Ptolemy which owing to their remoteness from the present time permit us to fit these motions with grater certainty. Still we cannot undertake to represent with invariable accuracy the observations throughout the long period intervening between the Chaldeans and ourselves."

"How, then, could the Hindus have calculated back from the year 1491. A. D to the year 3102 before our era if they were only recent students of Astronomy?"

"Time itself was their teacher. They knew the motions of the heavenly bodies during these periods because they had seen them; and the duration of the Hindu people on earth is the cause of the fidelity of its records and the accuracy of its calculations.....Now, comparing these places with the actual positions reduced by our precession of the equinoxes to the moment in question, we see that the point of origin of the Hindu Zodiac must lie between

the fifth and sixth degree of Libra. The Brahmins, therefore were right in placing it in the sixth degree of that sign, the more so since this small difference may be due to the proper motion of the stars which is unknown. Thus it was yet another observation which guided the Hindus in this fairly accurate determination of the first point of their moveable zodiac. It does not seem possible to doubt the existence in antiquity of observations of this date. Now it so happens that at the commencement of the Kaliyug, 3000 or 3100 years before our era the 'Eye of the Bull' and the 'Heart of the Scorpion' were exactly at the equinoctial points, while the 'Heart of the Lion' and the 'Southern Fish' were pretty near the Solstitial points. An observation of the rising of the Pleiades (Krittikai) (கரிதிகை) in the evening, seven days before the autumnal equinox, also belongs to the year 3000 before our era. Hindus are well acquainted with the constellation of the Pleiades....."

"We see that the Hindus must have observed, the rising of the Pleiades and have made use of it. But what is even more decisive as showing that the Hindus observed the stars, and in the same way that we do, marking their position by their longitude, is a fact....." Enough for the present.

Mr. Tamby Pillai says "I believe that in the time of Varahamisra, Parany (பரணி) was considered the first asterism for astrological calculations." Why does Mr. Tamby Pillai use the word "believe"? Is he again in doubt? Well, I will help him to clear his doubt No 2., by telling him that in the time of Varahamisra the first asterism was not parany (பரணி) but Revati as he may easily satisfy himself by a reference to Varahamisra's works, and Mr. Tamby Pillai will see that calculated according to Revati, Varahamisra was, as he states, a contemporary of Kumaradassen who ascended the throne in 512. A. D.

(To be continued)

A. Mootootamby Pillai

Navalarkottam,  
19th January 1902

SELECTIONS.

AUSTRALIAN PREJUDICE.

The British colonists hate the Asiatic races to an extent that would be unintelligible to those who have seen the Britisher in his native islands only. In the latter there is no intolerance of alien nationalities who are even treated with extra consideration. But the colonist for some inexplicable reason finds it difficult to tolerate the Asiatic. In the current number of the *Empire Review* Sir Horace Tezzer, the Agent General for Queensland, deals with the question of a White Australia of considerable length. The subject, he says, has been dealt with from time to time by various enactments, each directed towards accomplishing the object in view—the exclusion of the Asiatic races; and it did not, therefore come as a surprise that the first Commonwealth Parliament under a Constitution, claimed to be of all the most democratic, should be invited at the outset of their legislative existence, to crystallise the universal sentiment by some Federal action. Of all the reasons which the writer gives in justification of such exclusion, the only one with which we can feel any sympathy is with reference to the Japanese. "Japan can," he says, "hardly complain of Australia's desire to manage her own affairs as to her own people seems best. Japanese legislation is not over-liberal to Australians and in their military schools the Japanese make no secret of their ultimate aims to acquire territory in Australia. Accordingly the policy of Australia to prevent them getting a foothold sufficient to assist their plans of conquest is of national importance." Indeed, we do not blame Australia for this precaution against a possible aggression on their territory by the Japanese. The Western races having set the example of acquiring territory which legitimately belongs to others, Japan which is the only Eastern Power capable of attempting anything in that direction, may be tempted to try her hand, and the chances are that she will be successful. Australia is therefore perfectly right in foreseeing this danger and attempting to avert it. This, however, does not justify her opposition to all Asiatic immigration. The people of India, at any rate, can have possibly no aim on Australian territory. We are disposed to think that prejudice more than prudence is the guiding motive of Australian legislation in this matter.—Hindu

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