

The Hindu Organ

(THE CHEAPEST WEEKLY IN CEYLON)
PUBLISHED EVERY WEDNESDAY.

VOL XI.

JAFFNA: WEDNESDAY, 1ST NOVEMBER 1899.

NO. 17

RATES OF SUBSCRIPTION TO THE HINDU ORGAN.

FOR SUBSCRIBERS.

	Tam. Ed.	Eng. Ed.	Both Ed.
	Rs. Cts.	Rs. Cts.	Rs. Cts.
Jaffna Town per annum	1-50	3-00	4-00
Outstations and India	2-00	4-00	5-50
Straits Settlements	2-25	4-50	6-25

FOR PATRONS

	Rs. Cts.	
Jaffna Town per annum	10-00	and upwards
Outstations and India	11-00	do
Straits Settlements	12-00	do

Fortnightly Tamil, and weekly English editions of the *Hindu Organ* will be sent free to patrons for one year.

TO THE PUBLIC.

"THE HINDU ORGAN"

THE CHEAPEST WEEKLY
NEWSPAPER IN CEYLON.

We have now the pleasure of presenting to our subscribers and to the public in general, an English Weekly Newspaper whose sole aim is to safeguard native interests and to foster national aspirations and undertakings.

We have fixed the rates as low as possible so that it may be within the reach of every body, and thus create a community of feeling and interest amongst as large a circle of our countrymen as possible.

We earnestly hope that our countrymen will appreciate our humble efforts to serve them, and accord to us their support—moral as well as pecuniary—to deserve which, it has been, and will be, our constant endeavour.

THE MANAGER.

TRY BUT ONCE YOUR

LUCK.

Dear readers, do you believe in astrology? If so, do you want to know every detailed particulars of your past, present, and future lives? Do you want to know exactly when your fortune will embrace you? Do you want to know how long you will be happy in this world? If you want all these, then please send me your birth-time day, date, month and year, with a fee of Rs. 1-8 in advance or solved question will be sent per V. P. P. New Horoscopes are made at these rates. Events from birth to death in any language required.—Horoscopes with daily results, Rs. 28-15; weekly Rs. 23-15; fortnightly, Rs. 15-15; monthly, Rs. 8-15; and yearly results, 4-15. Lost Horoscope Rs. 3-8 only. Rs. 1-8 must be sent in advance accompanied by orders. All Horoscopes are made Bingsotrary or Parasary Methods. (V. P. charge extra 8 annas charged.)

Certificates and gold medals awarded by Maharaja Gobinda Lal Roy Bahadur of Rungpur, Maharajas Bahadur of Vizianagaram and Mysore Mr. N. N. Ghosh Barrister at law, Baboo K. P. Mukerjee, Chief Engineer. Mr. M. M. Ghosh, Barrister-at-law, Mr. B. S. Stanely

Bluest, Civil Judge C. P. Mr. R. S. Macdonald
Steward Civil Engineer &c.

Soliciting the public patronage

JOTISHI

BEPIN BEHARI SARASWATI

(B. E. F. T. of Malabar)

The member of the Paris Astrological and Astronomical Society

Astrologer of Mobeskatha Rajbatty

ASTROLOGER PALMIST, AND

Horoscopists.

22/1 HARRISON ROAD

Harrison Road P. O.,

CALCUTTA.

G. KUR & SONS.

HARMONIUM MANUFACTURERS

AND

IMPORTERS OF MUSICAL INSTRUMENT.

52 Dhurumtollah Street, Calcutta.

THE BEST BOX HARMONIUM OF THE DAY.

THE

LILY-FLUTE

GUARANTEE FOR 2 YEARS.



The best Harmonium for playing Bengali and Hindustani airs.

It is of convenient dimensions and strong throughout while the exterior is so beautiful as to make it an ornament to any drawing-room.

Exquisite tone and touch, beautiful design, and sound workmanship characterize this High Class Harmonium.

Fitted with all the latest improved mechanisms.

Highly recommended by the Professors of Music and appreciated by the Music Trade all over India.

3 Octaves with 3 Stops (Including a Tremolo)

C to C Rs. ... 35

Do. (best quality) do. ... 40

Folding Lily-Flute (Box and Table Harmonium Combined) of excellent English design, a beautiful thing, played by both hands (Two pedals) Rs. 75.

CASH WITH ORDERS.

Orders executed by V. P. P. when they are accompanied with quarter of the amount

CATALOGUE FREE ON APPLICATION.

BRIGHTEST! CHEAPEST!! MOST INTERESTING!!!

PLEASE NOTE.

After many years' labour a Rare Invaluable Religious Book in English has just been published.

NO HINDU SHOULD BE WITHOUT IT.

"KRISHNA AND KRISHNAISM"

OR

THE LIFE CHARACTER, AND TEACHINGS OF SREE KRISHNA.

By

BULLORAM MULLICK B. A.

(Author of many religious and other books NEVER BEFORE PUBLISHED IN THE ENGLISH LANGUAGE Highly spoken of by the leading Journals and Newspapers in India and Abroad.)

Price Rs. 1-4; Postage As. 1-6; V. P. P. Rs. 1-8

Foreign countries:—Single Copy 2s. 6

THE LAND-MARKS OF ETHICS

ACCORDING TO THE GITA.

OR

Sree Krishna's Teachings to Arjuna.

by

THE SAME AUTHOR

This will amply repay perusal.

Price Four Annas only; V. P. P. Seven Annas. Foreign Countries.

Single Copy 6d. 100 Copies £1.

Only a few copies are available.

Please apply sharp to the Publisher, NOKUR CHUNDER DUTT.

6, Choro Bagan Lane, CALCUTTA.

N. B.—Both, if taken together, will cost, postage Rs. 1-8 V. P. P. Rs. 1-12

THE
SAIVA
PARIPALANA
SABHAI
JAFFNA.

ESTABLISHED JULY, 1888.
GENERAL OBJECT.

To promote the religious, moral, and Educational condition of the Hindus of Ceylon by establishing

COLLEGES AND SCHOOLS

in the different centres of Hindu population in the Island, and by such other means as would bring about the desired object.

THE HINDU COLLEGE, JAFFNA.

FOUNDED IN NOVEMBER 1890.

BY

THE SAIVA PARIPALANA SABHAI.

THE ONLY COLLEGE

in Ceylon where Hindu youths receive secular instruction side by side with

MORAL AND RELIGIOUS INSTRUCTION.

The College is affiliated to

THE CALCUTTA UNIVERSITY.

and teaches up to the F. A. Standard.

MANAGER:—V. CASIPPILLAI Esq.

(Proctor, Supreme Court.)

PRINCIPAL:—N. SELVADURAI Esq. B. A.

SUBSCRIPTIONS AND DONATIONS.

in aid of the College will be thankfully received by

THE MANAGER

IMPORTANT NOTICE.

TO OUR SUBSCRIBERS.

As previously announced, we are now publishing the "HINDU ORGAN" as an English Weekly Newspaper with a Tamil Fortnightly Supplement.

We are sending both the English and Tamil issues to all our Subscribers in the hope that they would willingly subscribe for both.

Any gentleman who may not like this arrangement, will kindly let us know his wish, by a Post Card, without putting us to unnecessary expense and trouble.

OUR SUBSCRIBERS IN ARRARS

Should also settle up their accounts without delay. It is rather hard on their part to expect us to continue supplying them with the paper without their paying for it.

We CANNOT bring ourselves to believe that most of them are NOT ABLE to remit the small sums that appear against their names as arrears.

THE MANAGER,

IN THE DISTRICT COURT OF JAFFNA ORDER NISI.

Testamentary.

No. 1019

Jurisdiction.

Class I

In the matter of the Estate of the late
Thankamuttu-amma widow of Morukesapillai of
Vannarpannai

Deceased.

Sellappa Kanakaretnam of Vannarpannai

Petitioner.

Vs

1. Sapapatippillai Kantaiya and his wife
2. Sivakamasuntari-amma of Vannarpannai West

Respondents.

This matter of the Petition of Sellappa Kanakaretnam of Vannarpannai praying for Letters of Administration to the Estate of the abovenamed deceased Thankamuttu-amma widow of Morukesapillai coming on for disposal before C. Eardley Wilmot Esquire, District Judge, on the 9th day of October 1899 in the presence of Messrs Casippillai and Kathiravelu Proc. on the part of the Petitioner and affidavit of the Petitioner dated the 6th day of October 1899 having been read, it is declared that the Petitioner is the father and the minor heirs of the said intestate and is entitled to have Letters of Administration to the estate of the said Intestate issued to him unless the Respondents or any other person shall on or, before the 20th day of November 1899 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 9th day of October 1899.

Sigd/ C. Eardley Wilmot.
District Judge.



The Hindu Organ.

JAFFNA, WEDNESDAY, NOVEMBER 1, 1899

Representation and Abuse.

While firmly believing in the truth of our religion, we have been always most tolerant of the views and opinions of others in matters relating to their religion. At any rate, we have been always more tolerant towards Non-Hindus than they have been towards us. If we have now and then found fault with the doings of Christian Missionaries, it was not because they professed or preached a faith different to ours, but because we found that in propagating their religion, they were not always mindful of the rights of the Hindus. It has been often represented to us that some of the preachers of Christianity, and writers of Christian Literature Society's books have overstripped the bounds of fairness, not only in their criticism of the

doctrines of the Hindu religion, but also in reviewing their customs, habits, manners, and practices. We have ourselves come across books, brochures, and leaflets, the writers of which, either through ignorance or wilfully, misrepresent the tenets of the Hindus and their manners and customs. We have been, generally speaking, silent on these matters, because we believe in the truth, that no misrepresentation of non-Christian religions can further the cause of Christianity. Whatever effects produced by such misrepresentation will only be temporary and not lasting, and when the truth is known, which is bound to be the case sooner or later, the distortions of the truth will only recoil on those who resort to them. We have reason to think that, to some extent, this has been the experience of Christian propagandists in the East. Unprejudiced and impartial Christian Missionaries of the present day, like Dr. Miller of Madras, and many Western authors and writers, who have studied Hinduism not in Missionary publications, but in the original Sanskrit and Tamil, do not regard that religion as a paganism or a tissue of superstitions. We refer our readers to the numerous books written, both in the East and West, by Hindus and Non-Hindus on Hinduism and on the manners and customs of the Hindus.

With reference to non-Hindu religions our attitude is defensive and not offensive. Every man has a right to follow the form of religion which he considers best, provided he does not offend against the laws of his country. No man has a right to molest his neighbour in the exercise of his religion or laugh at or make fun of it. Holding this view, we seldom interfere in the religious affairs of other religionists. But some of our Christian friends do not seem to think so. They arrogate to themselves privileges, which, if claimed by other religionists, they will be the foremost to oppose. That Christianity is an "aggressive" religion cannot operate as an excuse for those who unduly criticise, attack, or abuse Hinduism. There is no duty incumbent on the Hindus to regard Christianity as any better than any other non-Hindu religion. The fact that our rulers profess it, cannot turn the scale in its favour. For they tell us that they treat all religions alike. The British Government, if we are to believe its professions, is pledged to neutrality. In the eye of the law, then, all religions are equal; all religionists have equal rights, equal privileges, and equal obligations. England claims that her rule is founded on the principles of liberty, equality, and fraternity. Not to speak of her positive laws, the religion professed by her is said to preach "Fatherhood of God and the brotherhood of man." Living under such laws and rules, we do not know why the abuse of Eastern religions should not be visited with such censure or such penalties as that of Christianity either before the tribunal of law or that of public opinion.

"THE YOUNG MEN OF CEYLON."

"The young men of Ceylon" is, we believe, a missionary publication. What its objects and purposes are we do not know except from the name. But we dare say that one of its professed objects is to teach the Christian young men of Ceylon to carry out the precept laid down by Christ to render unto every man his due. Judging that publication by a paragraph quoted by the *Ceylon Observer* of 7th October last, we hesitate to say that it fulfills its mission in life by example whatever its precepts may be. The paragraph is as follows:—

"A Young Men's Hindu Association for Jaffna was seriously advocated in a lengthy article by the 'Hindu Organ' several weeks ago. Its purpose would be to counteract 'the influences inimical to our religion under which the majority of Hindu young men are placed.' The writer in deploring the main cause of the decadence of Hinduism, viz., the spreading of the leaven of Christianity, frankly says that 'the Wesleyan, American, and Church Missionary institutions are the worst sinners in this respect—a fine tribute indeed to the faithfulness of the Missionary body.'"

The above paragraph from "The Young Men of Ceylon" implies that we deplored "the decadence of Hinduism," that we attributed it mainly to the spreading of the 'leaven of Christianity,' and that we gave the chief credit for it to the Wesleyan, American, and Church Missionary institutions. If the writer did not mean the paragraph to convey this meaning, he was equivocating, which is worse. But there seems to be no doubt that he has left his readers to understand that the unwarranted conclusions which he drew from our article were conclusively arrived at by ourselves. We quote hereunder the passages in our article bearing on the points at issue, and leave our readers to say if the inferences drawn by the Christian Editor are fair or reasonable.

"The former (Christian young men) receive their education in Christian institutions officered and managed by Christian Missionaries while the majority of the latter (Hindu young men) 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."

The distortions and misrepresentations of Hinduism instilled into the minds of Hindu boys who have no opportunity of receiving instruction in their religion and philosophy early, sometimes take root and result in the boys turning out 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."

Our readers will see that in our article we positively denied that the spirit of Christianity is pervading the minds of our youths. Still the Christian Editor makes bold to say that we attributed the alleged decadence of Hinduism to the spreading of the 'leaven of Christianity.' True, in one place, we stated that the Brahmans of Jaffna have less hold now on the minds of the Hindus than formerly, but we attributed it to the downfall of the Hindu rulers and other causes which are not even remotely connected with the alleged spreading of Christianity. Again, we nowhere deplored the "decadence" of Hinduism. How could we have done so in the face of the fact that there has been a great revival of Hinduism during the last quarter of the century? Our columns have always borne eloquent testimony to the fact that the study and practice of Hinduism has advanced by leaps and bounds not only in the neighbouring continent but also in Ceylon. The influence of the higher Hinduism has also been felt in Europe and America, where the Missionaries come from. Those who care for truth can easily ascertain these facts from the books, magazines, reviews, newspapers, &c., published in India, Europe, and America. In the last number of the *Nineteenth Century*, we find Dr. Cobb stating that one of the reasons for the growth of the anti-dogmatic spirit in the Christian Churches, is the increased study of the Eastern religions. And Hinduism and Buddhism are the Eastern

religions which the Westerners study with avidity.

THE VEDANTA MISSION IN AMERICA.

The Vedanta Missionary work appears to have obtained a sound footing in America. Swami Abhedananda of India who conducts it, is getting many supporters and adherents. In New York, public lectures, students' classes, and social meetings frequently take place. Nearly one hundred persons have subscribed their names as friends and supporters of the Vedanta work and pledged to contribute funds to form a head quarter there, so as to carry on the work actively and continuously. The Swami has been touring and delivering lectures to learned societies on such subjects as Re-incarnation, Vedanta Philosophy, What is Divine Love, &c. On one occasion, at the close of a lecture before the Episcopal Theological School on the religious ideal of the Aryans, one of the students said "we want some more Missionaries like you." After answering many questions from the students who were preparing for the Christian ministry, the Swami asked, "Do you believe in the creation as described in Genesis?" The answer was highly significant as showing the outgrowing of the orthodox Christian faith and the acceptance of logical and scientific conclusions. "No, we believe in evolution." "The time is ripe" says a New York student, "in the Evolution of religious thought in this country for competent teachers of the Vedanta Philosophy; and especially for Swamis from India, who, by their holy living and calm presence, shall carry conviction of the truth they teach and practise."

Dr. John C. Wyman of Brooklyn, New York, has sent to an Indian periodical some verses addressed as a tribute of affection to Swami Vivekananda, the concluding portion of which we give below.—

Right soon to our hearts he found entrance
So lovable, so gentle was he—
And as teacher or friend was so winning
None could other than lover be.
He proclaimed ancient truth with wisdom
And his eloquence quickly did win
Many earnest and faithful disciples
Whom he taught of their God-powers within.
God bless our dear brother Swami,
May his path grow ever more bright;
And when his earth journey is finished
He be clothed in God's garments of light.

LOCAL & GENERAL.

Weather—The rainfall on the morning of the 25th October last was very heavy. The strong wind which blew from the West on the previous Monday and Tuesday subsided with the rains of the 25th. From that date till the 30th it was very cloudy with slight drizzling now and then. With an interval of two days which were clear, the skies have again become overcast.

Paddy Plants—The plants of the "dry" sowing look robust and healthy while those of the later sowing have been submerged by flood in many places. Those which are not under water look attenuated owing to too much rain.

"The Ceylon Examiner" and Jaffna—The Northerners must be very thankful for the kindly attention devoted by this paper to the cause of improving the public health of Jaffna. If our voice has not reached the authorities in Colombo, at least that of our Colombo contemporary ought to. Before we could have forgotten the lessons of the past rainy season, another such season has come, and it behoves the authorities, though late, to take such measures as will obviate the prevalence of epidemic malarial fever during the present season.

Mr. P. Arunachalam—The Registrar-General leaves for Colombo to-day by S. S. Lady Havelock.

Mr. G. W. Toussaint—This gentleman, a member of the well-known Toussaint family, who was for several years a shopkeeper and merchant at Jaffna, has started business in that capacity at Mannar.

Wanton Mischief—We understand that some miscreants of the Town have broken the lamps put up by Mr. M. B. Deogupillai and by Mr. Lawson in front of their houses for the convenience of the passengers. In other towns, it is the local boards and municipalities that light the streets. If some Jaffnese are public-spirited enough to do the lighting at their own expense, the miscreants of the Town stand in their way. We have never seen more supine set of people

than the Police on beat in the Town. They doze away the whole night reclining against the railings of the verandahs. If they get up at the sound of carriage wheels, it is see to if Mr. Rudd is going the round of the Town.

The College of Tamil Pundits, Jaffna—The awarding of Prizes to those who passed the examinations held by the *Tamil Changam* or the College of Tamil Pundits to test the proficiency of students in Tamil scholarship, took place with much éclat on the 28th Ultimo at the Saivaprakasa Vidyasalai (Saivite School) at Vannarpounai. Rai Bahadur Murgesapillai, B. A., B. L., Retired Deputy Collector, presided. There were several speakers, and the proceedings were, throughout, very interesting. We shall be glad to publish a full report of the proceedings if sent to us.

The Maniagar of Valigamo West—We are glad to hear that A. I. Iragunatha Mudaliyar who was indisposed, is improving under the treatment of Dr. Paul of the F. N. S. Hospital.

The London B. A. Examination—Mr. A. P. Savundranayakam, son of the late Mr. G. P. Savundranayakam Pillai, B. A. and B. L. of Jaffna, is the only candidate for this examination this year. It is being held in Colombo under the supervision of Mr. De Silva, Assistant Inspector of Schools.

A Romance of Ceylon—Mr. E. C. Walker, late of the Telegraph Department in Ceylon has written a novel entitled "A Romance of Ceylon." An Anglo Indian newspaper in reviewing it gives expression to the following sentiments:—"The characters in the book are fairly drawn and there is a clever sketch of a native girl who embraces Christianity and ends by marrying a Civilian as a reward, we presume, for becoming a convert." The Italics are ours.

The War—No decisive blow has yet been struck, though it will not be long before Britain brings home to the Boers their foolhardiness in going to war with a people of such vast resources as the British. The British have suffered some reverses and the Boers too. General Symons is dead on the British side and there are other officers wounded. In the fight at Kimberley many Boers are believed to have been killed including Commandant Botha. So far, the results of the war have not been favourable to either side, the losses and successes being almost equal. But we hope that with the reinforcements, which will soon join the British army, the Boers will be defeated ere long. There are already dissensions in the Enemy's camp. The Orange Free State people have now opened their eyes and think that they have entered upon a hopeless struggle. There is a rumour that President Steyn was paid £50000 as a bribe to join the Transvaal. The Orange Free State people are greatly dissatisfied at the conduct of their President.

A Close Time for Clergy—Rather a novel discussion was started by one of the speakers at the Birmingham conference, who alarmed at the rate at which the clergy rushed into marriage, advocated a close time for curates. He suggested means by which young ladies of the congregation might be taught to understand that the pale young curate was not necessarily the most eligible man in the parish. The mover suggested a desperate remedy—to encourage and duly regulate celibacy among the clergy. A Canon who seconded the motion, suggested that the Bishop might use his right of fatherly veto. The motion was carried! The *Daily News* in commenting editorially on the resolution says: It might almost be laid down as a principle, that marriage is the natural and proper destiny of the curate of the English Church. It has become an essential part of our system, as celibacy is of the Roman Catholic. Most Churchmen hold that, taking human nature as it is, the priest is better married. In the Greek Church, to which the English offers so many points of resemblance, marriage is a positive condition of ordination, or, at any rate, of the cure. What the Church wants is a redistribution Bill in finance. If many curates have not money enough to keep one wife, it is because many of their superiors have money which would be enough to keep three.

APPOINTMENTS OF INQUIRERS.

His Excellency the Lieut-Governor has been pleased, under section 120 of "The Criminal Procedure Code, 1898," to appoint the following persons to be inquirers in the District of Jaffna:—Mr. N. Senatarayar for the division of Jaffna, Mr. S. Katirkamer, for the division of Jaffna.

Mr. V. Kantaiah and Mr. A. Kantar for the

division of Valikamam East.

Mr. K. Ponnampalam and Mr. K. Akilesar for the division of Valikamam North.

Mr. V. Katiressapillai and Mr. M. Sinniah for the division of Valikamam West.

Mr. S. Kanapatipillai and Mr. K. Velayutar for the division of Vadamarahchi West.

Mr. S. Katirkamer, Mr. K. Sanmugam, and Mr. K. Vissuvanatar for the division of Tenmaradchi.

Mr. S. Vallipuram for the division of Pachchilaipali.

Mr. S. Kailayar for the division of Karachchi.

Mr. K. Kathiravaloe and Mr. V. Sinnatamby for the division of Punaryn.

Mr. R. Kathiravaloe and Mr. K. Ramalingam for The Islands division.

Mr. A. Kattikesu for the division of Tunukkai.

AS OUR NEIGHBOURS SEE US.

There are snobs everywhere. But the Ceylonese snob could hardly have expected to be snuffed out in the way he actually was at the last meeting of the Ceylon Legislative Council. We know the type of them that feels horrified at sight of the bare Indian head or the naked Indian calves, that cannot bear to see the Indian seated while it is itself standing, and so would take its airing by itself unperturbed by the obnoxious Indian presence. It was very much in evidence for a while in Lord Wenlock's time. That found a monthpiece, at the Legislative Council meeting above referred to, in the person of Mr. Giles Walker who asked:—"Whether Government would, in the interests of the ladies and children of Colombo, consider the desirability of restoring better order on the Galle face sea walk and keeping undesirable persons from the seats and take steps to effect this." And "the ladies and children of Colombo" were, according to Mr. Walker, a much suffering community, very much sinned against—on the Galle Face Walk. "Undesirable" persons—to wit, low class natives—crowded into their paths, nay more, they crowded them out of all the available seats and—far worse—from their coigns of vantage, cast rude, insulting looks on "the ladies and children of Colombo." Why, "Only the other day, a lady, the wife of an officer holding a high position at Aden, said she found the whole of the seats occupied by natives of a most objectionable type, and she was met by such rude and insolent stares that after that she was unable to go about in the afternoons." The story would have moved any stone. And Mr. Walker being very much tenderer than a stone, was moved to ask if the Galle Face Walk was not really a private place, meant for the special benefit of "the ladies and children of Colombo," and, if so it did not need to be protected from "undesirable" people who went there "with no other object but to stare rudely and insolently at their betters." He, of course, forgot that the Municipal Council had the charge of the Walk and the seats there were maintained at the cost of the rate-payers. But who could remember such a very insignificant fact in the face of grievances such as "the ladies and children of Colombo" were labouring under? The Hon'ble Mr. Taylor, however, was ungallant enough to remind him of it. And more, a European constable was on duty morning and evening for six days in the week, and on Sundays, in view of the crowd that gathered there, four constables were told off to keep order. But none of these had had any complaints made to them about the behaviour of undesirables, nor had they seen themselves any signs or traces of disorder or want of order. Not even the Inspector-General of Police had had reasons to suspect that anything was wrong. "Only two days ago walking along Galle Face he found one seat occupied by two Europeans, one by four others, one seat by a respectable native man, one by two respectable natives and one by an ayah with European children." And Mr. Taylor's own personal experience was exactly the same. Against such brutal truths, what chance could "the ladies and children of Colombo" have? So they are to continue to suffer the native's presence on the Galle Face Walk. But the Hon'ble Mr. Walker should persevere and not leave the ladies and children to the tender mercies of the Singapore Member who finds it very difficult to know an undesirable when he sees one. "None but the brave deserve the fair."—The Hindu.

CEYLON officialdom has proved itself original in many respects. But it was never more so than in desiring "to confer upon the Council of Legal education the power to fix the number of students for each examination." We are prepared to be told, as we are frequently told in India itself, that the Legal profession is overcrowded. But that can be no reason, as respectable people understand it, for the Government to interfere and restrict its strength. Every one has a right to choose what profession he shall enter, as much as what sort of a house he shall live in or what kind of food he shall eat. And if he chooses one that is overcrowded and as such cannot be profitable to him, he does so at his own risk. But no Government can come between him and his choice and say, "You shall not be a lawyer because as a lawyer you can't get on." At any rate no civilized Government has done it hitherto, and that for very good reasons. In the first place it would have been tyrannical to do so. In the second place, by doing so it would have incurred the obligation of finding means of livelihood for those from whom it took away the right of choice of a profession. And this, as any body could see, is an obligation that not the most human Government could discharge. Governments can consult the convenience of their subjects only in the mass: they can have neither the time nor the means to assure themselves that each individual member of the community has his or her food, and that decently. The arguments are so simple that they need hardly have been stated. But some men—particularly officials—are so wise that they will go with a light heart against the most ordinary dictates of common sense. And our duty towards them demands that we teach them the lessons they have forgotten or ignore in pride of place. We hope the Ceylon public will find it by no means an impossible task in the case of their official friends.

SELECTIONS.

ANCIENT INSCRIPTIONS.

The annual report to the hand of the Government of Madras upon Epigraphy, brings to light many interesting incidents which will not fail to strike even the modern savant, and its importance would have ranked very high but for its vague and desultory character. The careful manner in which the whole report has been drawn up by the government Epigraphist and the considerable labour which he has brought to bear upon the deciphering of crude and unintelligible inscriptions speak volumes in his favour. The war of the Pandyan succession between Parakrama and Kulasekhara Pandyan and the Shinghalese expedition from Ceylon on behalf of the former of the claimants, in the middle of the 12th century A. D. occupies a major portion of this report. This war, which, as already remarked, was fought for the succession of the Pandya kingdom and in which the Cholas took up the cause of one of the claimants and the Shinghalese that of the other, did not end with the evacuation of the country by Lankapura Dandanatha or king of Ceylon. The result of this long warfare was that the town of Madura, the Pandya throne and the kingdom were then made over to Vikrama Pandya, an ally of the Cholas. A chola king by name Raja Kesari Varma alias Rajaraja Deva had jurisdiction over what is now known as the Madras Presidency, Ceylon, and also a considerable portion of the Mysore State. It was during his reign that the great temple at Tanjore was built. Though Sivite by religion, he tolerated Buddhism and granted the village of Anaimangalam in Negapatam Taluk to a Buddhist temple there built by the king of Lower Burma, apparently a feudatory of the Chola King. "About the end of the 11th century A. D. there were two Buddhist temples at Negapatam, viz., Rajarajaperumballi and Rajendrasolperumballi, and that it continued to be an important place in later times as well, is shown by the Kalyani inscriptions (*Indian Antiquary*, Vol. XXII, p. 45) which report that in the 15th century some Buddhist priests from Pegu visited the place; and it may not be far wrong to say that the Pudukkottai or the Chinese Pagoda demolished by the Jesuits while building their College there, may be some relic of one of the temples mentioned in the royal grant. Nor were the ancient Rajas unmindful of the claims of education upon their attention. All the Kings of the Maharatta, Pandya and Pallava dynasty, were ardent patrons of learning; Sivaji, the Maharatta Chief, and Nandi Pottarayar, of the Pallava line, were its chief supporters. Nor were the claims of the females to literary honour unrecognised, for Sarvajna, the Brahmin minister of Thukkoji, King of Tanjore, (1729—1736), and a versatile Sanscrit poet, called one of his numerous works Sundarakamiliya after his two wives Sundari and Kamala.

The inscriptions at Ukkala and at Vaikunthaperumal Koil at Uttaramallur in Chingleput District, amply show that the Kings of those days paid adequate attention to the internal administration of the country as well, as to its religious and social side. The village administration was carried by a paramount Village Assembly to which various business Committees were subject, the chief among them being 1. Annual Supervision, 2. Tank Supervision 3. Garden Supervision, 4. Supervision of Justice. The scope of work and authority exercised by the last of the above named are not very clearly known, but from the fact that special stress was laid upon advanced age and learning as the chief qualifications for membership in that Committee, it may be safely inferred that Magistrates and Judges were perhaps recruited from it. The qualifications for membership are as exhaustive as any that could be found in a modern Municipal Act. The age of any member must be above 35 and below 70, and the tenure of membership was strictly limited to 360 days of the year. Nor are the safeguards, to prevent defaulting and dishonest members from the Village Assembly, omitted in the economy of the village constitution. At all events, it is apparent that the people enjoyed the privileges of local self-Government and that it did prevail in Telugu districts and over a considerable portion of Southern India in the first-half of the 10th Century A. D.

AN UNPUBLISHED LETTER FROM

ABBE DUBOIS.

The following unpublished letter from the Abbe Dubois, dated the 15th December, 1820, is published in the last issue of *India*, having been supplied in MS. by Mr. Talcher Kar:—

"I will candidly confess to you that the highly exaggerated accounts of the Rev.—and the severity with which he treats these poor Hindus are far from being a subject of edification to me. I have, at different times, perused many of the public accounts of the new reformers of several sects, settled of late in several parts of India, communicated to their correspondents in England, and I cannot disguise to you that their exaggerations and misrepresentations (not to use harsher terms) respecting the Hindus have

been to me a subject of much scandal, and have, in several instances roused my indignation to a high degree. In fact, from their Reports, I see that those gentlemen particularly delight in representing these people under the blackest and most odious colours. With them the Hindus are nothing but barbarians: a people loaded with every kind of vice, without a single spark of virtue. Not only their religion, but also their system of civilisation, their character, their public and domestic Institutions—all their usages and practices—are indiscriminately branded with infamy and held forth to public contempt, and they themselves are aroused, reviled, and degraded almost to the level of brutes. Such is as far as I can Judge from their public Reports, the view taken of these people by most of the new reformers at present settled among them. But I am happy to know that a quite different view of the subject has been taken by a Warren Hastings, a Burke, a Cornwallis, a Robertson, a Sir William Jones, a Colebrooke, a Hawkins, a Wilkins, and many other enlightened persons who had made close and deep researches on all that relates to the Hindus, had candour enough to acknowledge also their virtues, and to make a just estimate of what was good and what was bad in their institutions. Now it is a subject of regret to see that the opinions and authority of so many enlightened and independent persons are disregarded, to listen to the suspicious accounts and wild theories of men of mediocrity, who have of late undertaken the altogether impracticable task of reforming these nations in their religion, morals, and manners. I am also happy that, in my humble sphere and obscure station, an experience of thirty years passed in an unrestrained intercourse with these people has taught me a quite different theory, and to view the subject in a much more favourable light. I am happy at the end of my researches to find that in witnessing among them many disgusting vices, I have been able to discover also many eminent virtues. It is true that some of my critics have accused me of being tinctured with Hinduism, and strongly biased in favour of the Hindus, because in describing their vices and bad qualities I had also presumed to take notice of their virtues and good qualities; but the fact is, that if I have anything to reproach myself within my writings on the subject of the Hindus it is to have been rather too severe in finding faults with them in matters which would perhaps have been a subject of praise to more unbiassed authors. On the other hand, the Hindus are not in want of improvement in the discharge of social duties among themselves. They understand this point as well as, and perhaps better than, Europeans. They might even be said to be rather excessive in this respect in several instances. They will never suffer the needy who has implored their charity to go unassisted. Their hospitality among themselves, it is well-known, has no bounds. Even the humble, the distressed pariah, as long as he has a measure of grain in his possession, will cheerfully share his pay of millet with the weary traveller of his caste who may happen to take shelter in his hut; and in all their wants and distresses the Hindus of all castes will readily assist each other more effectually than the European would do in the same circumstances. What the European possesses he keeps for himself. What the Hindu possesses he is always disposed to share with those who have nothing. In fact it might be said that a wealthy Hindu considers himself as the depository or the distributor rather than the proprietor of his fortune, so greatly prone is he to acts of charity and benevolence; and it is chiefly from this cause that those frequent revolutions in the fortunes of the Hindus and those frequent passages from extreme opulence to extreme poverty arise."..... "It will perhaps be found that, among an equal number of distressed people, the proportion of determined rogues is greater in Europe than in India."

THE CHURCH DISPUTE IN INDIA
AND ITS LESSONS.

The people of India have for several years in the Press and in the platform held that the Government of India, situated as it is, having to dispense justice to innumerable sects and creeds and races and drawing its resources from the coffers and possessions of all, should absolutely disconnect itself with all religious associations and sectarian feelings, and that this duty was especially incumbent upon it when the vast and overwhelming majority of the tax-payers were non-Christians and represented a civilization inspired by religious ideals and aspirations totally opposed to those of the Christians. These views and sentiments have now received fresh grounds for justification from the present dispute about the Government Churches in India. Some time back, we took occasion to offer some remarks on the subject, and we had fondly hoped that, when the parties to these disputes became aware of the way in which the subject was viewed by the non-Christian populations of India, their own violence of feeling would, in some measure, be alleged and that a more charitable, conciliatory and Christian attitude would be adopted by them towards each other. But we have been immeasurably disappointed, and the dispute is only gathering strength. We cannot agree with the writer on "Indian affairs" in the *Times* of London that the causes of the present dispute are "by no means discreditable to the parties concerned." Here are a few men all professing allegiance not only to the same sovereign and Government, but to the same prophet, and a prophet, too,

whom they claim as the *only* saviour and redeemer of men and the *only* one of the prophets of the world who has preached the law of universal love and love so unstinted in measure that no difference whatever should be shown between one's self and one's neighbour. Still, they cannot agree between themselves as to the use of churches, which have been built and maintained mostly at the expense of the Indian people and tax-payers, who are aliens to them in race and religion. Of course, we know that earnestness of religious feeling will be adduced as the reason why this dispute is not discreditable to the parties to it. We fear that the feelings which inspire these people cannot be ascribed to religious earnestness, but to religious bigotry and narrow sectarianism. It is marvellous that more than a hundred years of scientific advance and of progressive economic and political conditions should have had very little effect in liberalising religious feeling, and that men care, now as ever, more for Anglicanism, Presbyterianism, Methodism, &c., and less for Christianity. To these *fin de siècle* Christians, names and forms are as all-important as ever, and in contending for them they ignore the spirit of their religion, and they fail to discriminate between the essentials and non-essentials of religion. Rites, symbols, churches, consecration and other ceremonies,—all these are and must be relegated to a subordinate place, and their importance is entirely one of form, and not of substance. The substance of religion is an affair of faith, and a matter of the heart and head of man. It is when the enlightened intellect and the living soul of man teaches him to show his neighbour every sort of kindly and charitable and tolerant feeling that religion has had its real influence on him. Much is made of the existence of caste feeling in India, and also of the sectarian bigotry of the Hindus. Still, at least we permit all castes and sects of Hindus to meet in our places of worship on the common ground of faith, and the modern educated Hindu aspires for the coming of a time, and that, too, rapidly, when even Hindus who do not belong to the caste system, such as Shanars, &c., may join with caste. Hindus on a common basis of worship, and at least there are some places of worship where all can meet on such a basis even now. It is, therefore a surprise and a sorrow to us that European Christians should betray such a want of tolerant feeling in the matter of so little real importance, especially when they all belong to the Protestant denomination, which is alleged as having originated in the love of a liberal and enlightened religious freedom. We invite our readers to peruse the correspondence in the *Times* between Bishop Welldon and Principal Story and to note the ardent nature of the sectarian feelings which animate the parties to this ridiculous dispute.

If these disputes stop at the point at which they are now, we should feel satisfied. Properly speaking, we think their occurrence ought to be made the occasion for an inquiry by our rulers as to the propriety of all State association with religious creeds and sects in India. But we fear that the dispute will assume such serious proportions that the Government of India will soon have to resolve to provide additional Churches for Christians of every denomination who enter the various branches of the public service. As much seems to be hinted by the writer of the article on "Indian Affairs" in the *London Times*. He says:—"The country (i. e., England) will insist that adequate Church accommodation shall be provided for all British regiments in India." And again:—"The practical solution of the present difficulty lies in the fact that besides Anglicans Presbyterians and Wesleyans there is a fourth party to the cause—the British nation, which, while respecting valid titles, is determined that adequate Church provision shall in some way or other be found for its troops of all denominations serving in India." The writer is evidently hinting, though perhaps we cannot be quite sure of what he is thinking about, that more Churches must be built so that men of all denominations may have their own separate places of worship and avoid all conflict with the influential and privileged Anglican sect. If this is what the writer in the *Times* has in view, then we must point out that there are not four, but five, parties to this cause whose interests and feelings have to be considered, and that the fifth party is the tax-paying "heathens" of India, who are firmly convinced that the financial condition of their country is such that it cannot safely admit of any such extravagant and grossly absurd demand on its resources. India is no longer the land of the far-famed pagodas. That tree has been uprooted by marauders of the stamp known to the English Society of a past generation as "Nawabs," men whose Captain-General was no less a man than the world-renowned Clive. No native of India can regard men of the stamp of Clive as anything but a spoliator of India. It is men like Bright, Fawcett, Hume and, greatest of all, the most noble Lord Ripon that have founded the new British India, the British India that is to be for ever. We trust that those responsible for the existing administration of India will assimilate the principles which have guided these statesmen in all their utterances and dealings with this country and its people. If their principles guide our rulers, then they will not for a moment think of laying their hands on the Indian revenues, even to the extent of spending a rupee, on so discreditable, and, we would add, sacrilegious a project as that of building more churches in India for prosperous British officials and others, who have no claim whatever on the resources of the Indian people that must be considered first in a matter like this, and there can be no doubt whatever that they would strenuously oppose the project, as we are doing to-day. It is strange that the English Press should be resorted to by the parties to this dispute for the ventilation of their views and sentiments. This seems to us a clear device for taking the question entirely out of the hands of the authorities here and bringing the irresistible force of the passionate and bigoted Anglican majority in England to bear upon its settlement. Whether such tactics will pay remains to be seen, and we shall watch the issue with interest.