

# The Hindu Organ

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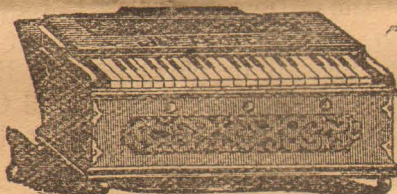
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IN THE DISTRICT COURT OF JAFFNA  
ORDER NISI

Testamentary }  
Jurisdiction. } No 1037.  
Class. I }

In the Matter of the Estate of the late  
Kopala-Chetty Kesaga-Chetty of Vannarpannai East  
Deceased.

KopalaChetty AiyannaChetty of Vannarpannai East  
Petitioner.

Vs

1. Alemelamma widow of KesagaChetty of Vannarpannai East and
2. KopalaChetty PonnaiyaChetty of do

Respondents

This matter of the Petition of KooalaChetty Aiyanna Chetty of Vannarpannai East praying for Letters of Administration to the estate of the abovenamed deceased KopalaChetty KesagaChetty coming on for disposal before C. Eardley Wilmot Esquire, District Judge, on the 18th day of January 1900 in the presence of Messrs. Casippillai and Cathiravelu Proctors on the part of the Petitioner and affidavit of the Petitioner dated the 8th day of January 1900 having been read, it is declared that the Petitioner is one of the brothers of the said intestate and is entitled to have Letters of Administration to the estate of the said Intestate issued to him, unless the Respondents or any other person shall on or, before the 23rd day of February 1900 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 18th day of January 1900  
Sigd/ C. Eardley Wilmot.  
District Judge.



## THE HINDU ORGAN.

JAFFNA, WEDNESDAY JANUARY 31, 1900

The Presence of Natives not  
Endurable!!!

The opinion of the Editor of the *Times Ceylon* as regards the 9th Madras Infantry, which is shortly expected in Ceylon is, that their presence will not be endurable. Thirty or forty years ago, no English Editor would have written in the strain in which the Editor of the *Times* has done, whatever his private opinions might have been. Now that the number of jingoes has increased, and the distinction between the white and black has become more marked, such writing and such views as are contained in the *Times* of the 20th Instant, are acceptable to, and accepted by, a large section of the British people. Racial distinctions are becoming more and more pronounced in India and other Dependencies in the East, through no fault of the Natives. Indeed, the supercilious contempt for Natives shown by some Europeans, is most unbearable.

In Natal, which is under the Government of Mr. Chamberlain, who wants the world to believe that one of the grounds of his quarrel with Kuruger is his desire to secure to the Natives of India residing in Transvaal just and equitable treatment, the Natives of India are treated as outcasts. They cannot reside within certain limits of the Towns, cannot travel first class in railway trains, cannot educate their children in institutions where white people are educated, cannot vote at the elections of members of Parliament, &c., &c. Even to enter Natal a British Indian requires a permit. Just before the breaking out of the Anglo-Boer War, British Indians residing in Transvaal wanted to get into Natal for self-protection. Even at that juncture, Mr. Chamberlain's Government in Natal refused permission to enter. It was after the Indian regiments were ordered for service in South Africa, that the Government of Natal made up its mind to admit into that country British Indian refugees from Transvaal. When it is remembered that it is the white men that take the Natives of India to Natal and Transvaal to work at their plantations and mines, and that their work and labour benefit not only themselves but the white colonists, it is surprising that the Natives of India are subjected by the Government of Mr. Chamberlain to such unfair and inequitable treatment. Not only Indian Coolies, but educated Indians and Indian barristers-at-law and merchants, are obliged to pay the penalty of their colour in Natal. Not only Hindus and Muhammadans, but black Christians, into whose minds the white padres try to instil the doctrine of the "Fatherhood of God and the brotherhood of man", are subjected to harassing disabilities. In Australia, the Coloured Races Restriction Statutes effectually prevent the entry of British Indians.

So much for the feelings of solidarity that prevail in parts of the Empire inhabited by whites. India and Ceylon are not white man's territory. Still it is most amusing, if not provoking to find the Editor of the "Times of Ceylon" expressing his inability to endure the presence of niggers in a country inhabited by niggers. If the Editor cannot endure the presence of Natives, he ought not to have set his foot on Ceylon soil. If the whole race of Singalese, Tamils, and Telingas are done away with in order to make the Editor's life worth living, whom will the British Government of Ceylon rule? With the help of the Natives, territories may be conquered, Russians may be kept at bay, tea and coffee may be raised, routine work of administration may be carried on. But they cannot be permitted to perform garrison duty in Colombo. For, the "Times of Ceylon", in the face of the past history of the British Indian troops, most barefacedly states that their presence is unendurable. Can racial prejudice go higher, we ask. Can stronger language be employed to express one's animus against Natives? True that all Britishers are not, and will not be, of the same opinion as the Editor of the "Times." But as we said at the commencement of this article, the number of men whose opinions are of a piece with those of the Editor of the *Times* is increasing. When this racial intolerance gets the better of the judgment of the majority of the British people (which is not yet the case), the vast British Empire shall show signs not of strength (as the *Times* seems to think) but of weakness. It is kindness that begets kindness and not animosity. When the Eastern races, who form the vast majority of Her Majesty's subjects, are treated with scorn by Englishmen of the type of the Editor of the "Times", and when such treatment is not disowned by his confreres in the press and in the planting dis-

tricts, the ignorant among the Natives will go about with the idea that the conduct of the Editor of the "Times" has the sanction of all the colonists. It behoves, therefore, the fair-minded among the British people residing in Ceylon to express their sense of the conduct of this Editor.

If we remember aright, some years ago such a pronounced Imperialist as the late Lord Beaconsfield sent for Indian troops and landed them in Cyprus for service in Europe among a people much more civilized than the Boers. There was then no talk of the inadvisability or impolicy of employing black troops against white people. At that time, the creed of the Imperialist did not draw any distinction between the white and the black. It is after the conquest and the partitioning of the Dark Continent, that the distinction has come to be accentuated. The white man's feeling of superiority by birth has been taken from Africa to India and other countries, and bids fair, in time to come, to prove a source of danger to the Empire, in the growth, safety, and permanency of which, we, the Eastern subjects of Her Majesty, have as much interest as Her Western subjects. The *Calcutta Englishman*, an out and out supporter of the new imperialism, writing on the eve of the Anglo-Boer war, was forced to admit the injustice done to our fellow-countrymen by colonists of the type of the *Times* Editor as follows:—

"We know, of course, that our Indian fellow subjects are regarded by the gentle Boer as beings of a rather inferior order to the cattle and sheep which graze on his farm.... At the same time it should not be forgotten that in the British Colony of Natal their lot is not much better, and that although Mr. Chamberlain is about to demonstrate his ability to coerce the Transvaal to concede the franchise to the Uitlanders, he has hitherto found it quite impracticable to either persuade or compel the colonists of Natal to extend to their Indian fellow-subjects the barest measure of British justice. There can be no doubt that if we go to war with the Transvaal, it will be partly because the High Commissioner has declared that British Indians are being hatefully oppressed. We should be able to fight the Boers a good deal more heartily, if we were not conscious that we were forcing them to do what hitherto we have failed to do ourselves."

## THE CEYLON CONTINGENT.

In the formation and despatch of a Ceylon contingent, we are as much interested as the European colonists. The contingent is to cost about Rs 173000 to the Island. Even if the contingent is to cost ten times that amount, Ceylon must be prepared to bear it, as she forms part and parcel of the great British Empire. Having said so much, we cannot but express our regret that those who organized the movement were not able to take as members, the natives of Ceylon who were willing to go to South Africa. We do not agree with the Hon'ble Giles F Walker that "owing to the circumstances of the case and the very large native population at the Cape it was desirable that only Europeans should be employed." It is not for the natives or the colonists of South Africa to guide or shape the destinies of the British Empire, but for the British statesmen at home. If British statesmanship at home thought it impolitic to take natives of Ceylon as members of the contingent, it should not have accepted the offer of the Ceylon Government to bear the cost of the contingent. If the Ceylon Exchequer is to pay the expenses, why can't members of the Ceylonese communities take part in the war? Rights and duties are correlative. If Ceylon bears the cost, her sons must share with the British people the privilege of going to South Africa. The



action of the gentlemen who formed the contingent, but did not take in Ceylonese, reminds one of what is known as leonine partnership, where profits go to one partner while the expenses and burdens are borne by all the partners. We are sure that all broad minded Englishmen will agree with us in condemning the action of those who stand in the way of the Natives of Ceylon taking part in the South African war. If we write these lines it is not for the pleasure of sounding a discordant note on the action of those who have formed, or who have consented to pay for the contingent, but to bring home to them the injustice of their conduct towards Ceylonese, so that on a future occasion they may avoid giving cause for complaint.

### Notes & Comments.

**War-Prayers**—President Kruger and his party are praying for the success of Boers. The sympathy of all Europe is with them. On the other hand, English Bishops, both Catholic and Protestant, are making supplication for the success of the British arms. In India too, some Hindus, Muhammadans, and Parsees are following the example of the English prelates. Hindus other than Gnanis, that is to say, all those who are in the household stage, may concern themselves in affairs relating to a war, if undertaken in defence of one's hearth and home or to secure one's lawful rights. By the by, we Hindus who know a little of the Bible and the Sermon on the Mount, are unable to reconcile the action of the Anglican Bishops, especially that of his Lordship of Calcutta, with the teaching of Christ. Has not Christ told us that "if any man take away thy coat let him have thy cloak also"? That is to say, if Boers desire the absolute sovereignty of Transvaal, give them not only that right, but the absolute sovereignty of Natal and Cape Colony too. Is Christ's teaching an impractical and impracticable ideal or has Christianity turned the back upon Christ's words? We hope that an elucidation will be forth-coming from our American contemporary.

**A Misapprehension Corrected**—A contemporary states "that to be a Christian is not a disqualification for Maniagarship, but an undoubted guarantee for the efficient and conscientious discharge of the duties appertaining to the office." Nobody ever said that Christianity is a disqualification for a Maniagarship. The contention of the Hindus is that in a Division where the population is mainly Hindu and where the Missionaries offend the Hindus in the course of their proselytising operations, it is necessary for the protection of the Hindu population that the chief headman of the Division should be a Hindu gentleman. As to the statement that "to be a Christian is an undoubted guarantee for the efficient and conscientious discharge of one's duties," we have only to observe that neither the Christian Government of Ceylon nor any Christian ecclesiastic thinks so. Our objection to the appointment of Mr. Kumarakulasinghe was solely due to the fact of his being a Non-Hindu. We never called in question his Christianity, character, experience, or other qualifications. In fact, our objection was not personal to him, but was in vindication of a principle which, it is our humble opinion, the Government ought to follow.

### LOCAL & GENERAL.

**Marriage in High Life**—The marriage between Mr. S. Bastiampillai Mudaliyar and Miss Swaminather of Navaly which was referred to in our columns recently is appointed to take place on the 9th February. The headmen of the Jaffna District and the Clerks of the Jaffna Kachcherri are vying with each other in their demonstrations of good will towards the energetic Mudaliyar.

**Yet Another Marriage**—The marriage of Mr. Joseph Cherubim, the Agent of the B. I. S. N. Company at Jaffna, with Miss Sandrasegara, the sister of Mr. Sandrasegara, the well-known Licensed Surveyor, and of Mr. Sandrasegara, the Maniagar of Poonakari, is to come off on the 12th Proximo. This marriage also will be celebrated with much eclat.

**Matrimonial**—The marriage of Mr. Senathiraja, Station-Master, Rangoon, with Miss Kulantseiveln of Vannarpounai was celebrated

in the house of the bride on Thursday the 25th instant. We offer our hearty congratulations to the newly married couple.

**The Batticotta Riot Case**—We understand that the Batticotta caste riot case has been affirmed in appeal.

**S. S. Ileaface**—This new Steamer belonging to Messrs Noorbhai and Co will leave Jaffna for Colombo on the 5th February.

**A Prize-Distribution**—The prize-giving of the Victoria College, Chulipuram, will take place on Saturday, the 3rd February. We hear also that the inauguration of the Sivagnanothaya Vidhia Salai connected with the institution will take place shortly. We wish Mr Chellappa, the manager of this institution every success in his undertaking.

**Clerical Examination**—Out of the twenty candidates who have come off successful in the last Clerical Examination seven are Tamils. Their names are as follows:—M. Chellappa, C. Doraisamy, M. Bastiampillai, Paul Francis, S. Manikavasagar, J. B. Edwards, and Muttu Comarana.

**The late Maniagar of Valigamam North**—We learn that Mr. Chinnappa has been granted only a gratuity of Rs 250. In the very first article we wrote on the subject of this Maniagarship, we stated that an additional reason why he should not have been called upon to retire was that it was not likely that he would be eligible for a pension.

**Chetty Merchants and the Ceylon Steamship Company**—The Chetties of Jaffna from whom the Ceylon Steamship Company claimed contribution to a general average consequent on the loss sustained by the company owing to a mishap to the machinery of S. S. Lady Gordon, have instituted cases in the Court of Requests and the District Court of Jaffna against the company for the repayment of the moneys paid by them on the ground that no amount was due for average under the circumstances detailed by them. Messrs Casipillai and Cathiravelu and Mr. T. S. Cooke are the Proctors for the Company, and Mr. Advocate Kanagasabai is their Counsel. Messrs Julius and Cressay, the Colombo Proctors of the Company, have retained Mr. T. C. Chingarrappillai, Proctor, to defend the cases. The result of the cases is awaited with great interest by the mercantile community in Jaffna.

**The Police Magistrate of Kayts**—We understand that Mr. H. J. Woutersz the Police Magistrate of Kayts will go on leave to Colombo in April next to present himself at the examination in law prescribed by the minute of 1898. It is probable that Mr. T. C. Changarappillai, who acted as Police Magistrate of Kayts last year with great acceptance, will act in the capacity again. It is to be hoped that in the event of Mr. Woutersz being transferred or promoted, Mr. Changarappillai will be permanently appointed as Police Magistrate of Kayts.

**Cocoon Planting**—We understand from a contemporary that Mr. H. A. P. Sandrasegara, Advocate, has purchased a splendid block of crown land in Uduturai which he intends to plant with cocoanuts. There are now about half a dozen planters in the Jaffna Bar.

**On the Sick List**—We regret to hear that Mr. J. N. Sandrasegara, the veteran Superintendent of Minor Roads, is laid up with fever as also is Mrs. Armstrong Thalivasinghe, the daughter of the late Mr. Advocate Nagalingam.

**Fever**—Fever in an epidemic form is prevailing to a large extent in Jaffna, though, owing to the rainfall having been scanty this season, it has not assumed, and is not likely to assume, the proportions it assumed during the last wet season. One of the victims of the fever, we understand, is the energetic Acting Colonial Surgeon, Dr. Santiago.

**The C. M. S. Secretary**—The Rev. Mr. Baring Gould, the Secretary of the Church Missionary Society, is to arrive at Jaffna on the 9th February from Colombo, where he will land on the 5th Idem. The local Christians belonging to the Society are making grand preparations to receive him in a manner befitting his position as the London Secretary of the Church Missionary Society.

**A Riot**—Some people of Elavalai who went to the town for a wedding halted at Oddumadam at Vannarpounai and created a disturbance. They were handed over to the Police by the Police Vidhan of the place and a case has been instituted against them. We hear that they have also instituted a counter case against some of Vidhan's people charging them with assault.

### THE TIMES OF CEYLON ON NATIVE REGIMENTS.

..... We have spoken above of the Island's sacrifices. Might not one of these be spared us? Is it not a trial to have to endure the presence of a Native Regiment from Madras, consisting of Tamils, Telingas, &c.? Ceylon's official and unofficial representatives agreed unanimously that the Island could get along safely, so far as internal order went, on its own resources. We did not ask for, and we do not want, the 9th Madras Infantry. We feel free to say so, because of the entirely unnecessary trouble and expense involved; and because we contend, politically, that it is undesirable. Had the Legislative Council sitting for Wednesday next not been postponed for a week, we should have appealed to the members to pass a resolution to be telegraphed to the Secretary of State expressing the earnest hope that the sending of a native regiment would be abandoned, or deferred. Such a representation would possibly have carried weight, possibly it would not, but at any rate our representatives would have attempted to stop a needless extravagance, and also a misleading exhibition of the importance of native troops which might have been wisely spared the non-martial inhabitants of this little law-abiding and sea girt community.

### SELECTIONS.

#### OUR RELIGION

We quote the following from "the Ceylon Native Opinion" a paper by no means favourably disposed towards the Hindus:—

#### HINDUISM.

(From a Correspondent.)

In an article headed "some religious statistics" which you published in one of your recent issues I asserted that Hinduism, like Buddhism, was a system of philosophy. This assertion has been received very unfavourably not only amongst people of other persuasions but also amongst the Hindus. The term Hindu has of course no definite signification, being found to include many systems that are opposed to each other. By that word I intended to designate that form of Saivism which is the most popular in Ceylon and in Southern India. I should certainly have preferred the term Saivism but that too unfortunately includes various shades of faith in addition to some fundamental articles acquiesced in by all sects. Such being my explanation, your readers need not quarrel with me for using one word or for omitting to use another word. I do them no injury so long as I afford them the facility to understand what that is of which I am speaking.

To return to the subject-matter after this long digression. The position that Hinduism teaches philosophy under the guise of popular religion is due to no discovery of my own. It is as old as the hills and been recognised by saints as eminent as those who are said to have originally laid down the theory and practice of Hinduism. As your paper is professedly one that eschews religious topics and as you cannot therefore find space for a lengthened explanation, I shall content myself with only one example. Saint Thirumalar is an authority as good as any one amongst the expositors of Saivism. And his Thirumanthiram is as good and authoritative a gospel as you can think of in Saivism. The Thirumanthiram contains a quatrain to the following effect:—

They are fools who say that Siva destroyed three cities. What he destroyed is the result of the threefold foulness of humanity.

The story of the destruction of three cities as found in the Puranas is as follows:—

The devils were in the habit of oppressing angels and men. They lived in three cities of gold, silver and brass which floated in the air and which, besides other acts of violence they used to place on the top of other places. The oppressed angels and men sought protection of Siva. And Siva promised to help them provided that each of them would contribute towards the undertaking, that help which it was in his power to bestow. They agreed thereto. To my mind this demand for help is a beautiful illustration of the moral principle that no one can expect spiritual assistance without spiritual effort on his own part. The subject of my discourse is so extraordinary that few people would give me credit that I am only stating Hinduism as it actually is. Such people I beg to refer to page 91 of Vol. III of the Light of Truth. In addition thereto I refer to page 250 of the Journal of Royal Asiatic Society April 1899. There the assistance rendered is more succinctly stated than in the Light of Truth. Accordingly I quote from the journal where I find it stated as follows:—

Vishnu is arrow, Agni its barb, Yama its feather, the Vedas the bow, the Gayatri the bowstring, and Brahma the charioteer. There is also a legend that these preparations availed nothing against the devils. Accordingly their destruction was effected by the skin that went out from the teeth of the God when He smiled at the futility of such means as the gods and men were capable of bringing for the destruction of the original stain of humanity.

It is the fashion now-days to abuse those learned Asiatics who endeavour to restore Saivism to its original scientific position. Of course it is the semi-barbarous Hindus who live upon the ignorance of their countrymen, who are most angry with those who try to put down the superstition which thronds popular Hinduism as it is practised in the homes and in the temples by the masses.



The mystic dance at Tillai contains under its childish appearance the most beautiful conception of the bestowing of life and enjoyment to the universe. Unaided humanity could do nothing more than convey abstruse and abstract ideas in some tangible form to bring them within the grasp of common understanding. The sphynx, for instance, is an illustration of a similar means among the Egyptians. The system of the Hindus of course is beautiful in itself. Its abuse by interested men for their selfish purposes, it is, that gives all the deformity and monstrosity which disgraces Hinduism in the eyes of the civilised world. If its professors will at once commence to restore the spiritual worship which underlies the ceremonial and superstitious superstructures they will be doing an infinite service to themselves and to their countrymen and lead gradually to reach a goal of safety and soundness in virtue and morality. True moral principles must necessarily lead to virtuous life. And a virtuous life must end in the embracing of the only true worship of the only true God. So long as Hinduism, Buddhism and other isms deal in 'fictitious and not real virtue, they must never expect to rise to the greatness of the European nations. They can have all the semblance of greatness. But the real thing they can never secure except by the reality of thought and action.

#### WESTERN INFLUENCES IN INDIA.

The STATESMAN writes:—A thoughtful and singularly unbiased article from the pen of Mr. O. K. Menon, on the subject of the potent influence exercised by Western habits of thought and methods of training on Indian social and political life of the present day, appears in the Madras Review. The problems that have directly resulted from the silent, persistent pressure of the West upon the East are, the writer thinks, unique in nature as well as in difficulty of solution, the methods of influence which have created them being also unique. It is a trite observation that, while past subjugations of India have been the result of brute force, and continuance of rule has depended upon continued exhibition of that force, England's influence depends largely upon that force. England's influence depends largely upon moral and intellectual persuasion, embodied in English methods of education and principles of Government. The subtler methods, the more far reaching the consequences. The writer observes: "Western influences are at once unifying and disintegrating Indian society. They have created wholesome discontent in certain directions and dangerous discontent in others. The old order of Indian society, based upon caste and rank, is being shaken to its foundations; and Western ideas of equality, liberty, and fraternity are disturbing the old established order of things." While, however, the inevitable immediate results of attack on a civilisation so many centuries old as that of India are to be lamented, it is indisputable that Western knowledge and example have given much that is wholesome in exchange for a social system based on unquestioning reverence for religious hierarchy; and that the unifying effects of the newer influence are likely to be infinitely greater in the future than those of the tendency towards disintegration which Mr. Menon seems to fear. He refers, in a passage which shows less insight—or is it less readiness to see?—than the rest of his article, to the exchange of the authority of the priesthood for the force of officialdom and law; to the fact that the Brahmin is no longer invested, in the eyes of the people, with the sacred character of his order; and that "some of the lower orders, who have flourished under the protection of British administration and have acquired wealth and influence, are beginning to assert their equality with, and independence of, the higher castes." This suggests a confusion in the writer's mind between the sinking of class distinctions in the general interests of order and progress, which is perhaps, the chief aim of English jurisprudence and methods of Government, and the abolition of caste, with which Western conceptions of a social and political system have nothing to do. Caste distinctions are by no means confined to the East, though west of Suez they may be differently based, and the mere social question of caste in India is unaffected by a scheme which aims at the direction of a common energy towards a common good. Mr. Menon, perhaps, lays too much stress on the unifying influence of "the magnificent annual Assembly which sits during the Christmas in the different centres of India," but he is right when he says that it is helping to establish a closer acquaintance of race with race, and, so far as it does this, it is welcome as tending to the establishment of the Western idea of equality and fraternity in which it had its birth. The article refers, not without point to the possible danger arising from the mushroom growth of communities with separate communal claims on the Government, which is one of the marked effects of Western influence. The spirit of antagonism which has been created by this conflict of communities for Government favour is yearly increasing and has a serious political aspect. The writer calls upon these disunited factions to realise the duty laid upon them to combine their energies for the solidification of the Empire, and the support of the Government under which they live. After remarking upon the many indications throughout India of a revival of religious fervour and the ancient faiths—the aggressive influence of Christianity having put other faiths on their defence,—Mr. Menon concludes his article as follows: "We like Englishmen and their ways. We are too ready to follow their methods. But we have need to exercise the most scrupulous discrimination in accepting what is good for us. We are apt to be led away by the mere glamour of novelty and to confine our attention to the less essential aspects of English life and character; what we have most need to learn from them are the higher qualities which distinguish the race—their courage, heroism, sympathy, manliness and straight forwardness."

#### SITTING CROSS LEGGED.

It was reserved for an American medical man to condemn the unsightly habit among men of sitting cross-legged. He is not angry with them, but he pities them, for, as he observes, the poor fellows "do not know how to sit correctly," and they do not know like-wise that owing to the bad positions in sitting they adopt, "the stomach is crowded out of position and cannot readily perform its proper functions." But the fakir who saw Timour sitting cross-legged had no

pity for the man, for in his opinion that reflected disgrace on the future Emperor. It was a debasing habit, for having formed which Timour was, according to tradition, punished by the fakir with a deep cut on his leg from a sword! Yet we see hundreds and thousands of Hindus and Mahomedans indulging in this habit as though it were nature. A Philadelphia Surgeon now comes to the support of the New York doctor whose opinion we have quoted above, and says that appendicitis is more common in America than in other countries, because of the Yankee habit of habitually sitting with one leg thrown over the other! "The habit of sitting with the legs crossed," says the Surgeon, "restricts the action of the digestive apparatus especially of the lower intestine, and causes stagnation of the contents."

#### EMIGRATION LESSONS FROM THE AFRICAN CRISTS.

For several decades past, Indian coolies and others have been emigrating to South Africa and various other parts of the world in search of work and wages, and by steadily pursuing this course they have done themselves and their country a great deal of real benefit. Especially has this been the case with the Tamil people of South India, and no less a man than Mr. Strachan, the present Bishop of Rangoon, paid our countrymen a well-merited compliment by speaking of them as follows:—

"There was a large amount of enterprise among the Tamils, who always pushed themselves forward; he did not think there was any race so enterprising as the Tamil people. And so they found the Tamils spreading and coming forward in all parts of India." The Tamils have spread into South Africa and penetrated even so far as Trinidad, Guiana, West Indies, &c. All this emigration and dispersion of the Tamil people have been purely voluntary and self-directed. The emigrants have received little or no help from outside, either from the Government or from their own leaders. They have prospered a good deal, and for this they have to thank only their own spirit of enterprise and their inherited moral and religious characteristics of simplicity, selfdenial, and patient perseverance under difficulties. Suddenly, however, they have fallen upon evil times. In Natal, in the Transvaal, and elsewhere in South Africa, they have recently suffered relentless persecutions from people who envy them their moral and spiritual superiority and have not been ashamed to apply their brutal instincts and their superior powers of physical and political coercion in order to suppress these quiet and gentle people. This persecution by people calling themselves Christians and without a particle of human feeling in their composition has arisen because these Indian labourers compete with them for wages and work. Inhuman laws have in some cases been passed in order to place them at a disadvantage as compared with white labourers and thereby to prevent their emigration and settlement in Africa in the future. But this has not been by any means the worst that has happened. These conceited Boers who have taken up arms against the British empire in the hope of forming an independent federal republic in South Africa like the United States of America, little dreaming of the fate that is reserved for them, have had the diabolical inhumanity to insist that these peaceful labourers should at a moment's notice leave the Transvaal; and as the Natal Government refused to allow them to enter their territory they had to seek egress from Africa through the Portuguese Colony. On their way, however, they have been despoiled of all their effects, their persons have been subjected to the most brutal treatment, their women have been ravished in the most fiendish manner—and all this has been done by men who proclaim to the world that they are followers of the Son of God. But to us, however, this is no surprise, as nothing better could be expected from the Spanish and the Portuguese, the descendants of those who perpetrated the atrocities associated with the still terrific names of Torquemada, Cortes, and Pizarro. It is, however, some relief to us to know that the Natal Government has since adopted a somewhat more rational and enlightened policy towards the refugees from the Transvaal. Still it is heartrending to have to read Mr. Gandhi speaking of "the dark cloud that is hanging over our heads in Natal, as well as other parts of South Africa." And yet sometime ago, we had scores of emigration agents sent out to this country proclaiming that Africa is to be the America of the Indian races and inviting our people to avail themselves of the abundant opportunities of employment and settlement that were waiting to be utilised by us in that continent.

The people of India are proud to call themselves British subjects, and they have a good deal of faith in the possibilities open to them in the future under British supremacy. We trust that, when this Boer war is brought to a successful conclusion, the arrangements that will be made in South Africa will make matters clear to us so as we may know exactly where we are. There is absolutely nothing to be gained by anybody in calling us British subjects in one breath and denying to us in another the rights and privileges attaching to British subjects. If a body of Englishmen and English women had been subjected to the brutalities perpetrated on the Indians who recently had to pass through Portuguese South Africa, would the British Government or the people of England, have remained unmoved? It may be that the stories of barbarous conduct towards the Indian labourers have been exaggerated, but the matter must be inquired into. If there is any truth in the matter, let it be proclaimed to the world. We think this matter should

betaken up by the National Congress at the coming session, and it would be nothing short of a crime to ignore it altogether. Even the pagan dominion on ancient Rome freely admitted the subject-populations to the full Roman franchise, and we must claim the privileges of British subjects in their entirety, if we are worth anything at all in the present, and if our future is to be worthier than anything we have been for a thousand years past.

It is necessary that our leaders should study this question of emigration and bring into existence some organisation which will enable emigrants in the future to be better off than they have been in the past in the countries to which such enterprise as there is in this country is apt to take them. It is necessary that we must enter into some negotiations with the Governments of the countries to which our labouring classes go and with the employers of labour there and settle some determinate conditions on which alone emigration is to take place in the future. It is necessary that we must interest the Government of India in this matter and through them the negotiations above spoken of must be carried on. Otherwise, there is not the slightest chance of our being able to effect any improvement in this matter. The Congress meets year after year, and passes a number of academical resolutions. These resolutions are at present being ignored, simply because no persistent agitation is subsequently kept up in regard to the subjects discussed at the Congress. In England the people have political power, and hence the resolutions passed at political Congresses, and Conferences are accepted as expressing popular sentiment and as therefore worthy of attention by the executive Government. If they were completely ignored, the Executive, which adopted such a course, would certainly meet its reckoning on the day of the General Election. In India, the people have no political power, and therefore public opinion, especially when it expresses itself through a few self-constituted leaders, counts for nothing. It is necessary to keep up a persistent agitation and send up petitions in hundreds and thousands seeking redress of popular grievances. If this is not done, absolutely no value will be attached to the utterances of a body like the Congress. When will the Congress have a constitution provided for it? When will our leaders start an organisation for persistent popular agitation? So long as practical grievances are not taken up, so long as the masses of the people are not educated to a sense of their rights and grievances there is absolutely no chance of improvement either in the economical or political condition among the various races inhabiting it. The motto of Western people is, clearly, "The devil take the hind-most." If the people of India cannot assert themselves, they must be told out of existence, or, rather, trampled out of existence. The fate of the Indian emigrants in South Africa which we have now to deplore is an indication and a warning to us that a policy of silent suffering will end only in shame and disaster.

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