

# The Hindu Organ

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## NOTICE.

### IN THE DISTRICT COURT OF JAFFNA ORDER NISI.

Testamentary.

Jurisdiction.

No 1002

In the matter of the Estate of the late Visvanather Kudditampi of Jaffna late of Kumbakonam. Deceased.

Visvanather Ramlingam of Punnalaikadduvan.

Petitioner.

Vs

- 1 Visvanather Chinnatamby of Punnalaikadduvan
- 2 Siva Ramalingam Mustukumar and wife
- 3 Tankam both of Vannarponnai East.

Respondents.

This matter of the Petition of Visvanather Ramalingam of Punnalaikadduvan praying for Letters of Administration to the Estate of the abovenamed deceased Visvanather Kudditampi of Jaffna late of Kumbakonam coming on for disposal before C. Eardley Wilmut Esquire, District Judge, on the 3rd day of August 1899 in the presence of Mr. V. Appaswami Proctor on the part of the Petitioner and affidavit of the Petitioner dated the 3rd day of August 1899 having been read, it is declared that the Petitioner is the brother of the said intestate and is entitled to have Letters of Administration to the estate of the said Intestate issued to him unless the Respondent or any other person shall on or before the 18 day of September 1899 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 3rd day of August 1899.

Sy/ C. Eardley Wilmut  
District Judge.

### IN THE DISTRICT COURT OF MULLAITIVU. ORDER NISI.

Testamentary

Jurisdiction

No. 12

In the Matter of the Estate and effects of Rasinghe Vavuniyan Ponnutturai of Vavuniya Deceased

Charavanai Murukechu of Chavakachcheri

Petitioner

Vs

Chinnakkunchu, widow of Ponnutturai of Vavuniya now at Chavakachcheri

Respondent

This matter of the Petition of Charavanai Murukechu of Chavakachcheri, praying for Letters of Administration to the estate of the abovenamed deceased Rasinghe Vavuniyan Ponnutturai coming on for disposal before C. S. Vaughan Esquire, District Judge, on the 12th day of July 1899 in the presence of Mr. S. Senathirayer Proctor on the part of the Petitioner and affidavit of the Petitioner dated the 12th day of July 1899 having been read, it is declared that the Petitioner is the brother-in-law of the said Intestate and entitled to have Letters of Administration to the estate of the Intestate issued to him unless the Respondent or any other person shall on or before the 30th day of August 1899 show sufficient cause to the satisfaction of this Court to the contrary.

The 12th day of July 1899.

C. S. VAUGHAN. District Judge

### IN THE DISTRICT COURT OF MULLAITIVU. ORDER NISI.

Testamentary

Jurisdiction

No. 13

In the matter of the goods and chattels

estate and property of Nagapper Arumugam of Point Pedro late of Mullaitivu

Deceased

This matter coming on for disposal before C. S. Vaughan Esquire District Judge of Mullaitivu on the 30th day of March 1899, in the presence of Mr. S. Senathirayer Proctor, on the part of the Petitioner Teyver Nagalingam and the affidavit of Kathirgamer Naganather of Point Pedro dated the 17th day of March 1899 having been read.

It is ordered that the said Teyver Nagalingam be, and is hereby declared entitled to have Letters of Administration to the Estate of Nagapper Arumugam of Point Pedro, late of Mullaitivu deceased, issued to him as creditor of the said deceased unless any person shall on or before the 28th June 1899, show sufficient cause to the satisfaction of this Court to the contrary.

The 31st day of May 1899.

C. S. VAUGHAN.

District Judge.

The date for showing cause against the above Order Nisi is extended to 30th August 1899.

C. S. VAUGHAN (D. J.)

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PRINCIPAL:—N. SELVADURAI Esq. B. A.

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THE MANAGER

## NOTICE.

Is hereby given that it is proposed to buy and send from Jaffna specimens of gold and silver jewellery and brass work for the Paris Exhibition of 1900. Persons willing to dispose of such articles are requested to bring them to the Kachcheri on every Tuesday and Thursday at 2 P. M.

No specimens will be bought after the 30th September next.

J. H. LEAK

For Govt. Agent.

Jaffna Kachcheri

27th June 1899

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## The Hindu Organ.

JAFFNA, WEDNESDAY, AUGUST 23, 1899

### A Young Men's Hindu Association for Jaffna.

We draw the attention of our readers to the desirability of starting an association in Jaffna for the purpose of imparting to Hindu youths instruction in our religion, literature, and philosophy, and for counteracting the influences inimical to our religion under which the majority of Hindu young men are placed. Similar associations have been started among Christians and Buddhists, and also among Hindus in Madras and other parts of India, and it is highly desirable that Jaffna, the head quarters of Hinduism in Ceylon, should be provided with an institution on the lines of the Young Men's Hindu Associations existing in India. Christian young men among whom an association has existed for several years past, do not stand in need of an association of the kind as much as Hindu young men. The former receive their education in Christian institutions officered and managed by Christian Missionaries, while the majority of the latter are left to the mercies of Christian teachers in non-Hindu institutions where a crusade is preached against Hinduism and everything which is Hindu. The Wesleyan, American, and Church Missionary institutions are the worst sinners in this respect. Why educational institutions receiving grants-in-aid from a Government pledged to religious neutrality, should oppose the introduction of a conscience-clause into the educational code, about which some of the past Directors of Public Instruction have complained, we fail to see. In another place and on another occasion it shall be our duty not only to expose the injustice to the Buddhist and Hindu taxpayers involved in the conduct of the missionaries, but to seek the redress of our grievances in that respect by all constitutional means in our power. Here we content ourselves with saying that, as we understand Christianity as taught by its founder, it is most un-Christian on the part of the missionaries to interfere with the consciences of Hindu students, and on the part of the Government to aid institutions where a conscience-clause is not in operation. The materialistic Christianity of the present age does not know to give unto Caesar the things that are Caesar's and unto God the things that are God's. Do unto others as ye would that others should do unto you—is a precept more honoured in the breach than in the observance.

With the downfall of the Hindu rulers of India and Ceylon the influence of the Hindu priesthood has begun to wane, while under a Christian Government, the Christian Padre has grown into a personage of importance. The Brahman priests have now less hold on the minds of the Hindus than formerly. While Hindu laymen have received a liberal education in English, the Brahmans of Jaffna unlike those of India have remained stationary. Hence the Brahmans cannot either by their example or precept exercise any influence on the minds of

the English-educated Hindus. The Saivite schools established in some of the important centres of population in Jaffna have been doing very good work in the matter of teaching religion and literature to Hindus. But such schools are not able to reach the young men receiving their education in English schools and colleges. Unlike the state of things which existed, some twenty or thirty years ago, when Hindu boys were taught English, only after they had been well grounded in the Tamil language and Hindu religion, they are now put in English schools and colleges very young, even before they are six or seven years old. The Hindu boys thus spend the most impressionable period of their life in Christian schools and colleges and under Christian influence, excepting of course such as are taught in institutions managed by Hindu gentlemen. The missionaries ruthlessly put into the hands of the Hindu boys and that too without the knowledge or consent of their parents and guardians, the publications of the Christian Literature Society, and force down their throats *volens volens* all that is contained in them. Do our readers know what poison is contained in the Christian Literature Society's books. It is that the Christian writer or writers make fun of and laugh at doctrines which we hold as most sacred, ritual which we regard as most mystical, and ceremonies which are typical and illustrative of the highest truths of Hinduism. The authors of the Christian Literature Society's books do not, and it is to their interest not to, understand the meaning of actions attributed to God in the Hindu Puranas and Shastras. Without a knowledge of the esoteric and philosophical side of Hinduism, it is not possible to understand the ceremonial form of it or the truths underlying the numerous stories related in the Puranas. When God is treated as a being imbued with feelings and passions and as resorting to human actions, the object is to teach a pregnant truth of religion—a philosophic or Karmic truth or the immutability of the laws of God or of nature. At the request of an Asura who had performed rigid austerities, God conferred on him the boon that whatsoever person he should touch should die. The Asura wanted to test the virtue of the supernatural power he was so endowed with, on God Himself, and God had to flee. The story even if taken in its literal sense is as good as, and can be matched by, any story related in the Bible about God. But the object of the story is to teach certain universal truths—that God grants the prayers of man—God cannot break his own commands—the laws of God are immutable—man reaps what he sows—man must serve out his Karma &c. &c.

The distortions and misrepresentations of Hinduism instilled into the minds of Hindu boys who have had no opportunity of receiving instruction in their religion and philosophy early, sometimes take root and result in the boys turning out either Christian or agnostic. One may not care much if the missionaries employing such means, succeed in making the boys honest Christians, but our bitter experience is that for one boy who embraces Christianity nine hundred and ninety-nine boys become agnostics and atheists. There is no truth in the Missionary cry that the spirit of Christianity is pervading the minds of the unconverted youths. The so-called spirit of Christianity is their sneer at the old religion and nothing else. The lessons taught by the missionaries sometimes recoil on them too. They teach school boys how to sneer at religion, and the latter read the anti-Christian publications of Europe and America and

sneer at Christianity. It is a case of biter being bitten.

In order to unfold to the minds of the Hindu youths, who are thus led astray or go astray, the vast treasure of wisdom which we have inherited from our ancestors, and to prevent them from drifting away to other religions without being afforded an opportunity of knowing what consolation and hope our religion can offer, a Young Men's Hindu Association is a great desideratum for Jaffna—we had almost said *sine qua non*. The starting of a Young Men's Association is absolutely necessary for another reason. Some of the English-educated Hindus do not, or are averse to, follow the ceremonial form of the Hindu religion because either the conditions of modern life do not permit of their practising it in full or they are indifferent to it not knowing the meaning and object of the ceremonies. To teach to them the ethical and esoteric form of Hinduism, and the meaning of its ritual, an organization of the nature of a Hindu Young Men's Association, and lectures and addresses are urgently required. Spasmodic action will not be of much avail. In order to ensure permanent success, systematic action must be adopted.

The Higher Hinduism has begun to be generally appreciated in Europe and America. There are several European and American Vedantists and even Sannyasins. The vast stores of knowledge contained in the religion and literature of India have been opened up, and the Vedantic philosophy which Western thinkers are eagerly studying is revolutionizing Western thought. But many of our English-educated young men seem to know little or nothing of the greatness of our religion, and how much it is appreciated in the West. If they are not sufficiently conversant with Tamil to read and understand in that language the noble teachings of our religion they can, thanks to the labours of learned savants in the field of religion and literature, do so in English.

A Young Men's Hindu Association will be of immense benefit not only to young men but to older people who mean to profit themselves by attendance at its meetings and lectures. In union lies strength. The proposed association will benefit its members not only religiously but socially and materially. It will broaden their minds and teach them to respect each other's opinions. It will be also a means of teaching them the advantages of co-operation. We hope that these observations will commend themselves to the leading Hindus, and ere long a Young Men's Hindu Association will be a *fait accompli*.

#### THE SPREAD OF THE VEDANTA.

There is no denying the fact that the truths taught in the ancient Vedas and Upanishads are silently and imperceptibly making their way among those learned and ardent searchers of the West who do not bind themselves to think according to dictation or old authority. It may be that many of them have not heard of the Vedas but the trend of modern thought seems to be in some way greatly influenced by the exposition of the Hindu religion and philosophy by Western scholars and Indian Sannyasins. The time seems not so far off, as some think, when harmony between different religions will pave the way for universal good will and peace among nations. The Rev. Dr. James Culross, writing in the *Christian* newspaper makes the following remarks which exhibit the workings of an enlightened earnest mind in the elucidation of problems, which the law of Karma only, as known to the Hindus, can fully explain.

"Not by way of concession to materialistic philosophy be it said, but freely and without burden that we have inherited tendencies in virtue of our humanity which have descended to us through successive generations. They were in us potentially when we were born; we are no more responsible for having them than for birth itself. Farther our powers are limited in all directions which means liability to be misled or overborne. Farther still we are influenced by conditions,



which we did not create or choose and from which we cannot escape. Thus, one inherits a bright joyous temperament, so that he is the favorite of all around him, another is constitutionally slow and dull. One is born into an atmosphere of virtue, another into society where purity, honesty, and truth seem all but impossibilities, where from his earliest childhood his conscience is darkened, his intellect dwarfed, his animal passions fostered, and his whole nature debauched."

What that mysterious potentiality is which every one inherits, and why there are so many diversities in human conditions the Vedanta alone can satisfactorily explain by the law of Karma.

## LOCAL & GENERAL.

**THE GOVERNMENT AGENT:**—Mr. Ivers is still on circuit.

**THE DISTRICT JUDGE:**—Mr. C. Eardley-Wilmot has proceeded to Elephant Pass for a change, as the District Court is not sitting here owing to the Supreme Court Criminal Sessions being held in the District Court house.

**MR. JOHN RUDD:**—Mr. Rudd has been appointed Inspector of Coaches for the Northern Province.

**MR. T. VELUPILLAI:**—This well-known commission Agent of Colombo is now in our midst having come to recruit his health. Mr. Velupillai is doing a large business at Colombo as broker and commission agent.

**A. C. EVARTS, M.B.C.M.**—The medical officer of Vavonia is in our midst having come to give evidence in a criminal case to be heard before the Supreme Court Sessions.

**THE UNIVERSITY SCHOLAR:**—Mr. Kumarakulasinghe will leave for England on the 31st instant. He will join the Oxford University.

**AN INDIAN PUBLIC SPEAKER:**—We understand from our metropolitan contemporaries that Mr. S. K. Nair of the Indian National Congress was on a visit to Colombo last week. He delivered a lecture at the Wesley College Hall, Mr. Advocate Dornhorst presiding.

**THE INDEPENDENT LIBEL CASE:**—The case brought against the Assistant Editor and the Manager of the "Ceylon Independent" by Fidelis Vansanden Perera, the Editor of the *Native Opinion*, for criminal libel has taken a sudden and unexpected turn. We had not the slightest doubt that the Attorney General would discharge the accused. But it was not expected that he would take the step without calling upon the accused to lead their evidence. We congratulate Mr. Coates and Mr. Joseph on the successful termination of the case. It goes without saying that they have placed the public of Ceylon under deep obligations to them.

**AN ASTRONOMER'S HOUSE BURNT DOWN:**—The house of Sunderaswara Senthikall the distinguished Astrologer and Astronomer of Southern India was burnt to ashes on 25th July last. Not to speak of many rare books on Astrology and Astronomy, valuable manuscripts handed down to him by his ancestors and embodying the results of their labour and research in the field of Astrology and Astronomy have been burnt down.

## THE SUPREME COURT SESSIONS.

On the 16th Instant Case No. 7 on the Calendar was taken up, in which a Pariah boy of 14 years of age was charged with rape on a Koria girl of 7 or 8 years old. An English speaking Jury with Mr. A. Krishnar as foreman tried this case. Mr. Advocate Allega-koen defended the accused. The story of the prosecution was that the girl was returning home at day time after having purchased some oil for her parents, when the accused boy dragged her into the field at Paracheriveli in Vannarponnai and ravished her. The accused was immediately arrested and handed to the Vidhan with marks of blood. The Jury convicted him on the charge but recommended him to mercy. He was the next day sentenced to be imprisoned till the rising of the court and to receive 15 strokes with a rattan which were inflicted on him on the 17th by a Jail peon in the presence of Mr. Rudd, Deputy Fiscal and Superintendent of Police. The boy cried loud, and when untied he fell senseless for a moment. When he recovered his senses he was led by his father and taken home.

On the following day Vyravan Kaddyan and Nagan Vyravan both Nalavars of Mailiddi were

placed in the dock charged with murder and rape. This was case No. 2 on the calendar. Mr. Advocate Kanagasabai instructed by Mr. V. Casippillai, Proctor, appeared for the defence. The crime with which the accused were charged was one of the most atrocious crimes ever heard of or committed in this Peninsula, and the details of it when described by the accomplice who was pardoned and made crown witness sent a thrill into the heart of every one who heard it. According to the story of the prosecution the girl that was raped and murdered on the 21st December last at Mailiddi was only eleven years old. She belonged to the fisher caste. She went on the day in question at noon to a palmyrah grove to collect firewood when the two accused and another youngman by the name of Kattippu Sivalai whose mother is a Nalava woman and whose father in a coast Moorman, got hold of the girl, ravished her successively, and finding that she had received serious injuries and fearing that if the girl was allowed to live in that state the hideous crime that they had committed would come to light they murdered her by stabbing her in thirteen places and then threw the corpse into a tank close by and loaded it with stones to prevent it from floating. When the corpse floated the next day they took it from the tank and concealed it in a bush. The corpse was found out only on the third day. In the meantime the parents of the girl were searching for her in different directions. For a day or two no clue was obtained as to the perpetrators of this foul crime. When suspicions rested on the Nalavars who lived close to the scene of the murder, the first accused Kaddyan gave information to the effect that as he was passing by that way on the 21st December he saw Kattippu Sivalai stabbing the girl. This led to the arrest of this accused and of Sivalai the latter of whom when produced before the Magistrate at Kankasanturai admitted himself to have been an accomplice in the commission of the crime, but said that it was the 1st accused Kaddyan who gave all the stabs on the girl. He took the Magistrate Mr. Bartlett and Mr. Assistant Superintendent Tranchell to the scene of murder, pointed out the spot where the girl was murdered, the tank in which the corpse was first thrown, the stones which were placed over it, the bush where it was finally concealed, and the place where the jewellery which the deceased girl had on her person were hidden. This youngman Sivalai who was undoubtedly the principal in the commission of the rape and murder was made a Crown witness and the other two accused committed for trial. The whole of the 17th instant was occupied in the examination and cross-examinations of only two witnesses for the prosecution, Mr. Tranchell who came from Galle to give evidence in this case, and the approver Sivalai. On the 18th eight witnesses were heard for the prosecution including Dr. Santiago who held the *post mortem* examination and who was of opinion that the fatal stabs were inflicted by the clasp knife which with blood stains was taken from the house of Sivalai, and the long incisive wounds could have been inflicted by the curved knives produced which were taken from the houses of the two prisoners. A Thurumpa woman who washed clothes for the 1st accused and who deposed that on the morning of the 22nd December last the cloth produced was given to her by the 1st accused with blood stains was also examined.

The accused gave evidence on their behalf. The first accused embellished his former statement in the Police Court, and made very damaging admissions to the effect that he was present the whole time the rape and murder were committed by Kattippu Sivalai, the approver, but took no steps to prevent him from committing those diabolical acts. The second accused denied all knowledge of the affair. Three witnesses were called for the defence to prove that the first accused could not have been at Myliddi on the 22nd December as deposed to by the washer woman. Mr. Advocate Kanagasabai made an able speech lasting more than an hour on behalf of his clients. Mr. Asserappa replied feelingly and eloquently. His Lordship summed up at length in his usual lucid style, and the Jury retired and after an absence of half an hour returned through their foreman Mr. Krishnar a verdict convicting the first accused and acquitting the 2nd. They also recommended him to mercy on the ground that he was only an aider and abettor of the crime. His Lordship remarked that aider and abettor was equally liable as the principal. They evidently believed that Kattippu Sivalai was the principal in the commission of the offences. Silence having been proclaimed Vyravan Kaddyan a well made man about 30 years old was sentenced to be hanged within the Jaffna Jail premises on the 18th proximo.

The Court did not sit on Saturday the 19th instant. On Monday the 21st, case No. 10 which

was the only case from Batticaloa, was taken up. In this case three brothers Sinnatamby Kathirgaman, Sinnatamby Kannappan, and Sinnatamby Ponniah, who lived at Valaichena in Batticaloa, were charged with (1) causing grievous hurt and (2) causing hurt to one Arumugam Kattaimuttu of the same place. Mr. Advocate Kanagasabai assisted by Mr. Advocate Sandrasekara defended the accused. It transpired in evidence led for the prosecution that the complainant is a bully of the place and was the aggressor, The Jury through their foreman Mr. Samuel Hensman returned a verdict in favour of all the accused, whereupon they were discharged.

On the 22nd, the Karaitivu murder case was taken up. The accused Nagappan Kantiyah is a young man of about 25 years of age and seems to be well connected in that Island. Mr. Advocate Isaac Thambiah instructed by Mr. Proctor Casippillai defended the accused. An English-speaking Jury with Mr. De Kretser District Engineer, as foreman was empanelled to try this case.

The first witness in the case was Veeragatti Sapapathy Pillai, a brother of the deceased Annamalai. He described how a dispute arose in the Sivan Temple at Karaitivu on the night of the 27th March last between some youngmen of Karaitivu East and West on account of a cane and how his brother who went to separate the combatants was stabbed by the accused. Three other witnesses were called who deposed to having been present on the occasion and seen the stabs inflicted by the accused with a clasp knife. Dr. Rajasingham who treated him in the Friend in-need Society's Hospital and performed the *post mortem* examination on the body of the deceased deposed that of the three wounds on Annamalai the one in the neck which penetrated the lungs caused his death. Mr. Woutersz, Police Magistrate of Kaits was called to prove the statements made by the deceased on the day he was stabbed to the effect that Paddanattan Kantiyah, that is Kantiyah son of the townsman, was the man who stabbed him. He also referred to the accused as Kovalam Kantiyah. The deceased was not able to speak at that time, but wrote his replies in a piece of paper. The deceased made a dying declaration on the 1st April before Mr. T. M. Tampoo, Police Magistrate of Jaffna, pointing out the accused who was present as the man who stabbed him. He further stated that subsequent to the statement he made before the Police Magistrate of Kaits he had come to know the name of the father of the accused from his brother Sapapathypillai. The Vidhan of Karaitivu West having been called to prove the arrest of the accused on the 30th March at Arali, and the statement of the accused, admitting his presence in the temple that night but denying all knowledge of the affray or the stab inflicted on the deceased, Mr. Asserappa closed the case for the prosecution. The further hearing of the case was postponed for the next day, the jury being allowed to go home with a request by His Lordship the presiding Judge that they should not discuss the case with any one except among themselves.

On the re-assembling of Court to-day at 11 A. M. Mr. Tambyah opened his defence by calling Kantappan Vytillingam, Police Vidhan of Karaitivu East, as the first witness for the defence. He stated that he was present in the Temple on the night in question, that there was a disturbance on account of a cane and that soon after Annamalai was stabbed, his brother Sapapathi charged one Kantar Paramu as the man who stabbed his brother. The witness however, admitted that Sapapathy within 7 or 8 minutes of charging Paramu charged also Nagappan Kantiyah the accused, with having stabbed Annamalai. The Vidhan who admitted to have seen the accused in the inner yard of the Temple seems to have behaved very indifferently in the matter. He did not go in search of the accused to his house and arrest him. Kantar Paramu and another witness were called to corroborate the evidence of the Vidhan. The accused then gave evidence on his behalf. He said that having gone to the Temple on the night in question he left it before the festival commenced. He left his house that very night at 2 O'clock for Kodikamam to purchase tobacco. He was not able to account why he should have been falsely charged with this serious offence. In the Police Court he said that he and Sapapathy were on bad terms on account of a woman called Mutti. But in the Supreme Court he denied all knowledge of Mutti or of any altercation between him and Sapapathy on account of her. Mr. Tambyah addressed the Jury at length, ably pointing out the discrepancies in the evidence led by the prosecution and contending that his client was entitled to an acquittal at their hands. Mr. Asserappa replied; and his Lordship summed up for conviction. The Jury retired and after a short deliberation returned to Court and pronounced a verdict unanimously convicting the accused of the lesser offence of culpable homicide not amounting to murder. His Lordship accepted that verdict and sentenced the prisoner to ten years' rigorous imprisonment.



## SELECTIONS.

## THE CASTE QUESTION.

THERE is no single institution of the Hindu society so much condemned, by a certain class of our countrymen as caste. Yet there is none so difficult to replace. For after all, it must be admitted, that what is wanted is not merely the destroying of an evil, but the replacing of it by a good which will make the recurrence of the evil impossible. What good were it casting a devil out of a man simply to make him the receptacle of seven new devils, each stronger and more mischievous than the old one? And who will say that once caste is destroyed there will be no more differences dividing man from man? Differences are of the very essence of humanity, and so long as we are only human we are bound to respect some and despise others, or, in other words, put some of those around us before others. So then the question for us to face—at least for such of us as would be reformers—resolves itself into one not for doing away with the caste-spirit altogether, for that is impossible, but one for so modifying or crystallising it as to make it as little of a hindrance as possible to the cause of progress. And here it is necessary to drop cant and make some straightforward admissions. That caste has smothered our spirit of enterprise, that it has heaped up unnecessary hardships upon some classes of the society, no one can deny. Nor should any impartial man be unwilling to admit that it has not been an unmixed evil that it has kept down, or obviated, in a large measure sectional jealousies and antipathies by providing each section with an enduring purpose of its own, that it has promoted the greatest possible harmony between individuals by securing the highest possible equality within the limits of the section. It is true that we hear more of its evil than of its good now-a-days. But then it is very natural that those who have suffered or who fancy they have suffered, to any extent because of it should be more noisy in these days of British overlordship, than those who have profited by it. However that be, there is a growing feeling, in all thoughtful Hindu circles, that with the political equality, assured to all castes by the enlightened British rule, caste as an institution, has been divested of its terrors very largely and so should be preserved for the great good of the Hindu community. Nor is such a feeling unnatural or unreasonable. We know how casteless countries in the West have fared and are faring. Caste is not there as we have it amongst us; but the spirit underlying it is there, the stronger for its being unrestrained, working hardship and ruin far more than we have suffered in India. Money is the highest test of so-called respectability practically, and has made frightful gulfs in society. More even than that, in some parts of the world where western civilization has penetrated or is penetrating, colour is estranging man from man in a way which is sooner or later bound to result in a very serious social cataclysm. What is it that stamps the industrious, peaceful, useful British Indian with the mark of a slave in Natal, the Transvaal and similar places where the civilized Christian whiteman is rampant? And you have this colour division illustrated, on a much larger, and more intensified, scale in America. The civilizing methods of the West have been disastrous enough in all conscience to vast numbers of the so-called "coloured" classes all over the world. But these breed faster than those can destroy. And even to-day America has to count with its "coloured" subject in point of numbers. And how do Christian republican Americans treat them or wish to treat them? Slavery has indeed been abolished. And many of the heart-rending scenes depicted in *Uncle Tom's Cabin* read like ancient history. But not all of them do so. It is seldom that a "coloured" criminal has the chance of getting a fair trial in a court of law. He is lynched out of existence even before the Justice of the land can get at him, and sometimes he is even snatched away from the very hands of Justice and lynched. And the authorities are apparently powerless to interfere. The American papers of a few weeks ago were full of blood-curdling pictures of how a Negro who had killed a whiteman in self-defence and had been taken forcibly out of the hands of the Police and done to death by a Christian white populace. Nor is this the worst of the colour trouble. We have it on the authority of competent observers that everywhere in the United States of America, the whitemen are doing their best to withhold from their Negro fellow-countrymen every kind of education that is calculated to elevate them morally, socially and politically. The thing seems to have grown into such a scandal that some of the more liberal of the American journals themselves feel called upon to cry out against it. One of these, the *Congregationalist*, says "Can the Negro race as it rises in the scale of civilization, as it increases in wealth, intelligence and probity, be induced to accept this condition of dependence perpetually? Any one who will read the speeches and letters of the best educated and most aspiring of the younger Negroes of the country at the present time will see that they are full of forebodings, anguish and despair as they face the caste spirit which debars them from industrial, social and political activities for which they are fitted physically and mentally." Further: "As Negroes in considerable numbers come forward, qualified to take the positions and do the work of educated men, they will find the whites unwilling to recognize their claims, and their own people averse to acknowledging their leadership.

The sense of injustice felt by Negroes and of intrusion by the whites will provoke ill-feeling and collisions. Then will come on both sides still greater need of Christian forbearance, of unselfishness and patriotism." True. But who can blame the Negroes if, in the day of their despair, they fail to display anything of the Christian tolerance which whitemen persist in denying to them, in their arrogant selfishness, under far more favourable auspices? The Hindu.

## A PLAIN TALK WITH MR. BIPIN CHANDRA PAL.

A "Leader" reporter had an interesting interview on Tuesday afternoon with Mr. Bipin Chandra Pal, a distinguished native of India, who is at present on a visit to Newcastle, and who, it will be remembered, preached in the Church of the Divine Unity on Sunday night. Mr. Pal, who is a small, slightly-built gentleman, spoke with the greatest freedom on the vast empire of India and the relations of the people with British rule. Questioned as regards the feeling of the natives towards England, he said: "The people of India must be divided into two classes—the educated and the uneducated. The educated classes have, in general, an intelligent appreciation of the benefits of British rule. They recognise this above all—that, though there are shortcomings and disadvantages natural to foreign dominion, British rule is the best India can possibly have for her present peace and future welfare under existing circumstances. I heard a leading man in Bengal once addressing a meeting of the Congress, and he said that we cannot wish the British to be out of India, because it means either anarchy or Russia."

"They are afraid of Russia, then?"

"They are afraid of Russia and afraid of anarchy. As regards the uneducated classes, they are indifferent. They have neither any faith, nor do they show any want of faith, in British rule. They understand least of all the beneficial objects of British rule. Last year, when I was in Calcutta, the plague broke out, and the Government offered inoculation as an alternative to segregation and removal to hospital. The Bramo Samaj, to which I belong, were the first to offer themselves for inoculation, and I was myself, with my wife and children, amongst the first sixty-three persons to be inoculated in Calcutta; and we did it simply with a view to helping the Government in this matter, and showing an example to the rest of the community. The uneducated classes, however, can never be made to understand that there is not harm in being inoculated. I heard them say that there were three kinds of inoculation, one with rose water for Europeans, one with filtered water for higher class Indians, and for the poor there was the real inoculation with poison. They are ready to believe anything that interested persons circulate against the Government."

"Who would those interested persons be?"

"We do not know that; but we know that rumours are circulated from time to time. It was the same during the time of the Mutiny, and this credulity was the real source of danger forty years ago."

"Is the plague abating in Calcutta now?"

"It is going down. Indian opinion is very much divided in Calcutta as to whether it is really plague or not. The cases are now down to two or three per day, and that is nothing."

"Do the authorities apprehend any serious results from the present unrest?"

"Well, the authorities are aware of it, and have taken repressive measures by the amendment of the Sedition Law and the amendment of the Criminal Procedure Code. This all seems to be directed by a very shrewdness that has come over the Government of India, which seems to altogether mis-understand the whole situation."

"In what way?"

"Because the educated classes in India are the most clamorous about political rights and privileges, and they are frank, and not always very charitable, in their criticisms of the Government."

Is that because these measures press too heavily on the people?

Yes. The Government thinks all the mischief is worked by the educated classes, and all these repressive measures are mainly directed against them, and the result may be that if these measures are worked out very strictly the Government will be left without the help or advice of the educated classes, and they will be sitting on a safety valve, as it were.

Arising out of that, do you think that if at the time of the Mutiny the British Government had relied on the educated classes the Mutiny would have been avoided.

No, for at the time of the Mutiny we had got no educated classes in India—I mean no English educated classes who sympathised with English ideals. And talking of the Mutiny. The Mutiny was a revolt only of the army. The princes and the people held themselves aloof, watching the progress of events. If a similar thing were to happen to-day the educated classes would surely, as a body, side with the Government. What the masses would do it is very difficult to say. The masses feel the want of sympathy on the part of individual officials with their sorrows and privations very much.

I suppose there is a great lot of poverty and privation in India?

There is a great deal; but with a little more personal touch between the rulers and the ruled the indifference of the people would be converted into attachment. To show you the state of feeling I will give you an extract from "The Indian Witness," a paper conducted by, I believe, an American missionary gentleman in Calcutta.

Mr Chandra Pal then read the following:—

In this case, as in others of similar character, it is very difficult to decide precisely where the blame attaches, and we refrain from expressing any opinion regarding the Magistrate's judgment. But this we wish to say: Europeans are far too prone to address even res-

pectable natives in a haughty, over-bearing manner, quite sufficient to exasperate men of any spirit. We have seen many instances of this that made us blush for our fellow-countrymen and co-religionists. How common it is for Europeans to cut with their stinging whips a poor cartman who may be slow in getting out of the sahib's way, or who cause trifling inconvenience by their awkward or dilatory movements. This is as cruel as it is cowardly. The day, however, is fast disappearing when high-handed treatment of this kind can be indulged in with impunity. We are glad and thankful to notice the welcome improvement in this direction in recent years. A few signal examples of punishment of offenders go a long way in developing a wholesome fear of British justice that operates with excellent restraining effect. Even missionaries need to guard against the domineering spirit that is so liable to find unhappy vent in objectionable over-acts. It is a great snare to many, and we need to watch and pray with unceasing vigilance lest we enter into this temptation which so easily besets. We owe it to the Lord Christ whom we serve, to avoid even the appearance of evil in this respect.

Is the caste system breaking down, or is it as strong as ever it was?

It is breaking down gradually.

Would the effect of that be to strengthen British rule or otherwise?

Well, the caste system at India was never a political factor, and is not now. The animosity which Europeans think likely to extend between one caste and another in a caste-ridden country like India has been peculiarly absent. The Government is getting more and more out of touch with the people, and is thus gradually bringing on a conflict between the classes and the masses. In England the leaders of the classes often belong to the masses; but in India the gradual separation of the classes and the masses has left the masses absolutely without any leaders, and that is not a very safe state of things.

You mean by this that if a leader did spring up for the masses all would depend on where he wished to lead them?

Exactly. The masses are absolutely leaderless; but if the classes had been their leaders, and in touch with the Government, they might be a help to the Government.

And do you think there is a great danger in the present condition of things?

There is. The only leaders of the masses are uneducated people, and they are generally evil spirits in the community.

Was there a very strong rebellious feeling exhibited during the plague?

Well, there was very deep discontent; but it was not rebellious feeling.

If a leader had sprung up to lead the people to rebellion do you think he might have succeeded?

He might have brought on anarchy and caused widespread riots, which would have caused as much annoyance and harm as a rebellion.

Is there a real demand for native representation in the Government of the country?

Yes, there is; and we have got a small measure of representation in the administration of the country; but we cannot vote or raise any question and divide the Council upon the Budget.

Do what you call the uneducated classes know anything of post-British rule in India, and the manner in which India was conquered?

No. Not the present generation; and in this respect there is a great difference between the uneducated classes forty years ago and to-day. During the Mutiny the people had a vivid recollection of the anarchy and misrule that followed upon the decline of the Mogul Empire, and they recognised the benefits of British rule in the shape of the peace and protection which they enjoyed. The present generation have no recollection of Moslem anarchy and misrule to compare with the present state of things.

Are the natives of India overtaxed?

Well, the general sentiment is that they are overtaxed, and it is admitted even by representative and responsible officials that taxation in India has reached its utmost possible limit. The land tax, except in Bengal, weighs heavily upon the people, and that is one of the causes of the poverty of the masses, and consequently one of the causes of discontent. The masses feel their poverty, and the want of sympathy of those set to rule over them.

As regards Christianity?

I think Christianity has very little chance in India. Its greatest drawback is that those associated with the dominant race in the country do not always show in their life and conduct any of the more prominent Christian virtues; and what little chance Christianity had before is being absolutely destroyed by the revival of Sanskrit learning and the growing knowledge of the people of the ancient religious treasures of their country.

The masses of the people of England only know of the religion of India from its idolatry and its ruined temples?

Yes.

Is there another side to the picture?

Decidedly. The higher religion of the Hindoos, whether on its philosophical side, its exegetical side, its ethical side, or its spiritual side, is in no way inferior to any religious system in existence. —THE NEWCASTLE DAILY LEADER.

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