

Hindu ^{The} Organ

(THE CHEAPEST WEEKLY IN CEYLON)
PUBLISHED EVERY WEDNESDAY.

VOL XI.

JAFFNA: WEDNESDAY 15TH NOVEMBER 1899.

NO. 19.

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The Hindu Organ.

CALCUTTA, WEDNESDAY, NOVEMBER 15, 1899

Some Queer Things

THE LORD BISHOP OF COLOMBO AND THE REV. J. C. GARRETT, M. A.

Our Christian friends sometimes do queer things, at any rate, things which strike Non-Christians as very queer. In my last, during the absence of the Right Rev. Dr. Copleston from Ceylon, the Rev. J. C. Garrett of Kandy desiring to provide for the ministration of St. Andrew's Church, Nawalapitiya, during that part of the month in which he was away from that station, invited the Rev. Mr. Philpott of the Wesleyan Mission to preach at the church in question. The proposal fell through owing to the objection raised by the acting Archdeacon who based it, we believe, on the fact that the invited minister is a Dissenter. The arrangement adopted by Mr. Garrett having been given at the instance of the Bishop's Commissary, any man who thinks that religion is a matter of heart and not of form would have devoted no further thought to Mr. Garrett's action. But on the return of the Bishop to the Island, he, sitting as Ordinary in virtue of his Royal Letters Patent empowering him to exercise Jurisdiction spiritual and ecclesiastical in the Diocese of Colombo, issued a citation to Mr. Garrett to appear before him in person to answer to the Rev. F. De Winton on the charge, promoted by him, of having attempted to procure unlawful ministration at St. Andrew's Church, Nawalapitiya. Mr. Garrett duly presented himself before the Ordinary on the 2nd November 1899 and tendered an apology which was rejected as parts of it sought to justify his action. On Mr. Garrett deleting the objected parts and tendering an unqualified apology, it was accepted. The attempt made by the contending parties to be represented by Counsel lent novelty to the proceedings. Mr. De Winton went accompanied by Mr. J. W. Vanderstraaten, Proctor, and Mr. Garrett went accompanied by Mr. B. W. Bawa, Advocate. His Lordship ruled that Messrs Vanderstraaten and Bawa had no right to appear. But by consent of the parties and permission of the Court they watched the proceedings. From an Anglican standpoint, the pro-

ceedings of the ecclesiastical Court, which, as the *Times* puts it, have a medieval flavour about them, may be perfectly rational, and perhaps such proceedings are necessary in England for the maintenance of order and discipline in view of the dissensions in the Anglican Church, now coming to a "crisis." But in the interests of Christianity itself, if not of absolute religion, Christian ministers sojourning in a "heathen" country, which Ceylon mainly is, should not, if they can avoid it, scandalise the Non-Christian communities by the adoption of proceedings which show them up as great sticklers after formal religion, in an age when the Eastern people are striving to restore, and have to a great extent succeeded in restoring, the pristine purity and spirituality of the Eastern religions, which, owing to foreign conquest and the consequent disruption of their social and religious organizations, they for a time lost sight of. In spite of the great learning and religiosity of the parties concerned, the proceedings cannot fail to provoke a smile in many a Ceylonese Christian and Non-Christian. What was the offence for which Mr. Garrett was arraigned and publicly tried? It was only an attempt to procure "unlawful" (still Protestant Christian) ministration. The civil law allows a *locus penitentie* as regards intentions; cannot ecclesiastical law, if it makes for the interests of substantial religion, extend the principle to attempts which have the sanction and imprimatur of the Bishop of Ceylon, if we understand his recent utterances aright? As far as we who are outside the pale of the Christian Church can judge, Wesleyanism makes the nearest approach to Anglicanism, and if the highest Anglican ecclesiastical authorities in Ceylon act rightly in pronouncing Wesleyan ministration to be unlawful, what shall we say, and are there not words wanting to express the nature, of the ministrations of other Christian bodies—our American friends (the Congregationalists), Presbyterians, Baptists, &c., &c., &c.? We shudder to think of the fate of our native Christian friends who submit themselves to the ministrations of these bodies.

Well, apologists are not wanting for any position or doctrine, and we shall be told that the "unlawfulness" consisted in the invitation made to a Dissenting Minister to preach in an Anglican Church. We reply that in spiritual religion these distinctions have no place. Besides, if the Anglican Church teaches the doctrine of private judgment (it is not clear if it does so) what purposes do the ecclesiastical courts serve? Is there a worse form of idolatry than that which will not permit one reverend father in God to preach from a pulpit owned by another reverend father in God? If the fact of consecration is held to invest a building with a sanctity which it did not possess before, why are Hindus taunted with paying homage to symbols and images? Do Hindus worship the piece of wood or stone moulded and fashioned by man's hand? Still, are they not taunted with being idolaters by Christians who do not understand the meaning and use of symbols and images? "Judge not lest ye be not judged."

HER MAJESTY'S EIGHTIETH BIRTH-DAY.

We shall now refer to another glaring instance of narrow-mindedness bordering on fanaticism on the part of the Anglican Church in Ceylon. Just before the celebration of the Queen's eightieth birth-day, the Metropolitan of Calcutta wrote to the Bishop of Colombo suggesting a loyal observance of that day and expressing a hope that the occasion might be observed also by other Christians and

Non-Christians throughout India and Ceylon. His Lordship of Colombo in acting on the first suggestion and requesting his clergy to notice the eightieth birth-day by the use of special prayers and thanksgiving, urged on them the desirability of adopting the special prayers either from the form of prayer for the Twentieth of June or from the form used at the Jubilee in 1897. His Lordship must have had a very poor opinion of the ability, learning, and intelligence of his clergy indeed, when he proceeded to prescribe for their guidance forms of prayers. But we have no concern with the knowledge or ignorance of his clergy, which is a small matter when compared with the action taken by the Bishop and his Synodal committee on the second suggestion of the Metropolitan. His Lordship peremptorily issued orders to his clergy not to join the Metropolitan in hoping that simultaneously with the prayers of the Church, prayers might be offered in non-Christian places of worship. The Metropolitan did not enjoin his brother of Colombo to assist in non-Christian services but to hope that non-Christians would offer prayers according to their lights and in a manner binding on their conscience. This hope which was consonant, not only with right reason but true religion, was too much for the Bishop of Colombo and his followers to join in, and they refused to carry out the wishes of the Metropolitan. The action of the Ceylon prelate and his clergy struck us as very narrow-minded and uncharitable, but we were silent at the time as Hinduism did not lose anything by the action of the Bishop. A section of the Indian press, however, Christian and Non-Christian, strongly condemned the action of the Bishop, which so far from advancing the interests of Anglican Christianity in Ceylon lowered it in the estimation of Non-Christians, in whose ranks are found men much more religious and much more pious than many professing Anglicans, and whose prayers would, therefore, be more acceptable to God than those of many of the adherents of his Lordship's religion. The average man is a creature of his surroundings, and the Bishop of Colombo who, unlike his brothers of India, resides in Colombo environed by the Christian bigotry and fanaticism of that city, where little or nothing is known of the religious affairs and doings. Non-Christians and of the noble truths taught by Hinduism, and where Hinduism is regarded as identical with turbans and long coats, vegetarianism, and conservatism, could be excused for the intolerance involved in his action touching the celebration of the Queen's eightieth birth-day, but what excuse can be put forward for the proceedings taken by him against the Rev. J. C. Garrett of Kandy?

If we refer to these matters, it is not because we derive any pleasure from the quarrels and bickerings of Christians (we value and respect true religion wheresoever and amongst whomsoever it is found), but to give the public to understand how hollow the professions of our Christian friends are, who, in season and out of season, keep harping on the rites and ceremonies practised by the Hindus. While Hinduism satisfactorily explains the rationale of the ritual prescribed for its votaries in the ritualistic stage, leaving their non-practice to those who attain to the higher stages, Christ doing away with all manner of forms and formalities laid down, as applicable to all mankind, the rule "that the hour cometh, and now is, when the true worshippers shall worship the Father neither in this mountain nor at Jerusalem, but in spirit and in truth." While Hinduism taking a proper estimate of human nature, prescribes formal worship

(ultimately resolvable to spiritual worship) and direct *spiritual* worship according as the capacity and understanding of its followers are suited for one or the other, Christianity of the Gospels, on the other hand, inculcates rules and principles, which human societies constituted on, and divided according to, the basis of colour, birth, rank, wealth, education, and sectarianism do not, and cannot, observe. Is there a man amongst Christians who, if smitten on the right cheek, turns the left to the assailant?

THE WAR PRAYER

The "war prayer" of the Lord Bishops of India and Ceylon have found their way into the press and become public property, and we have a right to express our sense of the terms in which they are couched. It is superfluous on our part to say that the people of India and Ceylon, Christians and Non-Christians are loyal to the back-bone. Even judged by the standard of self-interest, the people have to be loyal to the British Crown. They have everything to gain from the British, but nothing from the Boers, whose treatment of our Indian fellow-countrymen is not better than the treatment they receive at the hands of Mr Chamberlain's Government in Natal. As to the political justice of the war, every citizen will have to bow down to the supreme authority of the Imperial Parliament, and *adit quaestio*. But the conduct of the Bishops must be judged, by the New Testament and not by the fact of their English birth or by the criterion of what is known as patriotism. Does Christ tell them to pray for the victory of the English arms? These Right Reverend Fathers in God tell us that they have come to preach "peace and good-will" unto all men, "the brotherhood of man and the Fatherhood of God." Not to speak of their professions, which experience has always proved to be empty, they are enjoined by the Bible itself to "love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you." Moses had said "love thy neighbour and hate thine enemy." Christ abrogating the Mosaic law, not only laid down these precepts of love, but added, lest there be any room for misconception or misinterpretation, "For if ye love them that love you what reward have ye? Do not even the publicans the same? ... Be ye therefore perfect even as your Father which is in heaven is perfect." The truth is, as the "Amrita Bazaar Patrika" puts it, it is impossible to reconcile the religion taught by Christ with Imperialism. And Anglican Christianity has little or nothing in common with the religion taught by the founder of Christianity. Those who truly practise the religion of universal love are the *Yogis, Gnanis, and Sannyasis* of the East who have attained to the spiritual stage of Brahminism and who, living in this world, are not of this world.

NEWS OF SWAMI VIVEKANANDA.

The Swami with Swami Turiyananda and Sister Nivedita reached England on the 31st July, and was met by many friends and disciples on landing. The Swamis resided at Wimbledon quietly till the middle of August, when Swamis Vivekananda and Turiyananda left for America. "Swami Vivekananda," writes an American Bramacharini, "is rapidly recovering from all indisposition and to the gain made in health during the voyage from India to England is daily adding new vigour. The few chosen ones who have heard the Swami in easy home-talks since his arrival are deeply impressed with the great message of truth he bears—a larger and fuller prophecy and vision than any he has yet given to the East or West. Swami Turiyananda is beloved by all who meet him and is heartily welcomed as a needed teacher. Happy and blessed are we by their presence, and their more active work later on is sure to bring knowledge and enlightenment to many who are now longing and searching for understanding and wisdom. Swami Vivekananda is resting quietly in the home of loving friends where Swami Turiyananda also is, together with Swami Abhedananda. Swami Turiyananda has endeared himself to all who have met him and his work is opening out to him in hearty welcome from students of Vedanta eager for his teaching."

THE WAR.

The news cabled to Ceylon about the war is reassuring. General Buller is withdrawing the garrisons from vulnerable points and concentrat-

ing them at important centres. The news from Sir George White is also not discouraging. Our garrisons at Mafeking and elsewhere are making a firm stand against Boer bombardment. While preparations on the British side are being pushed forward, Boer activities seem to be at a stand still. What will they do with only 22,000 men to put in!! Mobilisation of troops is going on in England, and transports have already left and are leaving for South Africa. When Sir Redvers Buller is sufficiently reinforced he will strike what we hope will be the final blow. The rumour that the Boers have crossed into Cape Colony has not been confirmed, and the cablegram perhaps referred to the raids of small gangs of Boers who resort to skirmishes and desultory fighting. There is no that the Cape Dutch will rise against the British. If they do so, the blessings of good Government and the parliamentary franchise bestowed by the British have been wasted on them. The Cape Dutch rising against England will be guilty of treason, and their fate will be worse than that of the Boers. We say so on the assumption that the British army will finally win. Is there a man in the vast British Empire who is not sure that England will win the war, some Continental papers to the contrary notwithstanding? The ultimate success of our arms is assured, and there cannot be two opinions on the subject. Our only anxiety is as to how long the campaign will last and what amount of blood and treasure the success will cost. As to the details of the war during last week, no fresh engagements are reported. The telegrams being contradictory, we are unable to give our readers anything in the shape of definite news.

LOCAL & GENERAL.

Weather—When rain was not wanted, it rained heavily. Now when rain is most wanted, the skies are as clear as in any summer month of the year. There is heavy dew especially in the mornings.

The Government Agent—Mr. Ievers has left Jaffna on a tour of inspection in the Vanni.

"The Lady Gordon"—This Steamer which left Colombo for Jaffna on Monday the 13th Instant became disabled and was unable to proceed further owing to some disorder in her machines after passing Paumban near Kachcherri. On Tuesday night the "Lady Havelock" which left Jaffna for Colombo with a large number of passengers and cargo found her sistership in that condition, and transshipping the passengers returned to Jaffna this morning and landed them here. The "Lady Havelock" which goes back to Colombo will tow the "Lady Gordon" to Colombo with her cargo. The latter Steamer came from Colombo this time on her way to Calcutta to be docked and cleaned and a large cargo of chanks awaited shipment here for the "City of Palaces."

The New Director of Public Instruction—Mr. S. M. Burrows was to have assumed his duties to-day.

November 13th—The predictions of the German Astronomer have proved false, and we have survived the 13th November, and it is to be hoped that the world will survive the crude theories of so many Western Astrologers whose calculations are based neither on reason, nor on Revelation but are the products of their own imaginations.

Mr. C. Chelliah—We are glad to learn that Mr. C. Chelliah of Chavakachcherri has been appointed a clerk in the Jaffna Kachcherri. He is a brother-in-law of Mr. C. Vinasitamby, Chief Clerk of the Chavakachcherri Courts, and of the late Mr. Kathirambay, Clerk, Jaffna Kachcherri. Mr. Chelliah acted for some time as a clerk in the District Court of Jaffna and gave entire satisfaction to the Bar and the suitors. He is intelligent, and understands the routine of clerical work very well.

The Acting Colonial Surgeon—Dr. Santiago who was on a visit to Pachchilappalli to inspect the Dispensaries there, has returned to Jaffna. Dr. Santiago is very active and energetic.

Mr. J. S. Puvimannasinghe's Silver Jubilee—The event of Mr. Puvimannasinghe's rounding off the 25th year of his career as a school-master was celebrated with much eclat on the 9th Instant in the Hall of St. Patrick's College. Mr. Puvimannasinghe is a meek, courteous and polite gentleman. His zeal, usefulness, and faithfulness as a master have been testified to by all those who have come in contact with him, both Catholics and non-Catholics. We endorse all that has been said as to his qualities of head and heart, and hope that he will be spared to celebrate the Golden Jubilee of his school-mastership. A purse of Rs 335 (a pretty large

sum for Jaffna) was presented to him by many pupils, friends, and admirers.

Appraisers under the Land Acquisition Ordinance—Mr. Bastiampillai Mudaliyar and Tambapillai Mudaliyar have been appointed to appraise the lands to be acquired for the railway in the Jaffna Maniagar's Division. We hope that they will set a fair and reasonable value on the lands. Though the Railway is intended to benefit the Northerners, the rights of individual owners of the lands through which the line passes should not be sacrificed. The provisions of the Land Acquisition Ordinance are not well understood in Jaffna, and hence they are not always given effect to. A sort of patriarchal justice is administered by the headmen, who think that the Government Agent is mightily pleased with low appraisements. Now that the work of appraising has been taken out of the hands of the minor headmen and entrusted to the Kachcherri Mudaliyar and the Jaffna Maniagar, we hope that they will bring to bear on the work their well-known tact and intelligence, and make an appraisal which will be acceptable both to the people and the Government.

NOTICE TO CORRESPONDENTS.

On the subject of the appointment of a successor to the Maniagar of Valigamam North, we have said all we had to say and could have properly said as public journalists. Now it is for the Government Agent to make a suitable appointment. We have not the slightest doubt that if he respects public opinion and consults the feelings of the inhabitants of that Division, the appointment will be conferred on a gentleman worthy of it. We shall not therefore for the present, admit into our columns any correspondence or report of the proceedings of any meeting held on the subject.

SELECTIONS.

THE TRANSVAAL WAR AND THE CHRISTIAN CHURCH.

Our readers might have read the forms of prayers issued by the Bishops of Calcutta, Ceylon, and Madras to be used in all the Anglican Churches of this country during the continuance of the Boer war. Each of the three prayers has its distinguishing feature. The prayer of the Metropolitan shows that the composer felt rather nervous as though he were treading on sacred ground, and that therefore, he had better strike the *via media* from the politico-religious point of view, that of the Ceylon Bishop is characterised by brevity and has met with the approval of H. E. the Lieutenant-Governor of Ceylon in Council, while that of Bishop Whitehead calls upon the God of Battles "to deliver us (the italics are ours) from our enemies." No man with a spark of religion in him would discourage the use of a prayer in a time of need. Even though praying in a time of need may not bring the desired relief, it at least reacts on him that prays and inspires him with fresh courage to dare to move on. In the present case it is our duty as loyal subjects of H. M. the Empress, as it is also our interest, to wish her troops in South Africa every success. The continued prestige of the British Empire helps forward our claim to consider ourselves "citizens of no mean city." Thus wishing the British troops in South Africa all the glories of a signal victory over the enemy in the near future, let us examine the attitude of the Christian Church towards the war. The fact that ecclesiastics in the pay of Government have come forward with set prayers on behalf of the British soldiers as against the pronouncedly Christian Boers, reminds us of old days in this country, no less than in Greece and Rome, when kings going forth to fight the enemy ordered the offering of sacrifices and prayers at sacred shrines and fanes. In other words there was a sort of a mechanical attachment between the Church and the State. We thought till now that the Christian Religion—at least *fin-de-siècle* Christianity was above saying such bogus prayers, and that the Faith drew or rather tried to draw the world's attention to the *real* in religion in preference to the *formal*. Politically the present move of Great Britain is right, and whether it be morally fair or unfair, we have, as loyal subjects, to acquiesce in the supreme decision of the British Parliament. But for the Christian Church to use this occasion to dictate to the individual Christian what he or she should pray for and how he should pray *in re* the issue of the war well-nigh approaches the ridiculous. The fact that the Boers have been known as pre-eminent Christians people, and that other fact that President Kruger spent three hours in prayer before despatching his ultimatum and has since appealed to the God of Battles, should leave every individual Christian soul in a veritable dilemma as to whom to pray for. The late Mr. John Bright was known to have remarked, on seeing the monument in Waterloo Place erected to commemorate the Crimean War, "The *a* is misplaced, it should have been at the beginning, not at the end of the word, *Crimea*." And Bright was, as his worst foe would have admitted every inch a Christian. In the face of such an opinion about the Crimean War we had better leave the responsibilities of venturing on this war on the shoulders of Mr. Joseph Chamberlain and his Party.

of set prayers, such as the prelates above referred to have composed and issued, savours of an attempt to use the faculty of speech to conceal our thoughts. Our young men in school and Colleges who have learned to scoff at the prayers repeated by *purohīts*, whose indifferent acquaintance with the language of those prayers has become proverbial, and who again cannot forbear smiling when they read of the consecrated banner sent by the Pope on the eve of the conqueror's invasion of Britain, we ask, how will these young men view this exhibition of Christian religiosity? Are we seriously asked to believe that prayers bearing the hall-mark of Apostolic succession are bound to tell on Heaven irrespective of the moral aspect of the cause we espouse? It is amusing to reflect how in all ages of the world's history the Church, be it Christian or non-Christian, Barbarian or Scythian, has endeavoured to squeeze itself into a prominent position in worldly affairs and having once gained a hearing, tried to influence the weaker Government. Viewing the present position of affairs in South Africa, one rather turns his thoughts to the literary production of a layman by which he has done a great service to the British Empire. We refer to the *Recessional* sung by Rudyard Kipling at the close of the Diamond Jubilee celebrations. The attitude Kipling would have us take up is far nobler than any other. Knowing as we do that in the end British troops will win, and proud as we must be of the greatness of the British empire on that day, our sympathy with the Boer in his present predicament may take this form, "where victory is impossible, count martyrdom as a benediction of God."

"MY INDIAN FRIENDS."

It is to this subject that Professor Max Muller devotes the second series of his "Auld Lang Syne" (Longmans and Co.) He uses the word "friends" in a broad sense, including in it not only persons but books. Thus, though his first 166 pages are devoted, more or less, to individuals, something like 60 of those that follow are given to an account of the Vedas and to translations of Vedic hymns. The Professor will not expect for his new volume so wide an audience as he secured for its predecessor, which dealt with matters interesting to all English readers. Nevertheless it is to be hoped for the sake of the British public itself, that it may find time to study what the Professor has to say about his "Indian Friends." The book, if not particularly absorbing, is certainly informing, and should be welcomed accordingly. "The people of India," says the Professor, "are still a deep secret to us, and if I have succeeded in withdrawing the curtain from only a small portion of their inmost thoughts and feelings—if, here and there, I have helped to change mere curiosity about them into a warm human sympathy with them—my reminiscences will have fulfilled their true object."

There are at least two of the Professor's "Indian Friends" with whom the British public has had occasion to become fairly well acquainted. One is Nehemiah Goreh, and the other Keshub Chunder Sen. Of the former, a Brahman who had embraced Christianity, the Professor supplies a very sympathetic sketch. Here, for example is his description of Goreh's early experience in England:—

"His patron, Dhulip Singh, had placed him at some kind of missionary seminary in London where he found himself together with a number of what he considered half-educated and narrowminded young men, candidates for ordination and missionary work. They showed him no sympathy and love, but found fault with everything he did and said. The fact was he stood too high for his companions, and they were evidently unable to understand and appreciate his thoughts. He did not use words at random, and was always ready to give a definition of them, whenever they seemed ambiguous. And yet this man was treated as a kind of nigger by those who ought to have been not only kind, but respectful to him. He was told that smoking was a sin, and that he could never be a true Christian if he abstained from eating meat, particularly beef. He told me that with the greatest effort he had once brought himself to swallow a sandwich containing a slice of meat, but it was to him what eating human flesh would be to us. He could not do it again. When he thus found himself in this thoroughly uncongenial society, and saw nothing in London of what he had supposed a Christian city to be, he ran away, and came to Oxford to find me, having heard of my interest in India, in its religion, and its ancient literature."

Of Chunder Sen the Professor writes:—

"He was more of a true Christian than many who call themselves Christians and who are Christians in the ordinary sense of the word. And he knew it and did not deny it. Only he thought that Christianity should not be confined to a small sect, but should comprehend all religions. As Nanak had declared that what was wanted was a religion in which there were all religions, Keshub Chunder Sen also held that Jesus and Moses, Chaitanya and Buddha, Mahomed and Nanak should all become one before God."

Of a talk between Chunder Sen and Dr. Pusey, the Professor says:—

"I remember how at the end of their conversation the question turned up, whether those who were born and bred as members of a non-Christian religion could be saved. Keshub Chunder Sen and myself pleaded for it, Dr. Pusey held his ground against us. Much of course depended on what was meant by salvation, and Keshub defined it as an uninterrupted union with God. 'My thoughts,' he said, 'are never away from God'; and he added, my life is a constant

prayer, and there are but few moments in the day when I am not praying to God.' This, uttered with great warmth and sincerity, softened Dr. Pusey's heart. 'Then you are all right,' he said, and they parted as friends, both deeply moved."

Dr. Max Muller pleads for a fuller understanding of the Indian intellect and character and at the same time provides material on which that understanding may be based. Curiously enough, he has never been to India, but he has studied for so many years its literature (in which may be included its philosophy and theology) that he is, if possible, more Indian than the Indians. Undoubtedly students will find this second series of "Auld Lang Syne" much matter for consideration and reflection.

THE *Indian Mirror* appeals to the Metropolitan of Calcutta to do what he can, both by precept and example, to rouse the European officials in India "to a sense of their Christian obligations in these dreadful times of dire travail and trial." And the occasion for the appeal is the penchant of the Christian gentlemen for gaiety and frivolity while all around is death and desolation caused by famine and pestilence. Our contemporary does not of course want that the Christian officials, throughout the country, should go in sackcloth and ashes when there is any popular trouble and distress anywhere in it. On the other hand, it allows that those at a distance from scenes of distress may enjoy themselves as best they please. "What the eye does not see is but faintly impressed on the mind, and scarcely touches the heart. On such assumption, the gaieties at Simla or Ootacamund are understandable." But what excuse, asks the *Mirror* have the ruling class for not abstaining from "gay doings" in places like Bombay or Poona "where the joint demons of famine and plague have left scarcely any household untouched"? None, of course, unless the colour or the race of the sufferers were a reason for denying to them all sympathy; and such a reason would, we think, be scarcely Christian even if human. Yet the officials in such places are as eager in pursuit of pleasure as their comrades elsewhere. "Plague raged with intense ferocity during the recent monsoon season in Poona." But official Poona had its usual round of gaieties all the same—with races and receptions at Ganeshkind. And more, the local Civilian entertained their Government at "farewell festivities." And Lord Sandhurst himself forsook his plague duties for a while in order to witness the international annual fixture—the Presidency Cricket Match in Bombay. Conduct like this is, to say the least, heartless. But, to do the officials justice, it must be admitted that they are not particularly so to native suffering. If we may judge by what has occurred at Darjeeling they do not seem to be more anxious to consult decency, if not propriety, even where their own people are concerned. At Darjeeling the sufferers by the recent disaster were Europeans as much as natives. Dr. Welldon, dwelt with pathetic insistence, in his Simla sermon, upon the large number of European children that had met with their death there. But scarcely had the children been buried, says the *Mirror*, when the Darjeeling season was in full swing. "The disaster had driven away many a visitor. But the Pujah season, when Darjeeling is always at its gayest, was about to commence. So the usual programme of festivities—races, cricket, tennis, dances, feasts—was arranged, and frantic appeals were sent down to Europeans in the plains to go up for Heaven's sake, and not spoil by their absence the annual mirth." Surely, if the influential clergy could not help to mend such behaviour on the part of their congregation, it were better that these were left to their own lay devices for the safety of their souls. Apart from this, the injustice of saddling Hindu India with the cost of keeping the established Church going in this country, can scarcely find mitigation if the money thus spent is to go merely to secure sinecures for a number of needy clergymen in England instead of procuring to the official classes that spiritual counsel and ministrations they so sadly need.

WHATEVER missionaries may say or find it convenient to say, that Christianity does not make any appreciable progress in this country, is a fact. Statistics are relied upon of course, frequently to prove the contrary. But the statistical test is not always a reliable one, and in this case it is very unreliable. Statistics may tell us how the number of professing Christians has increased from year to year. But they don't tell us how this increase has come about or whether the increase really represents an additional harvest of sincerely converted souls. And, to speak the truth, more often than not it does no such thing, but simply indicates distress among the lower classes—distress which seeks a remedy even in a nominal change of faith. Many independent Christians know this and have admitted it. But not all of them are agreed as to how this poor return for the mints of money spent for evangelistic purposes in India is to be accounted for. Mr. Alfred Webb, for instance, puts it down to bad Christian example set by professing Christians. That "there is much that is admirable and devoted in the missionary spirit," he recognizes readily. But he thinks that "one outrage by a professing Christian upon Indian manhood, one debasement of Indian womanhood may for a time outweigh all the teachings of all Christian advocates." Professor Max Muller, whose deep insight into our religion and philosophy entitles him to speak with a great deal of authority on the subject, goes much farther. In his recent volume of "Auld Lang Syne" he asks: "Is there a single missionary who, if he had been born a Hindu or a Parsi, would have embraced Christianity without a struggle?" The question as coming from a Christian, and that one of Professor Max Muller's eminence, may well stagger the Christian missionary. But the Professor quite realizes the seriousness of the proposition he has advanced and tries to prove it with the experiences of Nilakantha Goreh, a Christian convert coming from "a highly respectable Brahmin family." When Goreh had become a convert, he was placed "at

some kind of missionary seminary in London" by Duleep Singh who took a kindly interest in him. And what was his experience there? We shall let Professor Max Muller describe it. "He found himself together with a number of what he considered half-educated and narrowminded young men, candidates for ordination and missionary work. They showed him no sympathy and love, but found fault with everything he did and said. He had been, as I soon found out, a careful student of Hindu philosophy, and his mind had passed through a strict philosophical discipline. He could argue with great subtlety and accuracy on any of the old problems of the human mind. The fact was he stood too high for his companions, and they were evidently unable to understand and appreciate his thoughts. And yet this man was treated as a kind of nigger by those who ought to have been not only kind, but respectful, to him." The result was Goreh got sick of London and went to Professor Max Muller at Oxford and told him: "If what I have seen in London is Christianity, I want to go back to India; if that is Christianity, I am not a Christian." Such was the confession wrung out of the heart of a native Christian of whom Professor Max Muller writes that "in the whole of my life I have never seen so true a Christian, so true a martyr, as Nehemiah Goreh (Nehemiah was his Christian name). Few Christians, not even bishops, would have passed through such ordeals unscathed." And if it means anything it means this, that, in purely Christian countries no less than in India, Christianity has had little influence on the personal conduct of those that profess it and even preach it.

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