

# The Hindu Organ

(THE CHEAPEST WEEKLY IN CEYLON)  
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## NOTICE.

IN THE DISTRICT COURT OF JAFFNA  
ORDER NISI.

Testamentary.

Jurisdiction.

No. 1013

In the matter of the Estate of the late  
Kanthar Vallipurathanathar of Polikandy

Deceased.

Vallipurathanathar Kanthavanam of Polikandy  
Petitioner.

Vs

Chinnappillai widow of Vallipurathanathar of Polikandy  
Respondent.

This matter of the Petition of Vallipurathanathar Kanthavanam the abovenamed Petitioner praying for Letters of Administration to the Estate of the abovenamed deceased Kanthar Vallipurathanathar of Polikandy coming on for disposal before C. Eardley Wilmot Esquire, District Judge, on the 14th day of September 1899 in the presence of Mr. S. Subramaniam Proctor on the part of the Petitioner and affidavit of the Petitioner dated the 8th day of September 1899 having been read, it is declared that the Petitioner is the son 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 20th day of October 1899 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 14th day of September 1899.

Sy/ C. Eardley Wilmot.  
District Judge.ACKNOWLEDGEMENT OF SUBSCRIPTIONS  
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## The Hindu Organ.

JAFFNA, WEDNESDAY, OCTOBER 4, 1899

The Half-Yearly Interruption  
to the District Court Work.

The want of a building to hold the District Court during the time the Court-house is occupied by the Supreme Court is greatly felt. In the good old days when the District Court Bench was presided over by Mr. Price and Mr. Morphew, and even in the early days of Mr. David De Saram's tenure of the District Judgeship, there was a building to the West of the Esplanade Street fronting the District Court-house, where the Judge used to hold the Court during the Sessions. We understand that even when the District Court-house was not in the occupancy of the Supreme Court, Mr. Price used to sit off and on in the neighbouring building in order to enjoy the scenery and the fresh air from the Jaffna lake. But owing to some reason or other, which is not known to us, the building has ceased to exist; and during the last twenty years or so, much inconvenience has been caused to the suitors and practitioners of the District Court in consequence of the holding of the Criminal Sessions in the District Court house, without any provision temporary or permanent being made by the responsible authorities for the holding of the District Court during the pendency of the Sessions.

Just a week before the sitting of the Supreme Court, the Fiscal takes possession of the Court-house and carries out the

necessary arrangements for the holding of the Court. During this "preparatory" week, some Judges suspend the sittings of the District Court to avoid the bustle and confusion caused by the Fiscal and adjourn the work of the Court, others sit at great inconvenience to themselves and to the Proctors and Advocates engaged in the cases. In this lawyer-ridden age, when so much of the time of the Court is taken up in hearing the arguments of Counsel—when Counsel belabour the Judge and Jury with points whether tenable or untenable—the shortest Sessions last for about two weeks. Adding to this period, the time taken by the Fiscal in making preparations before the Sessions and quitting the Court-house after the Sessions, we might say that the shortest Sessions last for about three weeks. Some of the Sessions holden during the last three or four years have been unusually long and protracted, and in consequence, the work of the District Court has been very much interfered with. To cite an instance, the second Sessions for the current year lasted for well-nigh six weeks, and during that period, being one-eighth of the year, the work in the District Court was at a standstill.

According to the Courts' Ordinance, the Sessions must commence at Jaffna in the month of February and the month of July in every year. Though the law fixes no date, it is quite positive as to the month. The Judges of the Supreme Court are creatures of the very same law which ordains that the Sessions must commence in February and July. If they adhere to the provisions of the law in this respect, the District Judge may take note of the probable date of the holding of the Sessions and regulate his work accordingly or at least may not fix cases for trial during February and July. But the Sessions are, as often as not, commenced in August and even later than that, at a time when nobody would think that the Sessions are likely to be commenced, and the result is a complete dislocation of the business in the District Court. The Proclamation which notifies the holding of the Sessions is not generally issued in sufficient time to prevent the District Judge from fixing cases for trial during the time the Court-house is likely to be occupied by the Supreme Court. The trial roll of the District Court extends to, and covers a period of, six weeks or two months, and the notice given by the Fiscal relative to the holding of the Sessions, which is generally anterior in date to the commencement of the Sessions only by two weeks, does not prevent the dislocation of the District Court work.

As soon as the Proclamation is out, the trial cases have to be refixed and notices issued to the parties. In refixing the cases and in regulating the District Court work generally, the Judge takes note of the time during which the Sessions are likely to continue, which is calculated, we believe, at the rate of one case for one day. When the Supreme Court takes longer time to finish the Sessions, the trial cases have to be refixed a second time and greater inconvenience is caused to the suitors and practitioners than that experienced by them at the commencement of the Sessions. During the last Sessions, not only civil cases but several criminal cases also had to be put off. We fail to see on what principle the criminal work of the Supreme Court is held more important than the criminal work of the District Court.

In August and September last the District Court suspended its sittings for six weeks, and during that period no relief could have been sought in the shape of a warrant of arrest or mandate of sequestration before judgment against debtors. Indeed in no town in the Island other than Jaffna, the interests

of which are generally neglected by the Government, will such a state of things be tolerated as was witnessed in Jaffna between 14th August and 24th September last. Practically there was no District Court in the capital of the North. In the last but one issue of the *Hindu Organ* we dwelt on the want of witness-sheds, and in an earlier issue we pointed out the absence of public latrines, though the police are not slow to pounce upon innocent people who for want of such latrines "commit nuisance" in the drains and road sides,

AN ORDINANCE FOR INCORPORATING THE  
COUNCIL OF LEGAL EDUCATION.

The last Gazette publishes for "general information" the draft of a proposed Ordinance to create the Council of Legal Education of the Colony a body corporate for the purpose of supervising and controlling the legal education of law students desiring to qualify as advocates and proctors, to enable the Council to hold lands, to invest funds, &c. We believe that it has become "expedient" to introduce an Ordinance on the subject, in view of the large income derived by the Council and the necessity for acquiring lands and erecting buildings to serve as office, lecture-halls, &c. But some of the provisions of the draft Ordinance are conceived in a most illiberal spirit, and have no precedent in the legislation of other countries, as far as we know.

Clause 7 empowers the Council to make bye-laws, rules, and orders, *inter alia*, for fixing the number of students to be admitted to each examination and for fixing the number of failures to pass the several examinations, which shall debar a law student from again presenting himself for examination. As far as we understand these provisions, it is proposed to empower the Council to restrict the number of candidates for a particular examination. If for instance, six is the number of candidates which the Council deems proper to admit to an examination, how are the six to be chosen we ask. We think that not only the rule has no precedent in the laws of other countries, but it will open the door to downright favouritism and partiality. We shall cite a recent case. To the Subordinate Civil Service Examination held in July last, the vast majority of the applicants for admission were Tamils, and the *Ceylon Standard*, referring to the number of applicants among the Tamils, complimented them on the progress education has made among them. Still, the Government of Ceylon, to the intense dissatisfaction of the Tamils, did not make a single nomination from among them. Those who have the ears of the Government are those who are at the headquarters, and the Tamils who chiefly inhabit the North have no back door influence to back them up. Looking to the fact that several Tamils have secured important Scholarships during the last three or four years, is it not reasonable to conclude that one or more of them would have come out successful at the Subordinate Civil Service Examination, if admitted to it?

The provision in the draft Ordinance restricting the number of candidates will tell more on the Tamils than on any other section of the community. The friends and relations of the leading residents of Colombo will more easily secure admission than those who are at a distance. The object of an examination is to test the intellectual qualifications of candidates. Let them, therefore, have a fair field and no favour. If the Bar is over-crowded, which we admit, the proper course is to require the candidates to pass a severer test than what they are now obliged to do. They are now required to earn fifty per cent of the marks allotted. Let the minimum be raised to sixty-six per cent if desirable, but by no means should the number of candidates be restricted. For some years previous to the coming into operation of the Ordinance No 1 of 1889 the minimum required for a pass was two-thirds of the maximum. As a result there were only a few admissions to the Bar. It is after the introduction of the rules now in force, so many candidates have passed as Advocates and Proctors, and the Bar has become overcrowded.

Again, the provision debarring a student from presenting himself for examination a second time if he fails to earn a certain number of marks, is, we believe, unprecedented either in the legislation of England or India. In India, the laws of which we copy, a candidate for the Pleaders' and B. L. Examinations may present himself for them any number of times without reference to the number of marks he earned at a previous examination. In Ceylon, a candidate is now allowed to present himself for a



second examination on payment of Rs 50—00 as a penalty, and the rule has operated well, and why any departure should be made from it we do not know.

In conclusion we have to observe that the framers of the Ordinance, who, we fancy, are themselves members of the Council to be incorporated—The Attorney-General and the Solicitor-General—make a large order on the Legislature in favour of the Council. The Legislature delegates its functions to corporate or public bodies and empowers them to make byelaws in such cases only, where, owing to different conditions and circumstances obtaining in different towns, districts, and provinces of the Colony, it is difficult to prescribe uniform rules and regulations applicable to all of them. The Legislature also allows corporate and public bodies to arrange mere matters of detail, which are too trivial or unimportant to be incorporated in an Ordinance. But some of the powers now proposed to be vested in the Council of Legal Education go to the root of legislation and the principles underlying public examinations, the expediency and necessity of which ought to be discussed publicly, and the retention or rejection of which ought to be decided on in the Legislature. The tendency of legislation in Ceylon during the last ten or fifteen years has been in the direction of repressing the liberties and aspirations of the people rather than promoting and encouraging them. When Sir Richard Morgan and Sir Richard Cayley were Queen's Advocates, the right of appeal to the Supreme Court from the decisions of Lower Courts was not only unrestricted by law but encouraged. Since their time several Ordinances have been passed curtailing the right of appeal. Many criminal charges which were heard and determined by the Supreme Court, in their days, are now heard and determined by District Courts. Thereby trial by Jury has been abolished in the case of many offences. Several other pieces of legislation may be cited to show the retrograde tendency of modern times. Not only legislation, but the administrative policy of the Government is degenerating. In the early days of British rule, did anybody hear of Clerks, Ratemahatmeyas Mudaliyars, and Village Presidents being foisted as Police Magistrates and Commissioners of Requests to dispense criminal and civil justice?

### LOCAL & GENERAL.

**Weather and Agricultural Operations**—Some of the paddy cultivators resorted to "dry" sowing before the 19th September last as there was no rain, but on that date a good shower of rain fell all over the Peninsula. Since then most of the paddy lands have been sown. In some places the moisture is not sufficient to enable the seed to germinate. The farmers are expecting rain daily. The heat is intense and if there is no downpour during the next few days, the plants may die. In some localities there are lands still unsown.

**VALIGAMAM WEST MANIAGARSHIP**—We congratulate Mr. I. Mudaliyar Thillainader of the Provincial Road Committee, Jaffna, on his appointment as acting Maniagar of Valigamam West in the place of his father who is on sick leave.

**The Salt Rent**—The Salt rent of the Jaffna District for the year 1900 was sold to-day in the Jaffna Kachcheri for Rs. 56,250, which is Rs. 250 over and above the amount of rent for the current year, the purchaser being Mr. S. Manuelpillai, the renter of the present year.

**Mr. D. Mitchell**—This gentleman is now in our midst having come to inspect the Railway line.

**Mr. J. H. Leak**—The Office Assistant to the Government Agent, Northern Province, has been appointed Deputy Fiscal, Jaffna, in the room of Mr. John Rudd who has obtained short leave of absence.

**Mr. Chelliah Pillai B. A. B. L., Vakeel in Madras and Advocate in Ceylon**, who has been here for the last six months or so, practising as an Advocate, intends proceeding to India shortly to appear for the Raja of Ramnad in the District Court of Madras where an action has been brought against the Raja as the trustee of the Ramessaram Temple by a Brahman attached to the Temple. Learned, but unostentatious, courteous, polite, and unobtrusive in his habits, Mr. Chelliahpillai has been very popular here. He is a brother of Dr. Rockwood, the Tamil member of the Legislative Council.

**The Horse-breeding**, started by Mr. Ievers, our Government Agent, has already been attended with a fair measure of success. The Government Agent, his Mudaliyar Mr. Bastiampillai, and Mr. Sturgess, the Veterinary

Surgeon, have been for more than a week at Iranativu where some of the new specimens reared there have been sent to Jaffna and they are pronounced to be decidedly superior to any hitherto imported, in appearance and build. The breeding on the lines laid down by Mr. Ievers, with two grazing grounds one at Iranativu for the young animals and the other at Delft for the old ones bids fair to produce a superior class of horses. In this connection it is interesting to note that a stud bull has been secured at a cost of Rs. 250 for the improvement of the cattle in Delft Island.—Cor. —J. C. Guardian

**Northern Railway Extension**—The Clan Line steamer "Clan Farquhar," has brought 631 pieces of iron and coils and of corrugated wire for the Northern Railway bridge works.

—J. C. Guardian

**THE SERVICE**—Mr. S. M. Burrows, the new Director of Public Instruction is expected to return to the Colony early in November. Mr. Allanson Bailey, Government Agent of the Central Province, has left for England on three months' leave, preparatory to retirement, on the 2nd instant. Consequent on his retirement several changes in the Service will take place. It is rumoured that Mr. Wace, Government Agent, Southern Province, will succeed Mr. Bailey and that Mr. H. H. Cameron will be appointed Government Agent of the Southern Province. Mr. Cameron has now been appointed acting Government Agent Central Province.

**Captain Dreyfus**—This Officer of the French army who was convicted of treason by a Court Martial and sentenced to ten years' imprisonment has been pardoned by the President of the French Republic and set free.

**The Transvaal**—The relations between the Republic and the British Government have become strained and war is now considered inevitable, though both sides are still parleying in order to gain time and to be better prepared.

**THE RETURN OF MR. FISHER**—Mr. F. C. Fisher who returned to the Island after his furlough on the 27th ultimo has assumed duties as acting Government Agent of the North Western Province replacing Mr. Cameron who is appointed as acting Government Agent of the Central Province.

**THE DEATH OF MRS. THORNHILL**—Mrs. Thornhill wife of the late Dr. Thornhill who was the Colonial Surgeon of the Northern Province met with a carriage accident at Galle while driving with her son and died instantaneously.

### TELEGRAPHIC SUMMARY.

#### THE PHILIPPINES

Washington, September 23rd.—It is stated here that, in consequence of the protest of the Chinese Minister against the exclusion of Chinese from the Philippines the United States Government has instructed General Otis to admit Chinese to the islands, and intimating that the General has exceeded his authority in excluding them.

#### A DELUGE AT DARJEELING.

Calcutta, Sept. 26th.—At Darjeeling on Sunday, a heavy downpour of rain occurred causing several landslips. The mail train was obstructed by three bad slips between Darjeeling and Sonada, delaying the train greatly. The passengers were transferred to another train.

On Monday there were slight shocks of earthquake felt. 28 inches of rain in 38 hours.

The rainfall for the first thirty hours was fifteen inches, and in all twenty-eight inches of rain fell in thirty-eight hours.

Authentic reports show the loss of nine European children and seventy natives. The children were killed at schools at Arcadia, Ida Villa, and four small villas elsewhere. All adult Europeans seem to have escaped. The Archdeacon's house is half destroyed, and a cook and child were killed.

Great slips have taken place on the Rockville Road, destroying a portion of it, while from the Wicket House the Jalapahar Road is completely blocked, and the Calcutta Road is also blocked.

A public funeral of the European children takes place to-morrow.

Yesterday the Up-train passengers were detained at Ghoom all night. The Paglaghars line is seriously damaged, as are the lines at many other places.

About a thousand acres of tea have been destroyed. The estates surrounding half the eastern slopes on Darjeeling Spur, from Jalapahar to Birch Hill, have slipped three thousand feet.

The water-supply pipe has been destroyed and the electric light plant damaged, and Darjeeling is in complete darkness.

The weather is still cloudy, and there are great fears of more rain causing further slips.

Intelligence has been wired from Jalpaiguri that three Europeans and six natives were crossing the Teesta River when the boat was swamped by the high waves and sunk within a quarter of a mile of the ghaut. One boatman was picked up fourteen miles down the river, and he reported that the Europeans jumped overboard and were not seen again. Search parties are out after the missing men.

#### THE APPROACHING WAR.

Bombay Sept. 26th—9.57 am  
The British India steamer "Upada" has been chartered for the Transvaal Expedition.

A squadron of the 5th Dragoons embarked on the transport "Lindula" this morning, and the rest will follow to-morrow in the "Virava" the "Patiala," and the "Navasa"; and this will end the shipment of the contingent.

#### A VICTIM OF THE PLAGUE AT POONA.

Bombay, Sept. 26th—9.57 a. m.

Miss Burnett, daughter of Major-General O. J. Burnett, C. B. the officer commanding at Poona, has died of Plague.

London Sept. 28.—The Rt. Hon. A. J. Balfour, speaking at a meeting at Dundee to-day, said Her Majesty's Government had striven to bring about a peaceful and honourable solution of the difficulty with the Transvaal, and if they failed the fault would rest on other heads.

The Government, he said, had not yet abandoned all hope of peaceful settlement, but it seemed to him that a point had been reached when the Transvaal, refused to yield and Great Britain could not and would not give way.

The interests of South Africa, of civilization and of honour made that impossible.

London, Sept. 29, 2.41 p. m.—The Government have provisionally engaged seventy transports to take troops to the Cape in the event of hostilities.

General Buller has now completed the selection of his staff, which accompanies him in the event of his going to the Cape.

New Zealand is sending a force of 200 men to South Africa.

The first Battalion of the Grenadier Guards stationed at Gibraltar, which was under orders for home, is being detained, and it is believed will go to the Cape.

Arrangements have been completed at Pretoria to defend the borders, and burghers are now congregated in the towns anxious to advance, but the authorities are determined to restrain them and avoid a collision with the British.

Reuter's correspondent wires from Johannesburg, that Commandant General has ordered the Commanders to assemble at a defined point on the Natal border.

London Sept. 29, 3.36 p. m.—Reuter's correspondent wires from Cape Town that the Transvaal Government has sent a reply to Mr. Chamberlain's last despatch, and in it says that the Transvaal strictly adheres to the Convention of 1834 and asks nothing further.

No allusion is made to the question of Suzerainty.

#### GOLD FOR INDIA.

London September 20th.—The steamer "Oratava" has left Melbourne with 65,000 sovereigns for India.

### CRICKET.

#### JAFFNA COLLEGE Vs HINDU COLLEGE.

A match between the above Colleges was played at Batticotta on Saturday the 23rd Ultimo before a very fair crowd. The first innings was opened at 6.30 A. M. The Jaffna College winning the toss entered the ground to field first. The play was rather slow till Appiah and the Captain of the H. C. C. C. settled down. The former hit the ball to a great height and was caught out, the latter played a very dashing game. Most of the players of the Hindu College were stumped out in the first innings. The bowling of Arumugam of the Hindu College was excellent specially in the 2nd innings. It was so swift and forcible that it was able to break one of the match stumps to pieces. V. Kandiah a student of the Jaffna College and who played as one of the players of the Victoria College in the match that was played last month between the Victoria and Hindu College was caught out in the first innings by Somasuntharam and was bowled out in the 2nd by Arumugam. The match ended in a win to the Hindu College by 17 runs. Sinnatamby a teacher of the Jaffna College and E. Kandiah of the Hindu College were the umpires. The following are the scores.

#### HINDU COLLEGE

1st innings	2nd innings
S. Thuryappah (Capt) 5	Storer 25...c. Kandiah 7
S. Nadarajah	b Storer 0...Not out 0
A. Duriappah	c Rajah 3...b Storer 2
R. Kandiah Run out	2...b Kandiah 0
C. Sivaprakasam.	
c. Rajaratnam	0...c Selladurai 1
A. Arumugam Run out	0...b Storer 3
S. Appiah c Storer	3...b Storer 3
K. Mailvaganam Run out	0...b Storer 1
K. Ponniah c Storer	5...c Sinnadurai 6
V. Somasunthram b Storer	0...b Kandiah 3
V. Ponnampalam Not out	4...b Kandiah 0
Extras	2... Extras 2
Total	44 Total 28

#### JAFFNA COLLEGE.

1st innings	2nd innings
Storer (capt) c Thuryappa S.	0...b Arumugam 0
W. Sinnadurai c Thuryappa S.	1...b Arumugam 0
V. Veluppillai b Mailvaganam	6...b Arumugam 4
V. Kandiah c Somasunthram	1...b Arumugam 1
T. Rajaratnam b Arumugam	0... Run out 2
N. Selladurai b Arumugam	2...b Mailvaganam 1
S. K. Ponniah b Arumugam	3...b Mailvaganam 3
E. Buel b Ponnampalam	8... Not out 0
N. W. Sanders b Arumugam	1... Run out 1
K. Rajah Not out	8 legs before wicket 3
W. R. Sanders b Arumugam	6 b Arumugam 0
Extras	2...Extras 2
Total	38 Total 17

### SELECTIONS.

#### THE CONSTRUCTION OF THE NORTHERN RAILWAY.

#### THE FIRST CONTRACTOR IN THE FIELD.

We noticed briefly yesterday the return to Ceylon of Mr. F. D. Mitchell, who has come out with the



intention of tendering for the construction of the Northern Railway between Kurunegalla and Jaffna, tenders for which have just been called for by the Crown Agents in London, and by the local Government in Ceylon. Mr. F. D. Mitchel was, not so very long ago, well-known in the Island, not only as a warm supporter of the local turf, but chiefly in connection with the railway extension to Matale, for which he was partly responsible, being one of the firm of contractors who built it, whilst he was solely responsible for the construction of the Maligakande reservoir. Soon after the completion of the latter work, which was not a very profitable business for him, he left Ceylon—about twelve years ago—but has passed through Colombo since on his way to and from Siam, where he was engaged with Mr. Murray Campbell in the construction of the Siamese Government Railway.

Mr. Mitchell has changed but little since he was a resident out here, and time has dealt lightly with him, although he, of course, notes many changes in our community since he was "one of them." Being a bad sailor, he is still feeling the effects of the voyage out, but expects to be well again in a day or so, and when he has obtained the plans and specification of the Northern Railway at the Secretariat (for which by the way, he has to deposit £100, £75 of which are returned to him when his tender is sent in) he will start for the North. He will travel to Jaffna and back by land, making the journey northward by coach but returning leisurely in a private conveyance so that he may be able to inspect the country through which the line is to pass.

Mr. Mitchell does not anticipate that there will be many tenders for the construction of the Northern line, inasmuch as it is not a very big job after all. The Crown Agents are to supply materials of every kind for the railway, so that there is nothing left for the contractor but the earth-work and general construction, and, unless a contractor can see his way to make a large profit per mile, the job will hardly attract much attention among the big firms at home. The total amount for the 200 miles will not be much more than £200,000 ten per cent. of which has to be lodged with the Government before the contract is taken up. With the exception of one or two places, there is no heavy work on the line, which goes through an almost level country, and there are only two big bridges to be constructed, the rest being small affairs. Mr. Mitchell does not anticipate any trouble about labour for this reason, and does not see why planters should be alarmed. When work is once begun, it will be carried on rapidly, as much as two miles per week of earth work being completed at both ends, or four miles altogether. The Government have undertaken to hand over the materials to the contractor at Jaffna and Kurunegalla simultaneously, so that there is every prospect of the work being expeditiously carried out and through-traffic on the line started. Tenders have to be in the Government's hands on January 5th next, and Mr. Mitchell anticipates doing all his work out here and being back in London by December 1st, leaving just a month to put together his estimates and to send in a tender. It is not positively known what Government engineer will have the supervision of the contractor's work, but it is anticipated that Mr. Oliver, who is on his way out to supervise the construction of the Kelani Valley Railway, will be put in charge of both lines, having his headquarters at Colombo. —Times of Ceylon

#### DR. FAIRBAIRN'S INDIAN STUDIES.

OUR LONDON CORRESPONDENT WRITES:—Dr. Fairbairn is a very clever man. But cleverness is, unfortunately, not always associated with soundness of judgment and depth of scholarship; and I am sorry to say that in England, and especially at Oxford, his cleverness is fully recognised, but his scholarship is not so fully respected. He is not regarded as one, who, though he holds the responsible position of the head of a Theological College, has wide and sound knowledge of even Christian theology—he is far inferior to men like Professors Chayne, or Driver, or even to the Unitarian theologian Dr. Drummond. But as I told you, I think, some time ago, he is the trump card of the non-Conformist denominations and as such has a peculiar, though purely fortuitous, importance. If he is not regarded after years of study and teaching, as a sound Biblical theologian, it would be foolish on our part to expect any right and thorough knowledge of Hinduism from him. Before going out to India he had, I understand, made himself acquainted with the works of Muir and MaxMuller—and that is still, I think, his only or principal stock-in-trade. Muir was a very widely read scholar, and has compiled more information regarding the details of the Hindu system for European readers than either MaxMuller or Monier Williams, but still Muir's works are all of a more or less fragmentary character, and they give really no insight into the Hindu religion or philosophy. In India Dr. Fairbairn could not possibly have many or suitable opportunities of studying our religious and moral life, during a three months' tour. So though he tries to be sympathetic and kind, for which we are thankful to him, he sadly and outrageously misunderstands and misrepresents us. I have neither time nor space to go into details in this letter; but just a few passages picked up almost at random will show how utterly he has failed to realise the character of the religious system which he rashly

tries to judge. In one place he says that Hindu "religion has no moral law and attempts no moral discipline." Dr. Fairbairn has a peculiar lexicon of his own, and one should be among the initiated to understand what peculiar ideas of "moral law" or "moral discipline" he has, to be able to realise the inner meaning of this bold statement. As regards his peculiar use of words, I may say here, that in this very article he draws a distinction between metaphysical and philosophical, and describes the Hindu mind as metaphysical, and the European as philosophical. The present paper was read in May, I believe, before the Society of Historical Theology in Oxford. Through the kind courtesy of a friend, a prominent member of this Society, I had the honor to be present at that meeting. An Indian visitor made a few remarks upon the paper, at the special requests of the President, and with keen satire said that the incompetence of the speaker to thoroughly grasp the learned Doctor's meanings was due perhaps to his having a metaphysical and not a philosophical mind,—an observation which evoked a hearty laughter from the learned audience, including the Master of Balliol. Another Oxford Professor of Philosophy was asked about this distinction between metaphysical and philosophical, and said he knew of none, while a second Oxford "don" present there, remarked that Dr. Fairbairn had a peculiar knack of creating distinctions where none exist. The Indian critic of Dr. Fairbairn at the Historical Society's meeting expressed his surprise at another remark that occurred in his paper, where Dr. Fairbairn said that the Indian philosophy was empirical and not transcendental; and slyly added that though he had always been told that if anything Indian philosophy was transcendental, Dr. Fairbairn, of course, was a greater authority and perhaps the old superstition needed correction. It was a homethrust which drew a smile from the placid and stony lips of even "Master" Caird; and compelled Dr. Fairbairn to reply that what he meant was that Indian philosophy had greater affinity with empirical schools of English philosophy like Mill or Bain, than with "European transcendentalism." It seemed a pity to show him up before an Oxford learned audience any further, and the Indian speaker out of pure kindness to the learned Doctor did not attempt to further cross-examine him. From this you will see how difficult it is to exactly understand Dr. Fairbairn. He has a charming style—the fatal gift of word-juggling. And that accounts very largely for his popularity as a writer. But he lacks, like all word-jugglers, accuracy both of thought and expression. He calls the Englishman "religious" and the Hindu "devout"—and considers the religiousness of the former to be a higher virtue than the devoutness of the latter. The Hindu is devout, he says, without being religious; the Englishman is, religious without being devout. Do you understand the difference? But it is a foolish question to ask—Dr. Fairbairn does not write to be understood. He is, or ought to be, satisfied if you are only puzzled into admiring his wonderful depth of thought, through the mysterious and marvellous inaccuracies of his language. To use words according to one's own private and personal lexicon has this supreme advantage, that thereby you frighten away most critics; and can play hide and seek with those who care to follow you. If I point out, with reference to the clever Doctor's statement that the Hindu religion has no moral law,—that the entire Code of Manu is ethics and jurisprudence combined,—he will say perhaps, that by "moral law" he meant something which does not fall within the province of poor Manu. If I point to the discipline of Hindu sacraments and caste regulations, he will say that by "moral discipline" he meant quite some other thing. In dealing with a critic of Dr. Fairbairn's class one has to go back to fundamentals; and that is a lengthy and tiresome process. He characterises certain aspects of Hindu religious life as "bestial,"—but does not describe what these "bestialities" are. If he means to refer to animal sacrifices by these "bestialities," he is hardly consistent and Christian, for he forgets that his own system is based upon sacrifice; the difference between lower Hinduism and lower Christianity of which the learned Doctor is a high priest being that while in both the sacrifice is vicarious, in one the victims are lower animals and in the other it was the "Son of Man"—"the Lamb of God." If one goes thus to the very root of things, one really sees no reason why the one system of sacrifice should be characterised as "bestial," and the other held up as a pattern of love. Vicarious sacrifice is a vestige of primitive culture, and as such can command no respect from civilized humanity. The sacrifices of lower Hinduism are, of course, decidedly inferior to the theory of vicarious sacrifice upon which popular and lower Christianity like that of the Principal of Mansfield College is based; the one is actual and bloody, the other is theoretical and subjective only. But it is unfair and unjust to call the former "bestial." I wish Dr. Fairbairn had cited the bestialities of Hinduism. But I have not the time as I said to go into a detailed criticism of his present paper. The depth of his insight into Hindu philosophy will be understood from his apprehension of "the idea of *atman*, self, or *paramatman* supreme self,"—which he conceives as "matter without its mechanical properties," construed as "a sort of metaphysical entity, an infinite homogeneous mass, capable without losing its identity, of throwing off atoms, or conscious centres of force, each of which should be incapable of destruction, but capable of absorption into the mass whence it had come—we should have an approximate idea of ultimate being as the Hindu con-

ceives it." Shades of Yajnavalkya and Sankara, what say you to this? It tries even a Hindu's patience to read all this which is being lauded up to the sexenth heaven, by Dr. Fairbairn's admirers here as the most thoughtful exposition of the Hindu system. I will not attempt further notice of this precious production here. The Hindu.

#### THE MISSIONARY MISREPRESENTATIONS.

This reminds me of the libellous misrepresentations made here, of Indian life and institutions, by our very well-meaning, but exceedingly mis-informed and misguided Missionary friends. These misrepresentations may well be summed up into an ignominious Trinity namely, idolatry, caste and zenana. You know, that I have personally no sympathy with the evils associated with all of these, and have given some practical proofs of my want of sympathy with them. But if I have raised my humble voice against the popular ceremonialism of my own countrymen, I have never felt that they are in any way more unreasonable and erroneous than the popular faiths of Christendom. A people can only have the sort of religion they deserve, and morally, and spiritually, and even intellectually, the English nation are not a bit superior to the Indian people; nay the man in the street here is grosser coarser, more ignorant and not less superstitious and decidedly more sensual and sensual, than the man in the street in India. The so-called educated classes—and I believe, the parsons must be regarded as such—men are as ignorant and as obtuse, as the village Brahmin in India. The popular priest here,—as a class, knows as little of higher Christianity as the degraded temple-priests in India know of the loftier ideals of Hinduism. The creed of the middle class here to-day may well be summed up, in the popular saying "One God, no devil and twenty shillings in the pound." The last really is all that they truly know, and sincerely care for. How can you expect deep religion among a people whose character can be summed up in a dictum like this? But if they have no culture they have conceits. And this conceit is the most stupendous among those comfortable people who seem to think that if they can point out only the defects and differences, the sins and superstitions of others, their own will be condoned, or atoned for by their God. It is this pious and foolish class who most largely support Christian Missions in foreign lands. It is this class which talks with flowing pity and piety about the degradations of Indian idolatry,—the criminality of Indian caste, and the zulum of the Indian zenana. They do not understand that Indian idolatry—unsuited to higher spiritual developments as it undoubtedly is,—is mere symbolism, and not polytheism, that caste—corrupt as it is in India,—is still infinitely better than what it is in England,—and that zenana, though it certainly shuts out certain avenues of progress, for half and the better half—of the people,—is not altogether without some compensating good, and does certainly help to preserve the homeliness,—which is really the very essence of the womanliness of women. The more I see of the general social life of this people, the more fully I am being convinced of the fact that the position of the woman in Indian society was never worse than what it ever was in England, and is not worse than what it is now here. An English gentleman of some position, and fair education gave me in course of connection the other day, a copy of "Great Thoughts" of July 8th which contains the following on..... —The London Correspondent to the Hindu.

The late Swamy Bhaskarananda, of Benares for a considerable time held the highest place among the Hindu religious leaders of the time, and as such his influence was unquestioned over every Hindu; it was as great as it was real. In fact, he could guide the Hindus in any way he could please. Was it the fact of his influential position in India that led some European potentates to pay homage to him and court his favour? It is authoritatively stated that the Emperor William II of Germany endeavoured to induce Bhaskarananda to pay a visit to Berlin and accept his hospitality, and when one of the sons of Prince Bismarck came to India, the late Kaiser commissioned him to call on the Swami with that object. The present Czar is also credited with having once sent friendly messages to the Swami and a present of some curious fruits. The good and pious Swami must have been disagreeably astonished at such marked attentions being paid to him by European potentates.

The London CHRISTIAN of July 20, speaks of "villages in India relapsing into heathenism." Now, the journal must mean Christian villages, or villages, the majority of whose population are Christian. We are not aware of any such interesting event having happened of late. The fact must, however, be known to Indian Christians, and it has not been made public here out of fear, we suppose, of the spirit of reaction spreading among Indian Christians. The CHRISTIAN, in mentioning the above fact, dilates on the necessity of more funds being sent to "heathen" lands for Christian proselytization. Thus, it appears that facts and circumstances damaging to Christian Mission work in India are kept secret here, while they are communicated to England to serve as incentive to simple folks over there to send more gold and silver to the Mission coffers.

Though Europe has been Christian for many centuries, its politics cannot be said to have been Christianized. Liberal minded Christian politicians themselves admit this humiliating fact. What can be more unchristian than the "Imperialism" of the Christian powers? Imperialism is considered to be patriotism by the European nations of the time. We are glad to see the CHRISTIAN of London of July 20th last calling attention to the need of "revising the so-called virtue of patriotism." It says that it is time that New Testament principles should be applied to this region of human thought and feeling. If Christ's teachings were followed, every Christian nation would consider that its true wealth consisted in the benefit it could confer on the world at large. Current Imperialism strikes at the root of this noble idea of patriotic conduct. —The Hindu.

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