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The Hindu Organ.

JAFFNA, WEDNESDAY NOVEMBER 29, 1899

Broken Promises—
Appointments of Inquirers.

When the new Courts of Requests Ordinance was being passed through the Legislative Council, objection was raised against it on the score that the Commissioners of Requests, who were generally speaking, young and inexperienced civilians, were not competent to try cases of such magnitude and importance, as would, thereafter, be instituted in the Courts of Requests, consequent on the enhancement of their jurisdiction to Rs. 300. The misgivings of the people in this respect were allayed by the then Governor Sir Arthur Havelock, who promised in his opening address to the Legislative Council, that the officers who would, thereafter, be appointed as Commissioners would be possessed of the status, learning, and experience of the District Judges, who were, up to that time, trying cases in which the value involved was above Rs. 100. But soon after the passing of the Ordinance, Sir Arthur Havelock had to relinquish the reins of government, and most of the officers, whom His Excellency Sir West Ridgeway has been appointing as Commissioners, have been men of the same mental calibre and training, as the young and inexperienced civilians, who presided over the Courts of Requests when their jurisdiction did not exceed Rs. 100.

When the Ordinance No. 15 of 1896 was passed, which provides for the appointment of "inquirers into crimes", whose powers are in certain respects almost equal to those of the regular Police Magistrates, the Government promised to appoint as inquirers only such men, as are, by their education, ability, and integrity, fit to hold such offices. One of the objects of the Ordinance was to ensure the speedy detection of, and inquiry into, crimes and offences, so as to obviate the delay which was involved in resorting to the ordinary courts of justice. The minor headmen were, barring a few exceptions, hopelessly corrupt. The Vidhans, so far from bringing offenders to justice, sided them and brought about their escape. The Udaiyars, either sided the Vidhans, or were utterly indifferent and careless about the detection and punishment of offenders. It was to remedy this state of things, the Ordinance No. 15 of 1896 was passed, and separate officers were appointed to investigate offences. The Criminal Procedure Code of 1893 repeals the Ordinance of 1896 and embodies its provisions in chapter XII (sections 120—132).

We are surprised to find in the Gazette of the 26th October last that many of the Udaiyars of Jaffna have been appointed to investigate offences under section 120 of the new Criminal Procedure Code. Surely the Government would not have appointed the Udaiyars as inquirers without reference to, or consulting, the local authorities. On the contrary, it is reasonable to conclude that it is the local

authorities that recommended their appointment. Could the officials who recommended the appointment of the Udaiyars of Jaffna as inquirers, be said to take a real and abiding interest in the welfare of the people? It is very seldom a judge, advocate, or proctor believes an Udaiyar, when he gives evidence before a court of justice. Do not those who are responsible for the police administration of the country understand the character, capacity, and capabilities of the Udaiyars? As if the mischief, which the Udaiyars are already doing, and capable of doing, is deemed insufficient, they are now let loose on the country being invested with almost magisterial powers. Who are the Udaiyars? They are, by no means, the leading men in their divisions. Men of property, respectability, or honesty very often disdain to become Udaiyars. The Udaiyars owe their position to the Maniagars, who recommend for the post, not the fittest men in the villages or parishes, but those who pay them the largest sums of money. The Udaiyars commence their official life with the payments of gratifications to the Maniagars, and during their tenure of office, they recoup by foul means the gratifications paid at the their instalment with cent per cent profit and much more. As long as the present system of appointing Udaiyars is in force, the chances are ninety-nine to hundred that the Udaiyars will be dishonest. Self-respecting men will not condescend to pay gratifications to the Maniagars to get Udaiyars, and the Maniagars will not recommend persons who do not pay them *santosums*. The inevitable result is that only those who are unscrupulous enough to pay *santosums* (to speak in the parlance of headmen) that are appointed Udaiyars.

Some of the Udaiyars actually earn their livelihood by fomenting crime and litigation. This is especially the case in the Vadamaratchy and Theumaratchy Divisions. In the Jaffna Maniagar's Division, where the people are, generally speaking, well-educated and understand their rights and duties, the Udaiyars cannot do much mischief, and we are glad to find one or two honourable men among them. But in out of the way divisions like Karachchi, Poonakari, &c., the Udaiyars are "monarchs of all they survey" and do a world of mischief, and now, thanks to the inquisitorial powers newly conferred on them, they will thrive better than ever. Our remarks only apply to the generality of Udaiyars. There are no doubt a few honourable men among them, as there are among Maniagars one or two gentlemen who do not receive illegal gratifications. The exceptions only prove the rule. The matter ought not to be left to rest with newspaper writing or comment. Educated gentlemen of Jaffna who have the interests of their poor and ignorant countrymen at heart must co-operate and make a proper representation to the authorities, local and Metropolitan, as to the state of things which the creation of Udaiyars as inquirers will bring about in its train. The headmen of the Jaffna Division work under vigilant eyes of Mr. Rudd, and the people are safe, but we shudder to think of the fate of the poor classes inhabiting outlying divisions. In our opinion either the appointments of Udaiyars as inquirers must be annulled or they must be instructed not to exercise the new powers. Until this is done we shall think that a new calamity has befallen Jaffna.

THE JAFFNA F. N. S. HOSPITAL

A meeting of the committee appointed at a general meeting of the subscribers to adopt such measures as would tend to retain the Hospital as the people's Hospital was held this afternoon in the Committee Room, when there were

IN THE DISTRICT COURT OF JAFFNA
ORDER NISI.

Testamentary. }
Jurisdiction. } No 1023

In the matter of the Estate of the late
Sapapathippillai Kantaiyapillai of Puloly West.
Deceased.
Murukappur Choppiramanni of Puloly West
Petitioner.

Vs
Ponnamma widow of Kantaiyapillai of Puloly
West.
Respondent

This matter of the Petition of Murukappur Choppiramanni of Puloly West praying for Letters of Administration to the Estate of the abovesaid deceased Sapapathippillai Kantaiyapillai of Puloly West coming on for disposal before O. Eardley Wilmot Esquire, District Judge, on the 6th day of November 1899 in the presence of Messrs Casippillai and Oathiravelu Proctors on the part of the Petitioner and the affidavit of the Petitioner dated the 30th day of October 1899 having been read, it is declared that the Petitioner is the father of the widow of the said intestate and is entitled to have Letters of Administration to the estate of the said Intestate issued to him unless the Respondent or any other person shall on or before the 15th day of December 1899 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 6th day of November 1899.
Sigd/ C. Eardley Wilmot
District Judge.

IN THE DISTRICT COURT OF JAFFNA
ORDER NISI

Testamentary. }
Jurisdiction. } No 1027.

In the Matter of the Estate of the late
Annammattu wife of Venasittampi of
Chavakachcheri.
Deceased.
Ganthar Venasittampi of Chavakachcheri
Petitioner.

Vs
1. Namasivayam Ponnampalam and his wife
2. Nagamma of Chavakachcheri.
Respondent

This matter of the Petition of Ganthar Venasittampi of Chavakachcheri praying for Letters of Administration to the estate of the abovesaid deceased Annammattu wife of Venasittampi of Chavakachcheri coming on for disposal before O. Eardley Wilmot Esquire, District Judge, on the 20th day of November 1899 in the presence of Messrs. Casippillai and Oathiravelu Proctors on the part of the Petitioner and the affidavit of the Petitioner dated the 17th day of November 1899 having been read, it is declared that the Petitioner is the lawful husband 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 19th day of December 1899 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 20th day of November 1899.
Sigd/ C. Eardley Wilmot.
District Judge.

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N. Swaminather	Nagombo	5	00

present Mr. J. Rudd, the Very Rev. Father Collin, the Rev. G. J. Trimmer, the Rev. W. T. Garrett, Advocate Kanagasabai, Proctors Visuvalingam and Strantenbergh, and Messrs Simon Olegasagaram, A. Sapapathy, S. Manuel Pillai, and S. Assaipillai. It will be remembered that the committee, at a meeting held last month, proposed to Government as the best solution of the present difficulty, that the Colonial Surgeon of the Northern Province might be appointed an ex-officio member of the Managing committee to supervise the working of the Hospital. The committee thought that this arrangement would enable the Government Agent to retain his position as the ex-officio Chairman of the Managing Committee. But the Government Agent in forwarding this resolution to the Government seems to have recommended the appointment of the Colonial Surgeon himself as chairman in his own place, and the Government has approved of this recommendation. It was to consider the decision of Government this meeting of the committee was held. After considerable discussion lasting more than two hours, it was unanimously resolved that, as the appointment of the Colonial Surgeon as chairman would practically convert the Hospital into a Government Hospital, the Government be asked that in case the Government Agent cannot be persuaded to continue to act as chairman, either some other officer of Government may be appointed as Chairman, or the committee may be allowed to choose its own Chairman, subject to the approval of Government. It is to be hoped that the Government will accede to this latest proposal of the committee and put an end to the unsatisfactory state of the affairs of this Hospital.

AN ADDRESS TO THE GOVERNOR.

A public meeting of the inhabitants of Jaffna was held in the District Court House on Saturday the 25th instant to vote an address of welcome to His Excellency Sir West Ridgeway, a special address from Jaffna having been considered desirable in view of the strenuous endeavours made by His Excellency to secure the sanction of the Northern Railway. Mr. T. M. Tampoo presided. There was an influential and representative gathering. Having regard to the state of the weather, the attendance must be considered large. We are glad to find that our suggestion, in the last issue of the *Hindu Organ*, of a public meeting for voting a special address of welcome has been taken up by the public.

The following was the principal resolution passed at that meeting on the motion of Mr. Advocate Kanagasabai, seconded by Mr. A. Mailvaganam, J. P. and Unofficial Police Magistrate:—

"That an Address of welcome be presented to His Excellency the Governor on his return to Ceylon, thanking him for all he has done to promote the general welfare of the Colony and especially for the sanction which he has obtained for the construction of the Northern Railway on due and just consideration of its urgent need, and for the larger employment of natives in offices of trust and responsibility."

His Excellency having been expected to land in Colombo on the day the meeting was held here, the Address embodying the sense of the above resolution was immediately wired by the Secretary of the Meeting, Mr. Proctor Strantenbergh, to His Excellency's Private Secretary to be laid before the Governor.

CONCESSIONS TO THE TAMIL CHANGAM.

The following copy of a letter from the Registrar of Lands, Jaffna, to Mr. T. Kailasapillai, President of the Tamil Changanam or College of Tamil Pundits, avers the concessions to be granted to those who pass the examinations instituted by it, is published for general information:—

Registrar of Lands Office
Jaffna, 30 October 1899.

T. Kailasapillai, Esq.
President, Tamil Sangam,
Jaffna.

Sir
I am directed by the Registrar-General to acknowledge the receipt of the minute book of the Tamil Sangam and of the printed papers of questions set at the 1st and 2nd grade examinations held by the Sangam in August last, and to return the minute book. The Registrar-General is glad to note the name of Mr. C. W. Cathiravelupillai, retired Ceylon Civil Servant, as one of the Examiners and understood from you on the 27th Inst that the minimum of marks required for a pass is 50 per cent of the total in each paper and 66 per cent in the aggregate.

The Registrar-General has carefully considered your application and being desirous of helping your Sangam in its laudable efforts to revive Tamil learning, is prepared to recommend for exemption from the Notaries preliminary examination in Tamil those who pass your

பாதிப்பரிசீலனை or 2nd grade examination, provided they are certified as passed by Mr. Cathiravelupillai as Chairman of the Board of Examiners. This condition is indispensable as a guarantee of the efficiency and due conduct of the examination.

I am, Sir,
Your obdt Servant
Sd/- M. Caralasingam
Registrar.

Mr. Cathiravelupillai has already been made by the Sangam Chairman of the Board of examiners with his consent

LOCAL & GENERAL.

Weather—It has been raining the whole of this week. Since Monday the 27th there has been incessant rain. The paddy plants which suffered from want of rain during the first half of this month are now doing well.

Mr. B. S. Bastiampillai—This gentleman who is the Shroff of the Railway Department, Hatton, and who was on a visit to Jaffna, has returned to his station.

Point Pedro and Vallavattiturai—The Board of Health for the Northern Province has fixed the rate of tax to be levied in these towns, under the provisions of the Small Towns Sanitary Ordinance, at 4 per centum per annum, the highest rate leviable under the Ordinance. A Local Board cannot levy a rate exceeding 5 per centum. Then why prefer the former to the latter? Is it only to save the infinitesimal 1 per centum? Can the paltry difference of 1 per centum be allowed to stand in the way of preference being given to taxation with representation to taxation without representation?

Two New Cadets—The Secretary of State has appointed Messrs B. J. Dulton and E. B. Dunham as Cadets in the Higher Branch of the Civil Service of this Island. They will arrive in the Island next month.

Mr. N. Saverimuttu—This gentleman who is the Sub-Collector of Mullaitivu is now working at the Jaffna Customs, as the Mullaitivu Port is closed for the North East Monsoon.

Cyclone at Negapatam—We learn from our Indian contemporaries that a dreadful cyclone passed over Negapatam on the 11th instant, causing great havoc to the Town Trees, houses, and huts went down and the Town is now in a desolate condition. The railway workshops were damaged, the station houses on the Nagore extension line as well as some churches were brought down. The telegraph line was broken to pieces and the 1.45 A.M. train did not leave the station in time. There were two steamers in the roads which stood the storm bravely, but a native craft was dismasted. There was, however, no loss of human lives.

SELECTIONS.

WHAT HAPPENS UNDER MARTIAL LAW.

The following are the conditions of martial law proclaimed in Johannesburg and Pretoria:—

1. All provisions become the property of the State, and rations per head are distributed to each household.
2. No private person is allowed to carry firearms.
3. No one may leave or enter the town.
4. Three persons seen talking together constitute a crowd, and may be dispersed at the point of the bayonet.
5. Houses may be searched and persons arrested at any moment.
6. All must be within doors at 'gun fire' which occurs at sun-down; those found abroad after this hour are liable to arrest.
7. The military are substituted for the police and may act at discretion.
8. Looting can be instantly dealt with by capital punishment on the first lamp post.
9. All moneys banked are confiscated, the Government giving the bank officials receipts for all deposits.
10. All payment of bills is suspended until such date on the next month after the state of martial law has ceased to obtain.

—The Hindu.

MR STEAD ON THE WAR.

"I know that in this matter I am as a voice crying in the wilderness. I know that in the present moment of passion and fury, when passion is excited and the streets ring with the cheers for soldiers going to fight in this unholy quarrel, my voice will hardly be heard. But mark my words—if I am right, we shall not have long to wait before we shall find that God is not dead, neither is He asleep; and if, as I believe, He loves this England of His, and this people of His, as those at a small remnant are still faithful to Him then, as upon Israel of old when they sinned, and went in opposition to the Divine will, will defend disaster after disaster, until we turn from lying, and all these evil ways into the paths of justice and truth, I hate prophesying tribulation. I hate speaking of evils that are still to come; but it does not require much of a prophet's eye to see how easily—I do not say in the Transvaal but on a far wider area—judgment might overtake us.

"A friend of mine said to me the other day, 'It is no use your worrying yourself about this. We are all too hellish rich to care anything for your morality—morality is off the slate.' Although he put it coarsely it expresses a very widespread conviction. We are rich, we are strong, we can do what we please, and there is no

damnation waiting for us. But if there be a God. He cares for his people, we shall not have long to wait for the judgment and the doom. Let us at least wash our hands of our brother's blood."

—The Hindu

EQUAL RIGHTS FOR WHITE MEN OF ALL NATIONS BUT NOT FOR BLACKS.

War or no war, British India in Transvaal we fear will find their position as bad as ever, unless Lord Salisbury thinks it fit to intervene. A most pronounced Liberal like Lord Tweedmouth can only speak of the Republic being allowed its independence on condition that "white men of all nations should have the same favoured treatment." Not one of the speakers, Liberal or Conservative, has yet gone the length of asking "for the same favoured treatment" to British Indians as well as Britishers, everyone of them being content with leaving the requirement to the whites! Not even Kipling who has devised a formula for the reconstitution of Transvaal, quite in accord with Liberal sentiments, has a place for the British Indian. "Their demand, I take it," writes Kipling, "will be for equal rights for all white men, from the Cape to the Zambesi, their aim the establishment of a republic instead of an oligarchy, and their vindication new and regenerate Transvaal, governed under equal laws, framed in open council by free men, neither corrupted nor coerced, representing every interest in the land." A man who speaks of "equal laws" and "free men" asks for rights only for "all white men!"

—The Hindu.

WHAT IS CONTEMPLATED BY GREAT BRITAIN AFTER THE WAR.

"DOMINION OF SOUTH AFRICA."

The Press Association learns that the plan of the Government is to terminate the war as speedily as possible after the forts at Pretoria and Johannesburg have been razed, and then to promulgate by order of the Queen in Council a new constitution for a group of five Federal States—

The Cape	Transvaal
Natal	Orange River
	Rhodesia

under the title of the Dominion of South Africa, the Governor-General being nominated by the Crown, and the five States having power to elect their own Lieutenant General and to have local Legislatures. The Dominion Parliament would sit at Cape Town. With some modifications, the outline of the scheme is based upon Canadian lines.

The same agency also learns from a well informed source that some anxiety is being displayed in official circles at Paris and St. Petersburg at the rapidity with which the British Government has seized upon the state of war in South Africa to concentrate troops in the Cape and Natal commands in excess of what are regarded as the requirements of the situation. Notes have already been exchanged between the Powers on this subject and it is anticipated that unofficial inquiries will be addressed to Her Majesty's Government as to the contemplated absorption of the Orange Free State and the Transvaal Republic in the British Empire.

—The Hindu.

POLITICIAN AND PRELATE COMBINED.

It would have been more in accordance with the fitness of things if Bishop Welldon had come out to India in some diplomatic capacity rather than as a high priest. There is no doubt he is in every respect fitted to be a Lord Bishop, for he is pious, moral and learned both in literature and theology, but we believe he would have been equally fitted, if not more, to be a member of the Executive Council of the Government of India and to direct its foreign policy. He talks more of the "British Empire" than even the Viceroy does. There is scarcely a sermon of his that has got some reference to England's imperial greatness. Bishop Welldon is as great a literary scholar as a divine, but his sermons, so far as they have come to our knowledge, have not conveyed any literary teaching, nor any religious teaching dissociated from the British Empire. He delivered a sermon in St. John's Church, Peabawar, in which he not only contemplated once more the glory of the British Empire and congratulated himself on it but went on to make a reference to the war which has commenced in the Transvaal. His reference is in language which to us is not very lucid. "Let us pray that the cause may be just." But is "the cause" something to the future? The cause has been; its justice or injustice is there; and how can prayer alter its character? And again, "let us pray for the honour of the British arms that every man who does battle should feel himself to be fighting under the very eyes of the Almighty God. If the cause is just, every British soldier will of course feel this. But if it is not, must he nevertheless begin to have the same feeling? These little things, you the heathens. The entire sermon seems to lack clearness and precision.

When the Bishop descends from the heights of imperial sentiment to simple matters of the earth he sets us by his caution which seems to border on heartedness. Next comes the sympathy for the power. God forbid we should ever begin on any subject uncompromising, so immense, until we can please ourselves, as it were, in the very place of the governed that we may understand their feelings, &c. We may know that sympathy for the governed was a "mask" uncompromising, so immense, so fearfully adventurous, that one must have to wait centuries and make innumerable observations and experiments before commencing it. Understand their feelings! Are they beings of another world, that there should be so much trouble in that process? Have they not organs, dimensions, senses, affections, passions? When one of the governed is belaboured for not making a salamu to a sahib, is kicked for crossing a "hoking compound," hanged for no reason and then falsely prosecuted, must the feelings of the assaulted be held problematical? Will the feelings be supposed to remain unknown even when they are declared in petitions? If from a mistaken Christian point of view one must speak in bated breath of such a simple virtue as sympathy for the governed, we are afraid that the eastern religion has in its western filtrations undergone a terrible pollution.

—The Indian Nation.

THE LORD BISHOP AND HIS FLOCK.

The sermon of his Lordship, the Metropolitan, with regard to Captain Dreyfus, has not, it is clear, given universal satisfaction for more reasons than one. His Lordship blames the French; he has a right to do so. But self-condemnation and not self-congratulation is a part of the duty of a religious man. His Lordship neither justifies nor condemns the Rangoon outrage, but yet there is a veiled attempt to show that the miscreants implicated are not worse than their neighbours. Perhaps they are not; but it is not for the religious head of the community to say so.

Let our rulers bear in mind that the idea that brute force is the only power by which one can lord it over another is a mistaken one. In India Brahmins showed it practically that brute force cannot resist moral force. The Brahmins spent their days in spiritual and intellectual culture. They had no right to hold lethal weapons or own any property. They were utterly helpless to protect or even to feed themselves. It was the king who ruled the people, and the warrior classes, to which he belonged, who defended him, and enforced the regal authority. But if Brahmins came to see a king, he had to leave his throne and salute them. Their words were law to him. The worst of the kings, tyrants who had left an evil name behind them, trembled before these Brahmins, these men with no lethal weapons, with no property and no martial following.

It is quite otherwise in Europe. The sovereign and not the Archbishop of Canterbury is the head of the English people, nay, even of the church. It is the sovereign with whom religious life is, however, almost an impossibility, who is the head of the church. And what a king usually is? He is trained to be selfish, proud, arrogant, self-willed and so forth. And he is the head of the Church, though religion is incompatible with selfishness, arrogance and so forth. If the Bible be taken as a holy book, then kings have very little opportunities of going to Heaven. Surely kings are not the fittest persons to take charge of the spiritual welfare of their subjects.

Here in India the political head of the country is Lord Curzon. It is but fitting that his Lordship should always keep himself informed as to the state of the army. His Lordship is not for the reduction of British troops in India. That is an arrangement in which his Lordship is profoundly interested. But Bishop Welldon is the spiritual head of Christian India. It is his Lordship's duty to see that his flock here behave like good Christians. It is no part of his Lordship's duty to examine whether the French are a moral or immoral race, but his duties are to see that his own flock present to the world an exemplary life.

The attitude of Englishmen towards their fellow-subjects and fellow-beings in India, is a subject which is very important and ought to engage the attention of every Englishman, and of the head of the Church the most. There was a time when the Mussulmans held sway over the Hindus. The Mussulmans ruled by brute force. The understanding between the Hindus and the Mussulmans was that the stronger of the two must be the master. The understanding was clear. But the present rulers of India urge other claims than brute-force as the basis of their strength. They say that they are white men, and as such are naturally superior to colored people or Asiatics. So great has the distinction been held between black and white that a question was raised in Parliament whether Indian sepoy would be utilized in the Boer war. The reply was that none but white troops would be so employed. And why? It was, because it would be a disgrace to civilization, to Christianity and to Western instincts to slaughter the whites by the blacks. It was very well to employ sepoy to slaughter the blacks in the Soudan, but to slaughter the Boers who are whites, that would be an insult to the instincts of white races.

Kipling said that men are divided into whites and blacks; that the blacks are "half-devil, half-child;" that they are helpless; and that the whites were created by God to bear the burdens of the black. This is the distinction claimed for the whites. That in the case, it is the duty of every white man, in the midst of blacks, to shew that Kipling is wrong and that the whites are really a superior people. Bishop Welldon would have imperial Christianity. It is the religion of those who hold the Empire. And what is the duty of those who profess this religion, imperial Christianity? It is to turn the other cheek, etc., it is to shew Christian charity, and Christian forbearance, indeed, all those virtues which the Christians have appropriated to themselves as their exclusive property.

The truth of the matter is this. If the white races can show, by their conduct, that they have more spirituality and morality than the blacks, the latter are bound to accept Christianity. If the white races in India can shew that they are really a highly spiritual and moral people, much of the difficulties, that the rulers of the Empire have to encounter will disappear. If the whites here can shew by their spiritual and moral conduct, that they are a really superior people the blacks will fall at their feet and surrender themselves without a protest as they did before the Brahmins of yore; and then the present differences between the races will become a thing of the past. If it comes to that, then there will be no need of British, or even, sepoy troops here.

—The Amrita Bazar Patrika.

MISSIONARY WORK IN CHINA.

AN UNEDIFYING STATE OF AFFAIRS.

If the newspapers of China, English and native, may be believed, Christian missions in that heathen land are being run on decidedly unchristian lines. What was once friendly rivalry between Romanists and Protestants has degenerated first into jealousy and finally into hatred, and to such lengths are hostilities carried that the unfortunate Chinese, who has to bear the brunt of it all, asks with bitterness to be saved from those who would save him. Here is an everyday instance. The Protestants sent a native preacher to a place where a Roman Catholic Mission had already established itself, and the intruder, an old man, was promptly waylaid by Romanist partisans and beaten within an inch of his life, only escaping indeed by feigning death. Reprisals followed, and now the matter, which has grown to an affair of international magnitude, is before the mandarins, who will have to be careful to avoid complications with the different European consuls. It was in some such way as this that the request of Italy for a concession at Sanmenwan is said to have arisen. "From Szechuen in the west to Chekiang in the east, and from Shansi in the north to Kwangtung in the south"—that is to say, virtually the whole of southern China—writes the *Celestial Empire*, "we hear of troubles caused by Roman Catholic priests or their converts." One also reads that missionaries of all sorts regard as part of their regular duty to interfere in law suits wherein adherents—they cannot properly be called converts—are involved. The advantage in political power is apparently with the Roman Catholics, who because of the protection they can offer against the courts attract hordes of "inquiries" from the criminal classes. In one case, it is stated, tickets of church-membership were issued to all who cared to pay for them, on which was printed a guarantee of protection against even mandarins. Chinese officials do not complain: they rather seem to enjoy the fun, and, no doubt, they are shrewd enough to profit by it. In Kiangsi Province at any rate the mandarins exhibit great ingenuity in playing off the American and English missionaries against their French and Italian "brethren." But the people are getting very restless under these religious feuds and intrigues, and judging by the bitter tone of the press, a day of reckoning must sooner or later arrive. "There is no question," says the Shanghai paper, "that the French encourage these rows, as it affords them a pretext for intervention. They have no trade with this country to speak of, but find they have a very powerful weapon in the Romanist missionary propaganda. The Protestant moves in an entirely different plane, and is unable to stoop to the methods of Rome, and has no political axe to grind. To what will this movement lead? The natives, the vast majority of whom are uninformed on this point, are looking for a battle between the Romanists and the Protestants, and each side counts its adherents to see where the victory probably lies. The Protestant missionary does not in any way countenance anything of this kind, but the pace is so swift that in some cases he is being involuntarily carried away off his feet." This quotation, it is true, is from a Protestant organ, but, whatever its partiality, it reveals a state of things that must come as an unpleasant revelation to good people in Europe who piously subscribe to China missions.—Pioneer.

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 ARREARS

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,

TO THE PUBLIC.

"THE HINDU ORGAN"

THE CHEAPEST WEEKLY NEWSPAPER IN CEYLON.

We have now the pleasure of presenting to our subscribers 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.

CEYLON TECHNICAL COLLEGE.

DEPARTMENT OF SURVEYING AND LEVELLING.

An Entrance Examination for the course in Surveying and Levelling for the year 1900 will be held at the Technical College, Colombo, on Monday, January 8th 1900 at 10 30 A.M.

Students of this course who pass the final Examination and take the College Diploma become qualified for the License without payment of the examination fees required of all other candidates.

Candidates must not be less than 18 years of age.

Applications must be made on the proper forms to be obtained of the Superintendent of the College. The application form gives all information as to fees for the Course and as to subjects of the Entrance Examination.

Application forms duly filled in should be sent in to the Superintendent before January 5th.

Ceylon Technical College
Colombo, 24th November, 1899.

E. Human
Superintendent.

PUBLIC EXAMINATION

FOR THE LICENSE IN SURVEYING AND LEVELLING.

ORDINANCE NO. 8 OF 1897.

The next Examination will be held at the Ceylon Technical College, Colombo and will begin at 10-30 A.M on Monday, January 22nd 1900, being the final examination for the Diploma of the Technical College in Surveying and Levelling

The fees are (for non-students) Rs 35 for surveying only and Rs 35 for Surveying and Levelling which must be paid to the Surveyor General before the 22nd January.

The subjects of Examination will be:—

Mathematics.—Algebra up to Quadratic Equations, Plane Trigonometry and Mensuration of Surfaces and Solids.

Drawing.—Setting out, plotting, tracing and office work, including a report on a Survey

Field Work—Chain Surveying, Theodolite Surveying and Levelling, including the adjustments of the theodolite and level and setting out curves.

Every candidate must provide his own instruments, coolies, drawing instruments &c. No assistance will be given of any kind.

Mr. H. O. Barnard is the officer appointed by His Excellency the Governor to examine the candidates.

Candidates are required to send a notification before January 22nd to the Superintendent of the College of their intention to present themselves at the Examination,

Ceylon Technical College
Colombo, 24th November 1899.

E HUMAN
Superintendent.