

The Hindu Organ

(THE CHEAPEST WEEKLY IN CEYLON)
PUBLISHED EVERY WEDNESDAY.

VOL XI.

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THE MANAGER.

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received by

THE MANAGER

NOTICE.

Graduation of the candidates who passed the Examinations of the Tamil College will take place on the 28th Instant at 7, P. M. in the Saivapragasa Vidiyalai, Vannarpannai. M. R. R. Y. C. Murugasapillai Avergal, B. A. retired Deputy Collector, Tanjore, has kindly consented to preside. The public are cordially invited to be present on the occasion.

M. Vaitialingar Pillai
Registrar and Secy.

Jaffna,
16th October, 1899

FOR SALE.

A large commodious house and premises situated in the 1st Cross Street, Town, Jaffna belonging to Mr. G. W. Toussaint is intended to be sold. For further particulars apply to the owner at Mannar or to his Agent Mr. Alex. Mutukisna, Jaffna.

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The Hindu Organ.

JAFFNA, WEDNESDAY, OCTOBER 18, 1899

Alleged Destruction of the World.

Some people think that they could attack with impunity Natu Cottai Chetties, and Hindus in general, in respect, of their religion, literature, manners customs, and practices. One section of the people seems to be of opinion that what is called Western culture consists in the abuse of everything Eastern. Another section thinks that good Christianity is the same thing as the reviling of the Eastern religions, particularly the Hindu religion, which is now pronounced by many impartial Western thinkers to be the most unsalable form of religion known to man. Elsewhere, we publish two extracts from our esteemed contemporary of the *Hindu*, which afford a sad commentary on the boasted and so-called civilization and culture of the West. A perusal of the articles will show how insincere and inconsistent those people are who cry hoarse over the social evils of the East. Not only in the matter of social distinctions, but in everything else there are greater evils to be met with in the West than in the East. The so-called Missionaries of Christ and Christian Editors should, instead of attempting to do away with imaginary evils said to prevail among Hindus, first set about putting an end to the evils that beset Christendom, which are more heinous in their nature and more far-reaching in their consequences than those affecting the East, where man is quiet, devout, and religious, and is not a worshipper of wealth, rank, and conventionalities.

We are led to make the above observations in view of the articles which have been published, for some months past, by the Anglo-Indian, Anglo-Ceylonese, and the Missionary press touching the alleged destruction of the world in November next. The writers of the articles assume that it is the Hindu religion and Hindu Astrology that are at the bottom of the *canard*. They want us to believe that their knowledge of Hinduism and Hindu Astrology is much more extensive than that of Hindus themselves. We will allow them to lay the flattering unction to their soul, that they are acquainted with all affairs divine and mundane, of all nations and all religionists of the world, if not for the mischief such misrepresentation is calculated to do to the cause of our religion and institutions, if left to go uncontradicted.

Superstitious people are found not only in the East, but also in the West, and in the West they are much more numerous than in the East. Miss Noble (Sister Niveditta) writes in the "*Awakened India*" as follows:—"And in these directions the bustee-population of an Indian city is so far ahead of the slum-population of London, Paris, or New York that an impartial critic could not fail to assign the order of age of their social systems correctly without the *a priori* information" ... "Another great characteristic of Indian Society as compared with Western is the much higher civilization and refinement of the lower orders."

If the superstitions of the West are not to be ascribed to Christianity, why should those of the East be ascribed to the Eastern religions—particularly Hinduism and Buddhism? Elsewhere we publish an extract from the *Ceylon Independent* from which it appears that the idea of the destruction of the world has caught hold of the superstitious Russian more hopelessly than the superstitious Hindu. Still the Christian publications of this country poke no fun at the Russian. The reason is not far to seek. The Russian belongs to the Christian fold, and a Christian cannot err. The greatest enemies of Christianity at the present day are the bolsterers-up of superstitions among Christians, and not non-Christians who know how to appreciate the sayings and doings of Christ, as indeed of all religious teachers and reformers. The native Christians of Ceylon, generally speaking, solemnize their marriages at hours considered auspicious according to Hindu Astrology. How is it that not even a single Padre has been found to condemn the practice?

A busybody who has no legitimate work to do writes as follows in the columns of the *Jaffna Catholic Guardian* of the 14th Instant:—"In consequence of the panic caused by the prophecy of certain Hindu astrologers that on the 13th of the ensuing Tamil November the earth will be either totally or partially destroyed by a comet whose single revolution takes, they say, 5000 years in coming in contact with it on that day, Natuotta Chetties have given up lending money, selling anything on credit, and ordering paddy and rice from Rangoon and other places..." Of all persons in the world, Hindu Astrologers will be the last to predict such things. We are in the 5001st year of Kaliyuga, and thousands of years remain to elapse before, not the world, but the *yugam* comes to an end. The statement that Hindu Astrologers have predicted the destruction of the world in November next is a pure fiction. Such of the Hindu Calendars as we have come across contain no such prediction. The truth is the other way. It is in Europe the idea of the world coming to an end in November originated. Astrologer Velu-

pilai of Point Pedro controverts in his Calendar the theory of a European Astrologer into whose mind the wrong notion that the world will come to an end in November next has entered. We refer Mr. R. B. M. of the *Catholic Guardian* to page 74 of Mr. Velupillai's Calendar. Mr. Velupillai concludes a very lucid exposition of the planetary position in the heavens in October and November as follows:—"The position (of a European Astrologer) that the world will come to an end is opposed to the views enunciated in well-known Astrological treatises. Nobody should fear." In the face of such an express and explicit declaration is it not a libel on the Hindu Astrologers to say that they have created a panic by false predictions? In the Calendar published by Mr. Kartigesa Aiyar (Tirukanitha Panchangam) the following occurs:—"The planetary position indicates the evils now in vogue." Again, the Calendar of Regunatha Iyer, Sothidaparipalana Madam, referring to the conjunction of seven planets in the month of November next, says that its effects would be wars, famines, and pestilences of a novel kind, cyclones, lightning, and thunder, earthquakes, flood, &c. It is nowhere said that the world will come to an end. The case with the other two Calendars published in Jaffna is also the same. The fact that certain combination and conjunction of the planets would be productive of evil results is all what these calendars convey. On the contrary, it is the European visionaries that every now and then predict the destruction of the world. Then why fall foul of Hindus? Evidently the *Guardian* acts on the principle—call a dog a bad name and then kill it.

Mr. B. Surya Narain Row, B. A. gives the prospects of the *Guardian's* "Tamil November" as follows:—

"In the 8th lunar month the prospects are still worse. Pisces (Mena) is the Lagna and the 8th house is occupied by the Sun, Moon, and Jupiter. The 9th house is occupied by Mercury, Venus, Saturn, Mars and Rahu. All these planets are only in two houses, those who are in Libra are in their enemies' house, while those who are in Scorpio are also unfavourable excepting Mars who owns Scorpio. This is really a very bad month many old statesmen and elderly councillors will be threatened with danger, the good and bad resulting from them will be equally felt over the different regions of the globe. But when they congregate in one place localities governed by that part of the Zodiac which has no planets must necessarily suffer from the want of gravitation heat, light, magnetic and electrical currents to keep them in the normal condition. Disturbances in water and in the atmosphere may be expected from the want of influence in the 10 signs of the Zodiac; and the heavy attraction of the seven principal planets exercised in the two houses of Libra and Scorpio will tell with terrible effect upon the objective and the subjective phenomena of the earth. The reasons are not far to seek. In the morning the solar rays are greatly modified by the nearness and intermixture of the various planetary rays, and the change among the solar rays means changes in the atmospheric conditions which directly affect the mineral, vegetable, and animal kingdoms. There will be no planets during the nights at all visible and the darkness will be, not only intense, but will largely influence the terrestrial phenomena."

APPOINTMENTS TO JUDICIAL OFFICES.

Elsewhere we publish a communication on this subject from a valued correspondent who takes exception to our statement in the article of the 4th Instant, that in the early days of British rule in Ceylon, Clerks, Ratamahameyas, Mudaliyars, and Village Presidents were not appointed as Police Magistrates and Commissioners of Requests. We are indebted to our correspondent for the correction and for the valuable information contained in the letter, which is not within the reach of many. But what we meant was that such appointments were not as numerous before the days of Governor Sir Arthur Gordon, as they have been since. We do not condemn the policy of recruiting the

Subordinate Civil Service from the ranks of well tried and fully qualified native gentlemen employed in the Public Service. In fact, we have in these columns persistently and strongly advocated the claims of the natives of Ceylon to offices of trust and responsibility, and there is no other way of satisfying the aspirations of the Ceylonese employed in the Public Service than by giving Civil Service appointments to such of them as have proved by past services worthy of being entrusted with higher responsibilities. But such selections should be judiciously made. What we condemn is the system of appointing to judicial offices men who have had no previous acquaintance with law or the administration of justice. We would have Clerks and Headmen appointed to offices of trust and responsibility in the Revenue Branch of the Service if they are really qualified by birth, education, and character, and members of the Bar appointed to posts in the Judicial Branch of the Service which are now conferred on Clerks, Headmen, and others without regard to their fitness or qualifications. We do not deny that, among those who have been appointed as Magistrates and Commissioners of Requests under the system which we condemn there are a few Mr. R. W. Allegakoen, for instance who have, by their intelligence, industry, and tact overcome the defects of their early training and risen equal to the duties entrusted to them. They are exceptions which prove the rule. Our condemnation of the system is not tantamount to a condemnation of every individual recruited by virtue of the system which we condemn.

LOCAL & GENERAL.

The Weather—Copious showers of rain have fallen in all parts of the District.

The Provincial Road Committee, Jaffna—We are glad to hear that Mr. Santiapillai, second clerk of the Provincial Road Committee, has been appointed Head Clerk in succession to Mr. S. Olegasagaram. It is generally believed that the Road Committees at Jaffna are over-weighted with too many officers. If so, we hope the authorities will, in the interests of the taxpayers, abolish one of the offices which recently fell vacant.

A portion of a College building coming down—We hear that the hall of St. John's College Chundicully has come down owing to the rains. The rains have not been heavy. We believe the collapse is partly due to the rotten state of the beams and rafters. Luckily there was nobody inside the building at the time of the accident.

Double Execution—Sinnacuddi Saravanamuttu, the fisherman of Kokuvil West, who murdered his wife, and Arumugam Valli, the Palla man who murdered a woman of his own caste at Chivateru, were hanged in the Jaffna Jail on Monday the 16th Instant.

The Law-students' Union—In our last issue we strongly animadverted on the proposal to confer on the Council of Legal Education the power to fix the number of candidates for each examination. We are glad to find that the Law-students' Union is in perfect agreement with us. They have met and passed a resolution to the effect that no necessity has risen for the step contemplated. Not to speak of some of our Colombo contemporaries, the *Hindu* of Madras in a lead-rette strongly protests against the proposed measure. *Madras times* also follows suit.

A new J. P. and U. P. M.—We are extremely pleased to find that Mr. Vraspillai, Adigar of Musaly and Naraddan in the Mannar District has been appointed a Justice of the Peace for the Mannar District and an unofficial Police Magistrate for the Judicial Division of Mannar. The Veteran Adigar is one of the most influential headmen in the North and well deserves the honour conferred on him.

The Mannar Arrack Rent—The Arrack rent of Mannar for the next year has been purchased by Mr. Don Hendrick Appuhamy, the Jaffna Arrack Renter.

Hail Storm—An unusually heavy storm accompanied by hail fell over Matale town on the evening of 10th Instant between 5 and 6 P. M. The rain poured in torrents for half an hour and flooded the roads and gardens. Hail storms that were picked up were as large as an ordinary hen's egg.

A Native Advocate-General for Madras—We are glad to announce that the Hon. V. Bashyam Aiyangar, B. A., B. L., High Court Vakeel, Madras, and a nominated unofficial member of the Legislative Council of Madras, has been ap-

pointed to act as Advocate-General, Madras, in succession to the Hon. Arnold White promoted as Chief Justice of that Presidency. This is the second time Mr. Bashyam has been called upon to act as Advocate-General. It is said that, as on the last occasion, the local Government has strongly recommended him for the permanent appointment.

Vegetarianism in England—A Vegetarian Congress was held in England last month. The practice of vegetarianism is growing in England.

RATHER QUEER—The following advertisement appears in a Calcutta Daily:—

"MOHAT ASRAM, 9 Cornwallis Street, Calcutta. This is the only reliable HINDU Boarding House for respectable gentlemen, where dinners, tiffin, and first-class articles of FISH and MEAT can be had at a very moderate price." (The italics are mine.)

Does this not appear very un-Hindu? A Hindu Boarding House supplying FISH and MEAT!!!
—Cor.

THE INCIDENCE OF TAXATION.

The Right Hon. J. Chamberlain M. P. to Lieut-Governor Sir E. Noel Walker, K. C. M. G.
Downing street July 21, 1899.

CEYLON—Vo. 233.
Sir—It was suggested to me some time since by Sir West Ridgeway, that in view of the present prosperity of Ceylon and the various opinions expressed as to the financial policy which, in view of that prosperity should be adopted, it might be advisable to appoint a commission to consider and report upon the incidence of taxation in the island.

Since, however, I have consulted personally with him and have decided that a large outlay shall be incurred on Railways and Irrigation, as I have informed you in my despatch No. 222 of this day's date, it appears to me—and I understand that Sir West Ridgeway concurs in the view—that the proposed inquiry might be misleading as raising expectations that taxes will not be re-adjusted, but actually reduced.

I wish to preclude any possibility of these expectations being formed, and therefore, unless a Commission of inquiry is strongly urged upon the Government, the matter may with advantage be allowed to drop.

Should it be found necessary hereafter to appoint a Commission, the terms of inquiry must be carefully safeguarded in order to make it clear that no loss of revenue can be permitted.

I have &c.,
J. CHAMBERLAIN.

CORRESPONDENCE.

APPOINTMENTS TO JUDICIAL OFFICES.

To the Editor of the Hindu Organ
Dear Sir,

Your leader, entitled "An ordinance for incorporating the Council of Legal Education" in your issue of the 4th Instant, appears to have been penned under a misapprehension as far as the concluding portion of it is concerned. You say with astonishment that in the early days of British rule no clerks, Ratamahatmeyas, Mudaliyars, and Village Presidents were appointed as Police Magistrates and Commissioners of Courts of Requests. But I find that as early as in the thirties, when education had hardly made any progress among the Tamils, Mr. Muttiah who was Interpreter of the Provincial Court of Jaffna was elevated to the District Court bench of the Islands, and in the forties Mr. Simon Casie Chitty was appointed Police Magistrate of Calpentin of which Court he was Interpreter. Mr. Caise Chitty was also for a short time an unofficial member of the Legislative Council. I do not fully comprehend your meaning whether you condemn the appointment of men holding subordinate positions or the appointment of men with no legal training. I presume and take the latter to be your meaning. If I am correct I would instance here that it was in the early days of British rule such appointments were numerous. Messrs. Leembruggen, Toussaint, Speldewinde, and Vanderstraaten held the District Judgeships of Poonaryn, Chavakachcheri, Point Pedro, and Mallakam. In the early days of British rule the Government was not slow to recruit the higher branches of the Revenue service also from the lower grades of the Public Service. Mudaliyars Ponnambalam and Edirmannasingham who were respectively Cashiers of the Colombo Kachcheri and the General Treasury were appointed to officiate, the former as Office Assistant to the Government Agent W. P., and the latter as Assistant Auditor-General. The former was the father of the three distinguished brothers—the acknowledged leaders of Tamil society in Ceylon. Pardon digression, Mr. James Swan rose from the ranks of clerks to be Principal Assistant Colonial Secretary—an appointment till lately in the first class of the Ceylon Civil Service. So, you will see that in the early days of British rule such appointments to which you take exception, were far more numerous

than at the close of a century of British rule in Ceylon.

Yours Faithfully
Truth.

NOTICE TO CORRESPONDENTS'

THE SEQUEL TO THE ABDUCTION CASE

A correspondence purporting to be on "The abduction case and its sequel" but entirely dealing with the abduction case and in vindication of the verdict in that case, has been sent to us for publication. Our criticism of the verdict in the abduction case was published more than a year ago, and this communication should have been sent at that time, if our correspondent was in earnest that his views and opinions on that case should appear in our columns. The publication of this correspondence, which is an attack on the credibility of the principal witnesses for the prosecution, after the lapse of such a length of time, will amount to a libel. We have been ready, as we stated in our issue of the 13th ultimo, to open our columns to all legitimate discussions of the verdict of acquittal in the case of perjury and forgery against Mr. Henry Rasiab Solomon tried during the last Session of the Supreme Court. But instead of vindicating this verdict, our correspondent wants to revive the discussion of the verdict in the abduction case. We must, therefore, decline to publish this communication. We have also to state that the correspondence in question is not properly authenticated. The covering letter is signed by a person utterly unknown to us and contains no reference to the correspondence. The request to publish "the accompanying" is so vague that the covering letter cannot protect us in the event of a lawsuit.

SELECTIONS.

THE END OF THE WORLD

The work of the notorious Professor Falb, predicting that on Nov. 13 this year a comet will strike the earth and bring about its destruction, has been translated by some enterprising Russian booksellers, and hundreds of thousands of copies have found their way into the hands of the Czar's people. Shortly after its appearance it began to work upon the superstitious folk in the country. The peasants in the whole villages of Novgorod commenced selling all their worldly goods, ceased their tilling for the winter, and took strongly to drink. As similar symptoms cropped up in many other districts, the Government was compelled to order the police to confiscate the brochure. Nevertheless the heresy had sunk deep. The workmen in a manufactory near Charkoff requested to be paid off in order that they might go to their native villages, to spend their last weeks with their people before the world was destroyed. Only the interference of the police prevented them from carrying out their plan. A similar occurrence took place among the natives engaged in the building of the Moscow-Window railway. They all asked to be discharged, but their request was refused. Nevertheless, over 100 workmen succeeded in returning with their wages to their homes. In certain villages the sharps have done for the flats, who, in their belief in the end of the world, have disposed of their property at ridiculous prices. One can imagine what they will look like when on Nov. 14 these deluded creatures find the earth still existing, and their land and possessions no longer theirs. All this, says the St. Petersburg correspondent of the *DAILY MAIL*, but illustrates the boundless credulity and ignorance of the Russian peasant, and the power of the printed word, in which they believe as they do in their God and the miracles of the 356 saints.

—Independent 26 Sept.

THE RACE-WAR IN AMERICA.

PEOPLE talk, and are never tired of talking, of the beauties and glories of the civilization of the West. But there are also the horrors and the ignominies of it. And they are such as to make one seriously suspect whether the good of the civilisation is not after all merely in the glamour of it. That is what the perusal of an article which an American lady journalist contributes to the current number of the *Nineteenth Century* on the question of the race-war in America, makes us do. "The American Negro and his place" is such a piece of writing as is calculated to steel the hearts of the most enthusiastic of us against the forces of western civilisation. But Miss Elizabeth L. Banks tells her tale of the wrongs her countrymen have done and persist in doing to the black race in their midst with evident gusto. We don't suppose that Miss Banks is devoid of any of those tender virtues of charity and sympathy that the female heart is universally believed to be the receptacle of. But her candour would have been really more fitting in one of those "excellent" types of the civilized man in the West who act in the belief that God created the world and its black races for their special benefit, and so when they occupy the black man's country and make its inhabitants their bond-slaves they are doing only what is very natural and right.

Miss Banks seeks to defend her countryman from the odium of their cowardly conduct to the negroes, and she does so in a very original way. There is no attempt whatsoever to prove that the reports that reach England of their brutality to the native race are greatly or in any measure false or exaggerated. She simply says that her countrymen cannot bear the negroes, and don't want them to be anything more than hewers of wood and drawers of water; and so

when these aspire to be anything better they kick them down to their proper place and feel they are perfectly right in doing so. It is an unlovely confession, to say the least. And however it may be received in England—and considering how Englishmen themselves have been trying to “civilize” the black races in Africa, they cannot well turn up their noses at this—it is valuable to us merely as a commentary upon the actual worth of Western civilization. It is a Christian civilization, people are never tired of telling us, and, if so, it is wellnigh 2,000 years old. And how does the Western stand to-day as a man with so many centuries, of its humanizing elevating influences to his credit? We will answer the question with the facts that Miss Elizabeth has stated in the pages of the *Nineteenth Century*.

The Fourteenth and Fifteenth Amendments to the United States Constitution constitute the *Magna Charta* of the coloured man in America. They confer upon him the right to vote, like any other citizen, and also forbid a State from making or enforcing laws calculated to abridge his privileges as a citizen or deprive him of life, liberty or property except according to law. That is in theory. But in actuality the white Americans are busy making these amendments completely inoperative. Lynching is very common in several of the States, and it is resorted to, we are told by Miss Banks, not because there is fear of miscarriage of justice—and such a fear is not possible where all the officers of the law, the Judges and the juries are white men—but because it is very degrading for a white man or woman to have to prove his or her case against a negro in a Court of law. The lynching takes place, says Miss Banks, generally in cases of outrage upon white women. Then, “the white men say, ‘Our white women shall not get up in Court and tell their stories! We will save them that embarrassment by the use of our shot-guns,’ and they do.” Render unto Cæsar the things that are Cæsar’s said Christ. And we suppose when he said it, he made a reservation, in his own mind, in favour of the white man wherever a black man was concerned! But we must pass on. In the matter of voting; the white man does his mighty best to defraud the negro of the rights he enjoys under the Constitution. Here is a candid admission by an American. “We are accused of fraud at our elections. Very well, I will be honest and admit that frauds are perpetrated. In the main, I believe I am a gentleman and an honourable man. The only fraud I have ever permitted myself to believe is righteous, and to teach my sons is righteous, is that fraud which makes it possible for the white man to rule in the South. We will not have an inferior race to rule over us, even though the members of that race be in the majority.” So, honour or righteousness, as it is understood and acted up to in Christian, civilized America, permits of “frauds” to “inferior” races on behalf of “superior” ones. And if so, what a vast credit it is to the Christian civilization! All this fairly illustrates the way the white population of the United States persists in setting at naught the Fourteenth and Fifteenth Amendments to the Constitution above referred to. But that population is not satisfied merely with outraging the Constitution in its dealings with the negroes. It also forces law into its service to make America too hot for them. Miss Banks says: “Every southern State has enacted a law forbidding the intermarriage of members of the white and black races. In some States such marriages are declared null and void; in other States those clergymen who consent to perform the ceremony for a black and white person are imprisoned or fined or both, while in still other States it is understood that all three of the parties engaged in making the revolting contract—the man, the woman and the officiating clergyman—run the risk of being quietly hanged.” The hanging, Miss Banks hastens to add, is “in accordance with the ‘sentiment’ of the community among which the outrage has taken place.” Probably the sentiment does not object to irregular, unlawful white and black connections. These are evidently neither outrageous nor revolting, to judge by the cross-breeds who are said to form an ever-growing community in the States. If the sentiment insisted upon hanging also the parties to every black-and-white connexion of any kind, we might permit ourselves to have some respect for it. As it is, it is contemptible and horrible—the more so when, having tolerated and by such toleration encouraged such irregular unions, it cowardly seeks to visit the “sins” of the parents upon the children. Miss Elizabeth Banks’ recital of the woes of these inoffensive youngmen and women with negro blood in them is most pathetic; and in justice to Miss Banks we must state that she has nothing but sympathy for the “white negro” though she would consign the black species, readily and cheerfully, to the bottomless pit. “The really black negroes,” says she, “have associations at least with other blacks, but for the ‘white negroes’ there is nothing but isolation from all human kind. Association with the pure-blooded blacks is distasteful to them, while companionship or equality with the whites is denied them. They are tolerated only at a distance. It matters not how refined, how beautiful, how intelligent, how well-educated the light-skinned negro and negress may be, they are outcasts—outcasts by their own choice from the blacks outcasts, by the horror and repulsion felt for them, from the whites. Where shall they go, with whom shall they associate, with whom shall they mate?” And she narrates some very moving incidents in this connection. Here is one. One of the noted Women’s Colleges in the United States is Vassar College. A

young girl who had of not her equal in the whole of the institution, in beauty, cleverness or good taste in dress, but with a taint of negro blood, got into it through the recommendation of the Rev. Dwight L. Moody, the well-known American Methodist preacher. Perhaps the Reverend gentleman himself did not know of the taint. However, the fact got about when the girl had been in the College for sometime and was in a fair way to graduation. And lo! “It seemed,” in the very expressive phraseology of Miss Banks, “as though the very foundation-stones of Vassar would be loosened, so great was the upheaval.” “The American people, just as they were celebrating Independence Day, heard of it. The said American people attended the Fourth of July celebrations and went to Church, and listened to the reading of that grand old document, the Declaration of Independence: ‘We hold these truths to be self-evident,’ read the orator and the preacher, ‘that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness’—and as the reading went on the people thought to themselves ‘A Negro girl out of Vassar! What horror next, what next.’ This is a typical case, and it needs no comment.

The Hindu.

LYNCHING.

Miss ELIZABETH L. Banks wrote in the *Nineteenth Century* for September to say that lynching was resorted to in the United States generally in cases of Negro outrages upon white women. But it seems that it is not quite so, that the Negro need not have committed any crime at all to deserve lynching at the hands of his white neighbours, but it is sufficient provocation for it oftentimes that he is a Negro. The *New Age* received by the last Mail summarises the figures furnished on this point for one single year by the *Richmond Planet*, an Afro-American journal published in Virginia. From the 5th of January 1897 to the 5th of January 1898, 371 Afro-Americans were lynched by the white Americans. “The first on the list is F. J. Baker, coloured post-master against whom ‘no charge’ is stated. But here are some of the charges that are stated; ‘Impudent to white man,’ ‘Wanted drink of soda water,’ ‘Troublesome’—this charge is stated against twenty or thirty. Then we have, ‘talked too much,’ which is the fault of three or four. One unfortunate creature was lynched because he was ‘a brother to a murderer’ while quite a number are charged with ‘nothing.’”

—The Hindu.

CASTE IN CHRISTENDOM.

OUR readers will remember the discussion that was recently held here under the auspices of the Native Christian Association as to the desirability of Native Christians dropping their caste titles. There was a good deal of talk about the absolute castelessness of Christianity, and the great necessity of realizing this Christian Catholicism, in actuality, in the Native Christian Community, the upshot of it being a resolution to abolish caste titles. Those that helped at arriving at the resolution ought to know better than we do whether the resolution stands much chance of being acted up to by any very large section of their community. But supposing it is, what will it signify? Will it signify that caste spirit has been banished out of the Community? We fear not. A man can no more destroy a tree by lopping off one of its branches, than he can expect to put away the caste spirit from him by dropping his caste title. Any anxiety that there may have been in the Native Christian community to retain the caste title was only one symptom of the caste spirit swaying it. And to remove the symptom is not to cure the disease itself. Apart from that, we cannot believe in the castelessness of Christianity itself. That is the Christian religious ideal, no doubt; but then it is also the ideal of every other religion on the face of the earth. And just as it has been impossible to realize this ideal by other religionists, so it has been with Christians. If there is no caste in Christianity as it is practised in the world, why do we hear so frequently of a Native Christian and a European Christian, a white Christian and a coloured Christian? The faith of a man is not to any extent dependent on the colour of his skin, and some dark skinned people are probably better Christians than many white coloured ones. Every man of sense ought to know this simple fact, and does know it. Yet how many recognise it in practice? The line of cleavage between the white Christian and the dark is even more sharp than that between a Brahmin and a Sudra. And never is it wider than when any individual efforts are made to bridge over it. We all know the intense prejudice there is in Indian against Anglo-Indian marriages. On the Indian side it is perfectly intelligible; we believe in the sanctity, so to say, of caste, and object to anything that is calculated to outrage it. But Europeans are casteless, their religion insists upon their recognizing all men and women as made by God of one blood. Yet their objections to such alliances are even stronger than our own. We remember an occasion on which *BENGAL TIMES*, edited by an European, wrote invoking God’s wrath and man’s execration upon every European woman that consented to marrying an Indian. And the *TIMES* but reflected prevalent European feeling. In this matter it is evident that private individuals are even denied the right to dispose of their future as best they could or would. CASTE is so supreme! If this is so in India, it is far worse in Europe and America. We will give a very recent illustration. When Prince Lobengula’s engagement to an English lady became known, there was no end to the indignation expressed by English papers. One wrote: “The honour and safety of white women who live amid the con-

ditions that obtain in South Africa rest largely upon the preservation of the belief that they are of a superior race, and the same in lesser degree applies to the domination of the [white man amid the overwhelming mass of natives.” Another “One sometimes sees a white female walking through the streets of London with a negro. We are all for the freedom and emancipation of the negroes, but there is something distinctly repulsive in this association of white and black. So with those “princes” from India—law students and the like—who swindle boarding-housekeepers, Englishwomen must be intensely stupid, phenomenally morbid, or are ready to throw themselves upon anything that promises them the position of a man’s mistress according to the marriage laws, when such events take place.” The bracketing here of Indians with Negroes, and the condemnation of Indian students in England as a class given to swindling boarding-housekeepers, tell their tale of a Christianity and castelessness of which the less said the better. But this apart, not unnaturally does Mr. D. E. Tobias, himself a “coloured” man, ask, in the *CHRISTIAN WORLD* of London, why it is, or how it is, that with such intense prejudice bordering upon hatred against the blacks in their heart of hearts, missionaries and English ladies go out “to live among these black people with the professed intention of carrying to them Christian civilization.” And he proceeds. That the marriage of a black man with a white woman is a stone of stumbling also to the white man in the United States, but the strange thing is that of ten million so-called ‘negroes’ in the United States, most of these—probably two-thirds—lay rightful claim to white fathers. In my own family there are many who are more white than black. My father was a half-caste and my mother a pure blooded African. How did these things happen? It happened when coloured women were slaves, and defenceless, at the mercy of white men who owned them. The same phenomenon prevails in the West Indies, and in India the half-castes abound. Is there not a good deal of pharisaism on the part of the white men when they shudder at the thought of a black man honourably marrying a white woman? If they are so fearful of black contamination, why do they not keep out of the black man’s country, and why did they not leave the blacks there? Is there more Christian justice in a European keeping a black-woman as his mistress than in his marrying her honourably? Will those who, in season and out of season, sing of the praises of Christendom answer? —The Hindu.

QUININE AS A REMEDY FOR MALARIOUS FEVERS.

A writer in the *Indian Medical Record* says:—I think it will be generally conceded that the chief value of quinine is as a prophylactic. Its administration in small doses and at frequent intervals before the appearance of any of the symptoms of malarial poisoning show themselves is attended with the most satisfactory results; but these results are not obtained unconditionally. I will explain. A visitor to a malarial locality can ward off an attack of fever for weeks by regularly partaking of quinine and paying that attention to his general health the need of which will assuredly be forced upon him at a sooner or later period. Despite the use of the drug, symptoms will from time to time manifest themselves that will surely point to the fact that the enemy is at active work and must be dealt with rationally. What this rational treatment should be it is needless to indicate to professional readers except to hint that the mere pouring down of quinine into the stomach is not rational. Valuable as quinine certainly is to the visitor to a malarious tract, the permanent resident therein ultimately learns that the drug is not an “unmixed blessing” for where that most subjective symptom of a malarial-stricken system, *viz* hyperpyrexia is kept under control by its repeated use, other morbid phenomena take the field, chief among these being nervous prostration ultimately resulting in chronic neurasthenia with its attendant evils and forcing upon the sufferer a choice between a total breakdown of the system or a change of residence, or the abandonment of prophylactic treatment for a resort to something that will restore him to health. This last measure is not impracticable to a modified degree, and unfortunately is the only alternative left to the many sufferers from malaria. But now matters go back as it were from where they started, and the permanent resident is, if anything, in a worse plight than when he first migrated to the stricken places of the earth.

Once the system has become fairly under the influence of malaria and “fever” has become an established “habit” of recent date, quinine again comes to our aid. Amongst your readers there will no doubt be ranged those who are advocates of small and repeated doses of the drug and those who practise the administration of large doses. If experience gained in a practice extending over many years in eminently malarial areas might justify me in venturing on an opinion, I would say that a greater degree of success must attend the advocates of the latter plan. Tinkering doses of the drug I have never seen do any good and—*en passant*—let me observe that that bogie much dreaded by some, *viz* “cinchonism” I have never seen as described in text-books. I will go further and say that where the practitioner is not qualifying for a residence in a penal settlement, or has not already qualified for a lunatic asylum, he will find it hard to *poison* a patient with quinine in treating him for an acute attack of malarious fever. A toxic effect can, however, be produced by the injudicious protracted use of the drug, as where a person with the object of warding off the onset of the disease or repetition of attacks persists in its use in ill regulated doses.