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A. KANAGASABAI
(Vice President S. P. S.)

V. CASIPPILLAI
(Secy. S. P. S.)

P. CARTHIGASAPILLAI
(Manager, Hindu Organ)
Jaffna, 14th March 1900.

NOTICE.

Mr. N. Ponniah Travelling Agent of the Hindu Organ has the authority of the Saiva Paripalana Sabai, Jaffna, to recover the arrear donations subscribed for the Hindu College in 1895 as well as to collect fresh Subscriptions on account of the institution. All amounts paid to him on account of the College will be acknowledged in the Hindu Organ and receipts duly signed by the Treasurer of the S. P. Sabai will also be posted direct to the subscribers.

V. CASIPPILLAI
Secretary,
S. P. Sabai
JAFFNA

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THE HINDU ORGAN.

JAFFNA, WEDNESDAY MAY 2, 1900.

Reading Between The Lines.

It is the peculiar knack of some people in our midst to misread the words of others. In view of the presence of the Director of Public Instruction in Jaffna a few weeks ago, and the pronouncement of the *Morning Star* on the alleged multiplication of schools in the Peninsula, we felt it our duty to explain in our columns, as best as we could, the position of educational affairs in the North. In doing so, we took our stand on the right of the Hindus as taxpayers to establish denominational schools of their own, and never denied 'the excellent service done by missionaries in the cause of education.' Whether such a statement is founded on fact or not, we need not pause to inquire, because we never made that statement about the missionaries labouring in Jaffna. What we gave expression to is the undeniable fact, recorded even in the Administration Reports of the Department of Public Instruction, of the opposition systematically made by Protestant Missionaries to the registration of Non-Christian schools for grants-in-aid. If the Hindu 'revivalists' have started schools and colleges, it has not been always from choice as from necessity. The Hindu College owes its existence chiefly to the intolerance displayed by the authorities of the Protestant Missionary Colleges, who compelled Hindu boys to rub away the sacred ashes worn on their person. Their intolerance has grown to such a proportion that successive Directors of Public Instruction, from the time of Sir Charles Bruce, have complained of the refusal of the Protestant Missionaries to introduce a conscience clause into their educational institutions.

Nobody denies the fact that the primary object of the missionaries in opening schools and colleges in non-Christian centres is to convert and Christianize the 'heathen.' Secular instruction is used by them only as a means to an end. It is a bait thrown to attract students to the Bible classes. If secular instruction is not imparted in missionary schools and colleges, Hindu boys will not attend them. As the late Sir William Hunter said somewhere, the Protestant Missionaries and Hindu boys act on a sort of give and take principle. The former give a cheap secular education in return for the attendance of the latter at the religious classes. Hindu boys consent to be instructed in the Christian religion, and view with apparent unconcern the abuse of Hinduism, for the sake of the instruction in non-religious subjects given in Christian educational establishments. In other words, the Protestant Missionaries, in a most unchristian fashion, take advantage of the weakness and helplessness of the Hindus who have no official influence to back them up. So long as a conscience-clause is not enforced in missionary institutions, the Hindus have every right, as citizens of the British Empire, not only to bring their grievances to the notice of the responsible authorities,

but also to start schools and colleges of their own to safeguard the interests of their religion. The missionaries who conduct the *Morning Star* have, therefore, no reason whatever to complain of the multiplication of educational institutions. If they remove the cause, the effect will cease to exist of itself. Let them respect the religion of the Hindus and introduce a conscience-clause. Then, and then only, they will have grounds to deprecate the the multiplication of schools and colleges. The contemporary who sneers at patriotic Hindus as 'revivalists' will, we hope, not commit himself to any opinion without being in possession of all the facts.

STRANGE INCONSISTENCIES.

It is not our province to interfere in the concerns or quarrels of Christians. But when the conduct of Christians is marked by strange inconsistencies, it becomes our duty as citizens of Jaffna, though not as Hindus, to express our sense of what they do. Christian bodies, who in season and out of season, pass under review Hindus, Hinduism, and Hindu institutions, must themselves be beyond all cavil and fault-finding. It is a trite saying that those who live in glass houses should not throw stones at those of their neighbours, lest if the latter should retaliate, their own glasses might not be broken. We are led to make these observations in view of the action of some people belonging to the Anglican Church at Chundicully, who, two weeks ago, refused point blank to allow the remains of a person to be removed to the Church premises with tom-tom. The relatives of the deceased applied to the Church authorities for permission to take the body till within a short distance of the Church only, and not to the Church. But the authorities would not grant the permission. It must be borne in mind that the funeral music used by the Tamils has nothing of religion in it. The musicians are outcastes and the use of music is only a matter of national custom. If Protestant Christianity is not a religion of forms and formalities, if it is not wedded to shibboleths, if it is a religion which takes no note of rites and ceremonies, what does it matter to it, whether a man's remains are removed with tom-tom or no tom-tom? If the tom-toming does not involve the adoption of non-Christian religious practice, if there is no non-Christian religious element in it, why should any objection be made to it? If it is held that such music should be dispensed with for the sake of enforcing discipline amongst Church members, how is it on occasions of marriage Tamil music, which may be properly called Hindu music, is permitted to be employed? Everybody will admit that native music employed on occasions of marriage is attuned to the accompaniment of Hindu religious songs, all the native musicians being Hindus. Still Anglican authorities have no qualms of conscience in permitting the use of such music as far as the Church door. Alas, what an inconsistency!!! Christianity in trying to adapt itself to the customs of the country must prove itself consistent or not adopt them at all. Otherwise, it is sure to make itself the laughing stock of the people. To take another instance, Christians wear sandal on their forehead, but not the ashes. Do they know that the spot of sandal indicates the eye of wisdom—the third eye of Siva—which is closed except in the *Jnani*. The wearing of sandal is essentially a religious practice, and is intended to remind the wearer of the latent power of vision, the awakening of which is necessary in order to see God and attain *Mukti*. The third eye of Siva is, speaking in human parlance, located between the eyebrows where the sandal is worn by Sivites.

THE LATE A. I. IRAGUNATHA MUDALIYAR.

It is with the deepest sorrow we record the death of Arumugam Ilanthlaiva Sinka Irangunatha Mudaliyar of the Governor's Gate, and Maniagar of Valigamam West, which melancholy event took place at his residence at Batticottai, on the night of the 27th April last. For some years past, the veteran Maniagar was in failing health, and a few months ago his illness incapacitated him for active work so much

so that his eldest son, Mr. Tillainathar, was appointed to act for him for about a month. He recovered from his illness soon after, and resumed his duties as Maniagar, which he continued to discharge till his death. He discharged his duties honestly, faithfully, and conscientiously, and had great tact in reconciling competing interests. He was the senior headman in the District, having been Maniagar for over a quarter of a century. On the occasion of the Diamond Jubilee of Her Majesty, he was awarded a Gold Medal in recognition of his long and meritorious services to the Government and the public. He was held in the highest esteem, no less by the successive Government Agents under whom he served than by the leading unofficial gentlemen and people of the District. It goes without saying that he was one of the most influential and popular headmen in the North, and his death will be regretted by all sections of the community. His religion—Hinduism—was not of that type which feigns lukewarmness in the presence of European officials and missionaries. A Hindu of Hindus as he was—a stauncher Hindu we never met with—he lived in the most cordial relations with the American Missionaries, who have Batticottai, the place of his residence, as their headquarters in Ceylon. We never came across a more ardent lover of, and believer in, one's religion than the veteran Mudaliyar; yet nobody was more tolerant of other people's faith than he was. Indeed, he reflected in himself, in the utmost degree, the true spirit of Hinduism—the toleration of all other religions. The Mudaliyar died full of honours and years. We believe he had passed the span of life allotted to man by the Psalmist. There is not the slightest doubt that if his lot had been cast in the South, instead of in the North where Government Agents are slow to recommend sons of the soil for official preferments, he would have secured an Unofficial Police Magistracy and still higher honours.

LOCAL & GENERAL.

Weather—Very heavy rain fell all over Jaffna from the 23rd till the 26th Ultimo. It is said that in no year during the last thirty years the rainfall in the dry season was so great as in the present one. All the fields and low lands in the Peninsula are flooded. When one goes round, he thinks he is in the month of November. Thunder and lightning experienced during the night of the 25th were unprecedented. There were thunderbolts in several places.

Tobacco Crops—Considerable damage has been done to the tobacco crops by the unusually heavy rains of April. In some places the wind has shattered the leaves to pieces, but the damage has been chiefly caused by rain water inundating the gardens. When water is stagnant, the roots decay and the plants die. Even the plants in the high lands have been affected owing to too much moisture. It is estimated that about half the quantity of tobacco crops has been lost to the Peninsula, which means the starvation of hundreds of poor cultivators. Only a small portion of the crops had been gathered before the rains. The un-gathered crops, even in gardens which have not been flooded, cannot but be inferior in weight and quality to the gathered crops owing to the sap of the leaves having been washed away.

The Medical Department—Dr. Santiago, Assistant Colonial Surgeon, Jaffna, is on leave and Dr. Kylaspillai is acting for him.

Death by accident—A man of Pannalai, while bathing at the Keerimalai springs, was suddenly seized with a fit and met with instant death.

Mr P. Francis—Mr Francis of the Customs has been engaged as shroff to make payments

for the lands to be acquired for the Northern Railway

Mr A Veerasingam—Mr. Veerasingam of Messrs Ward and Davy, Jaffna, has left for Colombo in connection with the business of his firm

Departures—Mr Candyah, the Secretary of the District Court of Mullaitivu, who paid a flying visit to Jaffna left last week. Mr. Venderkone Mudaliyar Philips, Government Storekeeper, Puttalam, who visited Jaffna during the holidays, has also returned to his station.

A New Road—We understand that Mr J N Sandras-gara is tracing the road from Vallipuram Temple to Maruthankerny.

Chilly Crops—The chilly plants raised on the low lands are all dead being submerged under water. The damage is very great.

Crop of Yams—The rains have occasioned considerable damage to this crop also

The Monsoon—The South-West monsoon has not yet burst, and more rains are expected before the moonsoon sets in

Marriages in High Life—Mr J. E Paul, the eldest son of the late Paul Mudaliyar who was the Chief Mudaliyar of the Jaffna Kachcherri was married on the 26th Ultimo to Miss Agnes Savirimuttu daughter of Mr. P. Sivirimuttu of Narantana. The marriage was solemnized at Narantana but a reception was held at Jaffna on the evening of the 26th. Both the marriage and the reception were largely attended. The marriage of Mr Kingsbury Sinnatamby son of Mr. Kingsbury, Professor Jaffna College with Miss Dwight was solemnized at the Manipay Church on the 25th Ultimo. The friends and relations of the parties graced occasion with their presence in spite of the inclement weather. We wish the bride and bridegroom in each case long life, health and prosperity.

Mr Adv. Tirunavukarasu—This gentleman is about to leave Jaffna for the Metropolis to practise his profession there. For about two years Mr Tirunavukarasu has been in practice in Jaffna as an advocate, and has secured a large amount of business for a place like Jaffna where the bar is over-crowded. He leaves for Colombo owing to failing health. Although in one sense we are sorry to lose him, we are glad that he goes to a station where he can rise to a more prominent position in public life than in an out of the way place like Jaffna. We hope that Mr Tirunavukarasu will win his laurels in the Colombo bar and in public life in Colombo, and be the means of shedding lustre on Jaffna, his native place

Mr. George Johnpulle—Mr. Johnpulle, the Chief Clerk of the Irrigation Department, Colombo, who was on a visit to his friends and relations at Jaffna, has returned to Colombo.

Cambridge Local—Among the successful candidates in the Cambridge Junior Local Examination held last year are C Arulambalam, the son of Mr. Proctor Casippillai, who is 15 years old, and the son of Mr A Naganathar of Copay who is 13 years old. Both of them went in from the Royal College, Colombo. We also learn that James Joseph of Chundickally who passed the examination from the St. Patrick's College, being placed in the class list, is about 16 years of age.

Mr. A. Mahadeva—Master Mahadeva the eldest son of Mr. P Arunachalam, C. C. S has passed with honours the Cambridge Junior Local Examination held in December last.

A New Firm in Colombo—Messrs A. M. Chittambalam and H D Mather of Colombo are carrying on business in partnership under the name, firm, and style of Chittambalam, Mather & Co. We wish the new firm all success.

Steamer Movements—S. S. Lady Havelock belonging to the Ceylon Steamship Company left yesterday for Colombo taking cargo and passengers. S. S. Ilefaee belonging to Messrs Noorbhai and Co. arrived at Kangesanturrai last evening from Colombo and leaves this evening for that port taking cargo and passengers. S. S. Ilefaee will in future call at Kangesanturrai regularly once a week.

The Chavakachcherri Courts—We learn that Mr Arulamplam, Recordkeeper of the Chavakachcherri Courts has been recommended for the Native Writership of those courts

in the place of Mr. S P K. Sanmugar Ayar and that Mr. N. Malvaganam succeeds Mr. Arulampalam as recordkeeper.

The Northern Railway—Mr. T. F White, Engineer in the Northern Railway who visited Jaffna sometime back is reported to have stated that the Northern Railway will be completed in four years, as the country through which it passes presents no engineering difficulty to a considerable distance.

Obituary—We omitted to record in our last issue the death of Mr Joseph Pachaikoo, the eldest son of the late Mr. A. Dyke Pachaikoo of Mannar.

The late Mr. M. Arunachalam—We deeply regret to record the death of Mr. MutuCoomaru Arunachalam, better known as Mr. Atkinson, which took place at Batticottai on the night of the 25th April last. He was a leading and influential gentleman at Batticottai. Mr. Arunachalam was married to a daughter of the late A. I. Iranganatha Mudaliyar, who, as recorded in another column, died two days later. Mr. Supramaniam, Retired District Engineer, is a brother of Mr Arunachalam. Mrs. Arunachalam pre-deceased her husband about six months ago.

The late Mr. Gabriel Brodie—We have to record with sorrow, the untimely death of Mr. Gabriel Brodie, the well-known drawer of pleadings and petitions in Jaffna, who, of all men outside the legal profession in the North, was most conversant with law. Of late, he did not betake himself much to the drawing of pleadings and petitions, but was engaged in agricultural pursuits and money-lending. He inherited the talents of his father, the late Mr. Robert Brodie, who rose to fame, even greater than that of many of the professional lawyers of his time, as a drawer of pleadings and appeals to the Supreme Court.

Arrivals—The following gentlemen are now in our midst:—Mr S. Ramalingam, Superintending Officer in charge of the Giant's Tank, Mannar; Mr. P Mutucomaru, Proctor, Colombo; Mr. V. M Sinnatamby, Post and Telegraph Master Quala Lumpur, Straits Settlements; Mr Chelliah Lawton of Messrs Walker, Sons, & Co, Colombo; Mr. Tillaiambalam Kanapathipillai, Ceylon Government Railway, Colombo; and Mr. J. Granamuttu of the Registrar-General's Office

SELECTIONS.

BISHOP WELLDON AND DR. MARTINEAU.

There is a touch of pathos in the address delivered by the Metropolitan Bishop of Calcutta, Dr. Weldon, at the meeting of the Calcutta University Institute to do honour to the memory of late Unitarian philosopher and theologian, Dr. Martineau. Most Anglican divines would, we believe, be prepared to consign the great divine, whose death has made the world poorer, to "eternal perdition," because he would not regard the New Testament as infallible. The Anglicans and other Christians want the world to accept even the fables in the Bible as true or reject the personality of Jesus altogether. Men like Huxley were prepared to do so, for he said in memorable words, "tell me what Jesus was or can be proved to have been and then I will tell you whether I believe in him or in him." But others, and Martineau was among the number, were not prepared to go so far, for while he allowed himself to be conquered by the beauty of Christ's holy character and inspiring teaching, he was not prepared—and most Unitarians are not prepared—to believe in all his miracles. A Unitarian writer says:—"Many of them freely criticise the letter of the records of the life of Jesus Christ, and in no way consider themselves bound to accept every text as an oracle from Heaven"; and again:—"To the Unitarian nobleness of character outweighs in worth all other considerations whatever. A man may be a heathen, or a Jew, or a Christian; a Confucian, a Buddhist, a Mahometan or what not; he may be a Catholic or a Protestant of any sect; he may be a sceptic and a doubter;—nay, he may more than question, he may declare that he sees no reason for believing in any religion at all—and yet, if he be an honest man, and strive to do his duty towards his fellow-creatures, he is, in the faith I cherish in my heart of hearts, an accepted saint of God." It is no wonder that a thinker belonging to such a school of thought is galled and wormwood to Bishop Weldon, and so he says, "I gladly and thankfully turn away from Dr. Martineau, the critic of the New Testament, to Dr. Martineau, the philosopher and the divine." If a man, however great he may be, as a thinker and as a teacher, however beautiful his character for holiness, cannot, from his regard for science and the character of man as an intellectual and spiritual being, believe it possible, or consider it proved that Jesus walked upon the waves, or rose from his grave or that it is possible for Jesus by dying on the cross to atone at once for all men's sins, then he is lost altogether and consigns himself to eternal damnation. The Metropolitan says

spite of his dissent from Dr. Martineau's theology, he admired his character and career. But was Dr. Martineau saved, or not? Is he now in Hell or in Heaven? If for what he was on earth he has now been consigned by Bishop Welldon's Jesus Christ to eternal hell and the "happiness in hell" about which Christian divines are in the habit of discoursing sweetly and learnedly, how is it proper in a holy Christian priest to go and pay a homage to a soul in perdition? Hindus believe that no man need remain in hell longer than is necessary to expiate for his sins, and they may go and pray for the future regenerated soul and admire what good there was in him while still on earth. But the pious Christian must believe that whoever refused to accept Christ's scheme of salvation, *i. e.*, whoever does not believe that, by dying on the cross and by rising from the grave on the third day, Christ has saved him, is doomed to eternal hell-fire and brimstone. Then James Martineau is now suffering in hell; and, if so, how can it be proper to pay a tribute to the life he lived and the example he set to the world?

Dr. Welldon, however, was hardly justified in telling his hearers:—"Either you must accept the portrait of Jesus Christ in the gospel as substantially true, or you must confess that you know no solid fact about him, and that, in the language of the author of *Ecce Homo* (*viz.*, Prof. Sir J. R. Seeley), he was a person as mythical as Hercules." Sir J. R. Seeley, we believe, does not hold this opinion. He considered Jesus to have been a man, and not a God. He discounted his miracles, and he was justified in so doing, for the Gospels and other Biblical records were written in an age of faith, when men were not enlightened by the historical and scientific sense. Besides, the followers of Jesus had often to justify their faith to ignorant and credulous men, and again there is the evil wrought by the disease of admiration. Men like Apollonias of Tyana were described by their contemporaries in terms almost similar to those applied to Jesus in the Biblical records. Others have also held the same views regarding the Christian prophet, as, for example, Mr. Samuel Laing. Others, like Huxley, have totally disbelieved in the authenticity of the Christian Gospels. James Martineau never went so far, as he was a Unitarian. Why should he not take a middle course between the unthinking credulity of professing Christians like Bishop Welldon and the inexorable incredulity of scientists like Professor Huxley? The truth is that, as has been well said by the great Methodist preacher, Hugh Price Hughes, "the manhood of Europe has been alienated from the Christian religion." And why? We shall quote from this great preacher's sermons one or two very interesting passages. First, "A profound instinct has taught the masses of the people that if Christianity is not applicable to politics, Christianity is an antiquated delusion." Secondly, "We have made the Word of God of none effect by our traditions. We have perverted the most obvious statements of Scripture until the book has lost much of its interest for the busy masses of men." If this is the case with "the busy masses of men," much more especially is it so with the thinkers. Professor Flint, addressing the Divinity students in Edinburgh University in 1887, said about Christianity:—"Its gains from among educated Brahmins, Buddhists and Mohammedans are few and slight; its losses from among the scientists and thinkers of Europe are serious." No wonder, then, that men like Martineau and others have refused to believe in the record of the life of Jesus as given in the New Testament. It is absurd for Dr. Welldon to try and impose upon the world his mere *ipse dixit* in the statement that "the critical process to which Dr. Martineau gave the sanction of his high intellectual authority stands self-condemned." The world must always prefer "a high intellectual authority" to a low intellectual authority in matters of criticism. Avowedly, the Bible has to be subjected to criticism in order to sift its real truths from its puerilities. No longer is it possible to believe it to be God's Word, infallible from cover to cover. The only alternative to blind faith is just criticism, and Martineau and other thinkers devoted themselves honestly to the task. Bishop Welldon's attempt to sneer at Dr. Martineau's task in life and lower him in the estimation of thinking men is foredoomed to failure. No doubt, he was not a purse-proud ecclesiastical dignitary. But he was a fearless and logical thinker, quite ready to leave Bishops and Archbishops to their blind and unreasoning, but withal profitable, credulity, but determined never to be led into error and folly by surrendering his reason. In the long run, intellect and renunciation must win power and esteem, and Martineau may well leave his work to be judged by posterity.

We cannot resist telling Dr. Welldon that it would be far better for him and the Christian Church in India to stick to spiritual truths, instead of swearing by text-books. The Hindus care only for certain practical principles and leave books and even personalities to the individual devotee's special conditions and inclination. The Unitarians similarly care only for a few great spiritual principles, which are (1) belief in one God; (2) a noble life as his one supreme requirement; (3) the necessity of so acting as to make this world a kingdom of heaven. This, as we understand it, is the *Karma-yoga* of the Gita and other Hindu religious works. We do not know much of Dr. Martineau specially, but we have no hesitation in declaring that he was, from what little we know of him, a truly pious servant of God, and that men can never go to the place which Orthodox

Christians of the Church of Bishop Welldon seem so ready to place at their disposal and that for all time.

WOMEN IN HINDU SOCIETY.

BY SWAMI ABHEDANANDA.

(continued from page 160.)

In ancient times, when the country was governed by Hindu kings, the Swayamvara system of marriage was very common. It is the system of free choice by the maiden of a husband. When the Hindus lost their freedom they would have been unable to prevent the intermixture of races had such liberty been continued, so they abandoned that system of marriage and adopted that of betrothing their sons and daughters in their youth. The betrothal system, however, is not practised in all parts of India. Where it prevails it is the outcome of a long period of social and political discord. The Hindu religion has never sanctioned Hindu girls' assuming the responsibilities of marriage before attaining womanhood. The law of heredity is strictly observed by parents in choosing the husbands and wives of their children—according to their parentage, birth, social position, caste, and personal qualifications. Burnouf says, "Marriage in India was ever a state of servitude for women." In Manu we find eight kinds of marriage described and discussed. Among them the contract by courtship is considered not to be the highest and best, because it generally proceeds from the idea of selfish desire and the gratification of the lower nature. Marriage must be based, not on sense pleasure, but on the higher ideal of spiritual union: it must be a sacred bond. The wife is called in Sanskrit *Sahadharmini* *i. e.*, a partner in spiritual life. This word shows that marriage is a holy bond. God cannot be worshiped and prayers will not be heard if the wife does not join the husband. For this reason we have no divorce in India. Marriage, when based upon spiritual union, needs no divorce law, but always leads to a happy home life. The first duty of a husband, according to Manu, is to adore his wife; to give her everything she needs or desires—as clothes, ornaments, jewels, etc.—and to make her happy. "When women are honored the devas are pleased; but all virtue and all goodness leave the family where women are dishonored." Monier Williams says: "They (wives) are generally loved, and cruel treatment by brutal husbands is unknown." A woman's body must not be struck, even with a flower, because it is sacred. For this reason Hindu law does not allow capital punishment for women.

Another mistaken idea is that Hindu women are never allowed to read or write. Of course, in many cases reading and writing are very limited in extent. They can read in their own vernacular the translations of the epics, and so forth, and they can write letters. There are hymns in the Rig-Veda composed by women rishis, or seers of Truth. Malabar boasts of seven ancient sages, and four of them were women. The moral sentences uttered by one of them (*Avvaiyar*) are taught in the schools as the golden rules of life. The writings of *Lilavati*, a great female mathematician are still read in native schools. The higher-class Hindu women always learn to read and write in their own vernacular; but they do not generally pass public examinations.

People in the West are generally mistaken when they say that Christianity has elevated the position of women. To social and physical science and to intellectual culture it is due that the eyes of men have been opened, and they have become more humane and just toward women. The more a nation has shaken off the thralldom of the Church, viewed in the light of theological creedalism, the freer and better have become the women of that nation. Compare the American woman with the Spanish.

To-day fault is found with the Hindus because they do not allow women to read certain portions of the Vedas; yet the Christian councils and popes, echoing the great apostle to the gentiles, have prevented women not only from becoming priests but also from speaking in religious assemblies or administering baptism. Why is it that to-day only a few women are ministers, and that there is still a prejudice on the part of many against investing them with these rights? On similar points Hindu women are much freer. All wisdom, according to the Hindus, has come from Saraswati, a woman whom every Hindu must revere. The idea of the Motherhood of God is founded in India alone; a though in America Theodore Parker expressed the same idea, viewing the Personal side of the Deity as Maternal. Ecclesiastical and canon laws have been the source of woman's disabilities. It was Roman law and Roman jurisprudence that gave women a place far more elevated than that given to her by Christianity. The Christian learned to honor woman from the pagan Teutonic tribes, who were barbarians in the eyes of the Christians, held that a queen was as good as a king, and recognized a perfect equality of sex in a domestic and social relations.

Self-burning of widows was a great social evil in India. It was not sanctioned by the Hindu religion, but was due to other causes. It is often said that the "Christian Government" has suppressed it; but the fact is, when the Mohammedans conquered India they treated the widows of the soldiers so brutally that the women preferred death to such inhuman treatment. As the Hindu do not bury, cremate, their dead when the funeral pyre was lighted it often happened that the poor and unprotected widow threw herself in despair into the fire—committed suicide, in the hope that she would join her husband after death. Some of the priests supported this by perverting the meaning of some spiritual passages. The educated classes strongly protested against the priests who supported this custom (which prevailed only in certain parts of India), and efforts were made to suppress the evil by force; but, as they could not do it without official help, they appealed to the ruling government, raised a large sum, gave it to the officers, and asked the Viceroy, Lord Bentinck, to pass a law against suttee, which he did. Thus the evil was practically suppressed by the Hindus themselves, through the help of the British government.

Mr. F. A. Steele, author of "On the Free of the Water," who lived in India for nearly twenty-five years, mixing

reely with the Hindus as inspectress of girls' schools in the Punjab, says: "Our standard of civilization is personal comfort—luxury—a thing absolutely unknown in native India. There is scarcely any difference there in the mode of living between the rich and poor. A man may spend wealth on jewels for his wife, but not on pleasure or personal comfort." In regard to the general position of women in India, I think it rather better than our own—certainly better than our own used to be. Women in India can hold property, and a widow always gets a fixed portion of her husband's estate. During the twenty-five years I lived in India I never came into personal contact with but one case of a girl going, as the phrase runs, wrong." Mrs. Steele says in regard to child marriages and child widows: "In my opinion child marriages are contrary to the Hindu religion, which teaches that a girl should be of marriageable age before she takes a husband. In the part of India with which I am acquainted—the Punjab a girl is not married until she is thirteen or even older and in that country she is a young woman at that age. The result of my personal observation is that marriages in India are singularly happy. There are fewer cases of unkindness and violence than in this country. Mrs. Steele further says: "Education is spreading amongst the women of the lower classes in India." This is equally true in the case of the men of the lower classes; there is a general movement at present for the education of the masses. Miss Carpenter, after visiting India, said that intelligent Hindus were earnest and extremely interested in the question of female education; but that at the same time she was convinced that such a movement must rise from the native Hindu community in order to have success.

The school already started by a native woman has done good; but it is hampered, and will be in its results, by the introduction of sectarian methods into secular education. The Hindus believe in absolute freedom of religious thought; so that anything contrary to this, especially from one of their own people, cannot fail to rouse antagonism to all such methods. In India we do not have the public school system, as in America. We have no free education in India. Eighty per cent. of the people, both men and women, are illiterate and utterly ignorant of material progress, but not of religion and morality. In these they are far ahead of the ignorant masses of America and Europe. They need secular education—in art, science, chemistry, physics, and their practical application to everyday life. For want of such an education the masses in India do not know how to better their social condition how to reform social evils, or how to be free from superstition and prejudice of all kind.

Ardent efforts to convert the Hindu to Christianity have been great obstacles in the way of educational work for Hindu women. They have prevented the orthodox Hindu community from sending their girls to mission schools or from allowing the women missionaries to enter families, because by their methods they bring discord. The system of education adopted by these workers resembles this: I start a school in New York for the education of your girls and boys, and teach them day by day this lesson: "Whatever your religion teaches is superstitious and false. If you worship or believe in Jesus you will not be saved from eternal punishment. What the Bible teaches is all nonsense, your God is a dead God. This is the only way to heaven, and your forefathers are all gone to hell," etc. How would you like such teaching? Would you send your boys and girls to my school? No; you would not. For the same reason Hindu parents do not like to send their children to the mission schools. Seeing the failure of such methods, the Hindus have now determined to start schools in different parts of India for the education of women, and for giving them secular education, which they actually need, without attacking their religious ideas or destroying their faith. Swami Vivekananda, who is well known in both England and America, has already started such a school in Calcutta, under the superintendence and direction of Miss Margaret Noble, who has gone to India from England for the purpose of helping such a movement. Miss Noble is a highly educated woman, and was an experienced teacher in London. At present she has charge of a kindergarten school for Hindu girls. It is on a small scale for want of funds; but we trust it will gradually grow in to a large free school, where women of all ages will obtain free instruction in every branch of learning—thereby enabling them to better their present condition and to enjoy a broader and more useful life.—The Arena.

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