

The Hindu Organ

(THE CHEAPEST WEEKLY IN CEYLON)

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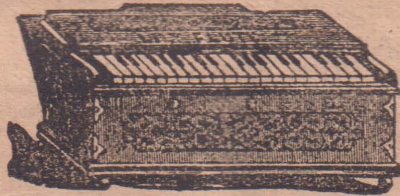
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As we have not as yet secured the required number of Subscribers we are sorry to postpone the issue of our paper till 1st February next.

Van West Jaffna } M. Sathasivam Pillai,
27 December 1899 } Proprietor.

IN THE DISTRICT COURT OF JAFFNA
ORDER NISI

Testamentary. }
Jurisdiction. } No 1032.
Class. I }

In the Matter of the Estate of the late Annaratnam wife of Veluppillai of Kokkuvil Deceased.

Sanmugam Veluppillai of Kokkuvil Petitioner.

Vs

1. Achchikkuddy widow of Sapapathy of Kokkuvil and
2. Sapapathy Saparatnam of Do Respondents

This matter of the Petition of Sanmugam Veluppillai of Kokkuvil praying for Letters of Administration to the estate of the abovenamed deceased Annaratnam wife of Veluppillai of Kokkuvil coming on for disposal before C. Eardley Wilmot Esquire, District Judge, on the 8th day of December 1899 in the presence of Messrs. Casipillai and Cathiravelu Proctors on the part of the Petitioner and affidavit of the Petitioner dated the 8th day of December 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 15th day of January 1900 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 8th day of December 1899
Sigd/ C Eardley Wilmot.
District Judge.

IN THE DISTRICT COURT OF JAFFNA
ORDER NISI.

Testamentary. }
Jurisdiction. } No 1034
Class I }

In the matter of the Estate of the late Chinnattampi Kasinathar of Moolai Deceased.

Chinnattampi Kovintar of Moolai Petitioner.

Vs

Tankam widow of Chinnattampi of Moolai Respondent.

This matter of the Petition of Chinnattampi Kovintar of Moolai praying for Letters of Administration to the Estate of the abovenamed deceased Chinnattampi Kasinathar of Moolai coming on for disposal before C. Eardley Wilmot Esquire, District Judge, on the 16th day of December 1899 in the presence of Messrs Casipillai and Cathiravelu Proctors on the part of the Petitioner and affidavit of the Petitioner dated the 14th day of December 1899 having been read, it is declared that the Petitioner is the brother 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 16th day of January 1900 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 16th day of December 1899.
Sigd/ C. Eardley Wilmot.
District Judge,



The Hindu Organ.

JAFFNA, WEDNESDAY DECEMBER 27, 1899

Religion and Headmanships
—Neglect of Muhammadan
Interests—a
Glaring Inconsistency.

In our article on the subject in the last but one issue of the *Hindu Organ*, we omitted to deal as exhaustively as we would wish, with the rumour that it is the determination of the local authorities to introduce the "Christian element" into the ranks of Maniagars in the Jaffna District. The Christians have not asked the Government to depart from the time-hallowed practice of appointing only Hindus as chief headmen in the principal divisions of the District of Jaffna, where the population is mainly Hindu. It is all a spontaneous action on the part of officials whose procedure is sure to set one section of the community against another. A Christian who has any experience of men and things in Jaffna, knows very well that the "Christian element" will be entirely out of its element in a division inhabited by Hindus, and therefore no Christian who has any knowledge of the affairs of the world aspires to the Maniagarship of such a division. If a return is called for, and furnished, of applicants for Maniagarships during the last twenty years or any antecedent period, it will be found that the number of Christian applicants are few, and that few are men who cannot form a proper estimate of the nature of the duties the Maniagars are called upon to discharge. We make pointed reference to this in order to show that Christian gentlemen themselves know that they cannot wield the same influence in a Hindu division as Hindu gentlemen. Of course, there may be persons, in any religion or community, who have risen superior to their surroundings and associations, and who deem religion to be neither a qualification nor a disqualification for any social or political function or office. But the generality of the population are imbued with prejudices and predilections which have to be, and which are being, respected by all enlightened Governments. Unto this day Catholic Ireland has not made her peace with Protestant Ireland. Though the Government of Ireland is Protestant, it does not offend the religious feelings of the Catholics in making state appointments. Besides, as we stated in our last article on the subject, the appointment of Hindu Maniagars is indispensably necessary for the protection of the Hindu population. In a division where the population is mainly Christian, will the Christians like the appointment of a heathen Hindu as their Maniagar? Why do not Christians, officials and others, treat others as they would wish that others should treat them?

If the authorities have resolved upon giving appointments to the members of a community or race in proportion to the number of adherents of the various religions

prevailing among them, then for one Christian Maniagar there must be ten Hindu Maniagars. As already there are two Christian Maniagars—those of Pachchillappalli and Poonakari—the appointments which, according to official notions, are due to Christians by virtue of their number and proportion to the general population, have been exhausted. If there should be fairplay, and if every section of the community must be represented, it is now the turn of the Muhammadans, who by far outnumber Native Christians, to get a proportionate share of the Maniagarships. In India, appointments among Muhammadans are greatly encouraged by Government, they being the most backward community. So, the local authorities have not only justice but also precedent on their side for appointing one or two Muhammadan Maniagars. Officials who burn with a desire to adjust and proportionate the representation of religions in the public service must not lose a single moment in replacing the Acting Maniagar of Valigamam North by a Muhammadan gentleman, unless it is intended to fill the Maniagarship of Jaffna by a Muhammadan when it falls vacant. The appointment of a Christian to Valigamam North not only amounts to a disregard of Muhammadan claims, but is an undue preference of Christians over Hindus. Christians are not entitled to more than two Maniagarships according to their number, and they have already got them. For the sake of consistency in policy, if for nothing else, the Acting Maniagar of Valigamam North must be compelled to give room to a Muhammadan. Then only the impartiality of Government will be practically demonstrated. Otherwise, the people will have reason to believe that religion was made use of by Government only as a cover for appointing as Maniagars the relatives of influential Mudaliyars. There need not be any difficulty in finding out a suitable Muhammadan. The Ceylon Muhammadans speak the Tamil language and are Tamils by race as the Jaffna Christians are, and no difficulty has to be experienced in making the selection. A number of Muhammadan gentlemen are in the public service, any one of whom can be appointed to Valigamam North. The appointment will, besides being the means of recognizing Muhammadan claims to Maniagarships, satisfy the Moorish traders and hawkers at Chunnagam and Kankasanturai. From another point of view the appointment of a Muhammadan is much more desirable than that of a Christian. The most cordial relations exist between the Ceylon Muhammadans and Hindus, whereas the Native Christians and their white preceptors, at every turn, offend the Hindus by calling them "heathen", "pagan", "devil's own", &c, &c

According to the reasoning of some Christians, when the chief Mudaliyarship falls vacant next, it should be given to a Hindu, and Hindus should hold it for thirty generations, for the appointment has been in the hands of Christians for three generations!! Judging by the turn things are now taking, our Christian friends need not be surprised if a fiat should go forth from some Christian official bent on adjusting the representation of religions in the public service, that the number of Christian officers should be reduced so that there might not be more than one Christian to ten Hindus. We should not also be surprised if Christian officials who burn with a desire for justice, fairplay, and an even course of conduct towards all religions, should call upon the majority of Christian officers to retire or accept promotions to Non-Hindu Provinces to make room for Hindu officers. The way that things are

being now done, is a sure indication of the near approach of the Millennium.

The question has been put to us—If the *Hindu Organ* has acted rightly in advocating the appointment of Tamil Christians as magistrates, &c, why should it object to their being appointed as Maniagars? In our last article on the subject we proved that the appointment of a Hindu is, in the existing circumstances of the country, essentially necessary for the protection of the Hindus. A *headman* is the *head* of the *men* inhabiting a village, parish, or division. The inhabitants are chiefly Hindus. We therefore say that the Maniagar must be a Hindu. The appointment of a Christian as a Maniagar in a Hindu division strikes at the root of the system of village polity, organization, and administration bequeathed to us from the time of the Tamil kings, which our present rulers have adopted. The headman system is not an importation from the West. If Tamil Christians are eligible for appointment as Maniagars because they are eligible for all other appointments, then certainly Europeans also are eligible for Maniagarships because they are eligible for all other appointments. It will be said that a European is not acquainted with the habits, customs, and feelings of the people. Well, if a European knows nothing of the people, a Native Christian knows only something of them, and it is a Hindu that knows all of them. In whatsoever light the question is viewed, the conclusion is irresistible that the time-honoured practice of appointing only Hindus as chief headmen, in divisions the population of which is mainly Hindu, rests on the safest and soundest basis. If a departure should be made, which is in our estimation both unjustifiable and un-called for, from the practice in vogue hitherto, we hope that the interests of Muhammadans who outnumber the Christians will not be neglected.

Burghers are not created Mudaliyars and Muhandiyams, and they do not feel it a disability. Europeans are not appointed Mudaliyars, Ratamahatmeyas, or Maniagars, and they do not regard it as a disability. Then why should anybody think that the exclusion of a Christian from the office of Maniagar in a division inhabited by Hindus amounts to a disability?

LOCAL & GENERAL.

Weather—Slight dew falls in the mornings. There were slight drizzles during last week. There was no rain worth speaking though the skies were overcast for two or three days consecutively. If no more rain falls, the farmers cannot expect a good crop. The later sowings stand most in need of rain.

Jaffna Gymkhana Club—The Christmas sports in connection with this Club took place in the esplanade in the presence of thousands of people from all parts of the Peninsula. The competition was between the students of the several colleges here—Jaffna College, Hindu College, Central College, St. John's College, St. Patrick's College, and Victoria College. Hindu College scored the highest number of points and S. Durraipah of that College won the silver Cup subscribed for by the members of the Club. We congratulate the Hindu College on this success in the field of athletic sports.

Steamer Movements—The Ceylon Steam Ship Company's Steamer *Amra* leaves Colombo today North-about.

The Hindu College—This institution has broke up for the Christmas vacation.

Marriage in High Life—Mr. S Bastiampillai Mudaliyar, the Chief Mudaliyar of the Jaffna Kachcherri, is shortly to be married to Miss Mary Nallamma Swaminather of Navaly, a granddaughter of the late Mr. Simon Casie Chetty, District Judge of Chilaw. We congratulate the energetic Mudaliyar on the approaching event

Mr. C. Eardley Wilmot—The District Judge of Jaffna spends his Christmas holidays at Pt. Pedro, which is more salubrious than Jaffna at this Season.

The Light-House Keeper at Kankasanturai—We understand that this officer is to join the Telegraph Department and a new light-house keeper will be appointed in his place.

The P. W. D Draughtsmen—Mr. Mutukistna goes on promotion to Kurunegalla, Mr. Supiramaniam succeeding him.

The Toddy Rents of the Jaffna District—Mr. Don Joseph Appahamy, the son of the late Mr. Don Hendrick Appahamy, who lately paid a visit to Jaffna, has sold the different sub-toddy rents of Jaffna to different purchasers.

The Government Agent—Mr and Mrs. Ievers have left Jaffna for Elephant Pass where they are spending Christmas with some of their European friends.

Mr. A. Mailvaganam—The Gazette announces the re-appointment of Mr. Mailvaganam, the "laird" of Copay, as a Justice of the Peace for the District of Jaffna and an Unofficial Police Magistrate for the Judicial Division of Jaffna as from and after the 1st day of March 1899, on which date the new Criminal Procedure Code came into operation. His original appointment was under the old Code which ceased to be in force on the 1st March last. Hence his re-appointment from that date.

A prize-giving—The prize distribution at the St. Patrick's College for the current year took place on the 22nd Instant.

B I S S Amra—We understand that the Ceylon Steam Ship Company, Limited, has engaged this steamer to ply round the Island in the place of S. S. Lady Gordon which is undergoing repairs at Calcutta.

Vembadi Girls' School—A concert was given at this institution on the 19th Instant just before the school broke up for the Christmas holidays.

A caste riot case—The Batticottai riot case between the carpenters and Vellales has ended in the conviction by the District Court of the accused Vellales save two. For the last four or five years, there have been unseemly disputes between the carpenters and the Vellales, which has now culminated in the conviction of the Vellales. We hope that the carpenters will not be elated with their success and will make peace with the Vellales, who in their turn will have to act on the give and take principle.

SELECTIONS.

WHITE AND BLACK IN SOUTH AFRICA.

The South African natives are restless, but so far have not taken any active part in the campaign. Our resident in Basuto land reports that the Boers have been intriguing with the Basutos, and that the natives are irritated with the Free State Burghers. He has, however, explained to the chiefs that the war is a white man's war, with which the coloured people have nothing to do. In South Africa the whites are but a handful as compared with the native population, as the following figures show:—

	Whites.	Non-whites.
Cape Colony ...	376,812	1,148,926
Natal ...	44,412	459,288
Rhodesia ...	13,000	500,000
Bechuanaland ...	5,254	4,741
Basutoland ...	278	218,326
Transvaal ...	300,000	649,560
Orange Free State ...	77,716	129,787
Swazeland	60,000
	817,835	3,178,358

WHY BLACK TROOPS HAVE NOT BEEN DESPATCHED TO SOUTH AFRICA.

Many people in this country have found fault with the Government for not sending Native soldiers from India to fight with the Boers in South Africa. But all shrewd people have more or less understood the cause. And if an authoritative pronouncement is wanted, we have it from no less a person than the Secretary of State for India. Speaking at the Chiswick Constitutional Club, Lord George Hamilton said: "Several of his friends had asked him how it was that, having a magnificent native force in India, we did not take a considerable contingent to fight side by side with the British soldiers. A large portion of our Native Army in India was fit to fight side by side with English soldiers. They were born fighters and they conducted their warfare with all the attributes of civilized warfare. But the quarrel that had arisen in South Africa was a racial quarrel. All we wanted was equality of conditions between our race and the Dutchmen. It was therefore thought inadvisable that there should be sent over a race other than the whiterace in South Africa, or that we should introduce any extraneous element." Lord Lansdowne,

a few days ago, justified the war in South Africa on the ground that her Majesty's Indian subjects in Transvaal had not been accorded proper treatment by the Boer Government, and that it was the duty of the British Government to show to the three hundred millions in India that they were determined to enforce the rights of the Queen's subjects in the South African Republics. As an ex-Viceroy of India, we thought, Lord Lansdowne was speaking with authority; but the Secretary of State for India is not concerned with any but the white races, for whose sake alone he maintains the war was undertaken; equality was desired only for the white races, and it was therefore inexpedient to bring in the black races of India to engage themselves in the fight. The noble lord said that he was for extending the British dominion in any country where white men could live. "South Africa was a country in which our race could thrive and multiply. There were two races, both of whom had many excellent characteristics—the English and the Dutch," and it was essential that both of them should be put upon terms of equality.

PROFESSOR LADD ON CHRISTIANITY.

A large gathering of Indian Christians and others assembled in the Baptist Church, Bellasis Road, on Saturday, the 2nd instant, under the auspices of the Indian Christian Association, Bombay, to welcome the Rev. G. T. Ladd, D. D., L. L. D., Senior Professor of Psychology in Yale University, U. S. A. Mr. N. G. Vellinker, M. A., L. L. B., J. P. was in the chair.

After a few remarks from the chair, introducing the speaker, Dr. Ladd addressed the meeting. He said he considered it a privilege to address such a gathering of Indian Christians as were present there. He had always considered India as a mysterious and vast country. He could not say he had formed any impressions of the land. He had been asked by the committee of the Association to address the meeting on the subject of "Christianity and Modern Thought." He would say, to begin with, that the subject was a large one and very vague. Christianity was supernatural and dealt with many phases that transcended thought and objects of thinking. Again, modern thinking was vast and very often conflicting and complex. No doubt, there was a good deal of sincerity and earnestness in it. But there was also a good deal of sham and a good deal that will not stand the test of time. The learned Professor then proceeded to say that we ought to have a large conception of Christianity. Christianity should not be "identified" with any form of theology, although it is impossible to conceive of Christianity without the doctrines of theology. But what we have to bear in mind is that we should never identify Christianity with any system of theology.

Referring then to some of the doctrines of theology the speaker said that he did not think that modern thought or any thought whatever was going to modify the doctrine of theology representing God as a durable heavenly Father. Taking things largely, modern thought is not undermining the doctrine. On the contrary it is in favour of it. Passing on to the doctrine that ran through the Bible from Genesis to Revelations, representing God as Redeemer and as Saviour of mankind in the person of Jesus Christ our Lord, Dr. Ladd said that modern thought has not changed this doctrine of theology. No doubt some phases of modern thought are contesting and denying this doctrine, but he did not think that modern thought has essentially modified it.

It is true modern thought, scholarship and investigation have modified some ideas of the theology of the ancients.

Again, we must not identify Christianity with any Church. Prof. Ladd said he was always glad to say, "I believe in the holy Catholic Church and the communion of the saints." He would emphatically say that we should not identify Christianity with any particular church. Christ belongs to all and God is father of all. The lecturer, however, did not wish that any thing he said should lessen our allegiance to any particular church or the enthusiasm for Christian labour in connection with it.

He then proceeded to say that the grandest of all conceptions was the conception of the kingdom of God. We must not identify Christianity with the triumph of our own particular way of thinking. We often find our ways of thinking sickening and dying. This is a hard test to our faith. There was also a good deal of false thinking in the world that passes for scientific thought. The temporary popularity of such ways of thinking does not prove that modern thought is undermining Christianity. These are sometimes hard trials to our faith, but it is our duty to take a loftier conception.

Proceeding to view the indirect results of Christianity, he considered it as the power that lifted up the lowly and brought down the proud from their pride. Christianity enlightened nations and favoured science and true learning. It gave freedom to the deservings and ameliorated those that were in distress. Considering Christianity in this light, he said modern thought in the next generation will only help Christianity. Every discovery of science and fruit of modern thought will build up the kingdom of God.

The lecturer said that he thought that the next century would not be characterized by a struggle between Christianity and thought. He did not mean, of course, that Christians would have no need "to think" in the 20th century. But what he meant was that the 20th century will be mostly sociological. There will be a demand in the church of God to solve great social problems, that have been long perplexing mankind. He should not be understood as saying that there would be no need of theologian and thinkers then. "But in the next century men are going to ask the church of God to help people regarding social problems, to take hold of men practically, to help them morally and physically, to control the rich, to avert the laziness of the people, to dispel pride of caste and rank, to remove mental darkness and, in short, to bring about social salvation. That would characterize the 20th century. No doubt there will be good thinking and yet better thinking than in the 19th century. But there will be something more than that. The church would then

take in hand the practical redemption of men. conclusion Dr. Ladd exhorted his hearers to apply to the had said regarding religion on to their daily duct. It did not often make much difference what people thought. But it did make a difference what we are as practical Christians. There was the great question to be faced—"are we establishing the kingdom of God?" He said that if he came to Bombay a 100 years hence he thought they would ask him to address them not on "Christianity and modern thought" but on "Christianity and modern Society."

The Rev. S. V. Karmarkar, B. D., a graduate of Yale, in a few suitable words proposed a vote of thanks to the speaker.

THE METROPOLITAN ON THE WAR.

The Bishop of Calcutta, after an extended tour through Upper India, has returned to Calcutta, and last week preached in the Cathedral to the Volunteers of Calcutta on the subject of war. His Lordship at the outset made a touching reference to the fact that no fewer than nine of his former pupils at Harrow had been either killed or wounded recently in South Africa and that the youngest of them was bound by intimate personal ties to Calcutta. Proceeding, the Metropolitan remarked that war was by no means the worst of evils which could befall mankind. If it was necessary to choose the cause of honour, virtue, religion, one's country, or one's God, at the cost of physical suffering, however acute, nay even at the cost of death itself, the Christian mind would not hesitate in its choice. It was a remarkable fact that the great decisive, paramount, events in history had been often, or generally, consummated by the sword. And, indeed, so far as we could see no other way would seem to have been possible. Look, he said, at the famous battles of the human history, Marathon, Tours, the defeat of the Armada, Lieuthen, Plassey, Valmy, Trafalgar, and Waterloo, and let them tell him how the results which were achieved in those great battles could have been obtained otherwise. It was when the trumpet call of war sounded that men arose, and showed themselves once more to be men. In war the individual sank into the abyss that the nation might rise; he vanished as a drop that watered the earth, yet he did not murmur. The Church did not teach that war was always and everywhere wrong. On the contrary she admitted the possibility of just warfare. It might be urged that the war which our country was now waging was not inspiring, but it was just, and if we were eager to bring it to a peaceful end, we might then invoke God's blessing on our arms. In conclusion, his lordship stated that the ideal that the Church had always held before men's eyes was a society in which there should be no more warfare but peace. And as ages ran their course that ideal was becoming more and more capable of realisation.

BISHOP WELLDON ON WAR.

The sermon which the Most Reverend the Lord Bishop preached on Sunday last at Calcutta at the Cathedral taking as his text, "He maketh wars to cease unto the end of the earth," fully explains the Christian view of warfare. We do not know if it was also intended to meet the criticism in the Indian Press on the Jingo-spirit recently displayed even by Christian divines, both here and in Great Britain, but the sermon is a sore disappointment to the Hindus who have higher ideals of peace and war than those presented by the learned Bishop. It appears the Church of Christ does not teach that wars are always very wrong and distinctly admits "the possibility of just warfare," her condemnation being, however, confined to the "passions and antagonisms which make for war." His Lordship does not say that the war with all "passions and antagonisms" left out is the only war which Christianity recognizes as being "just"; but holds distinctly that according to the Christian code of morals "war is not the ultimate or final evil upon earth. To consider it the final evil would be, says his Lordship, 'to prefer the things of sense to the spiritual interests of mankind,'—'to narrow life to the limits of material and physical welfare instead of expanding it to its true spiritual dignity.' If this view be accepted, there cannot possibly be a war which can be considered 'unjust,' for as the learned Metropolitan says the real danger of the modern world,—its corrupting and corroding influence,—its material luxury, its sensuous sin, owing to which men forget God and set sense above soul, needs the trumpet call of war to burst the 'subtle and sensuous bands,' to make men 'show themselves once more to be men.' It benefits one or other of the contending parties if not both, and in that sense it benefits humanity and averts the danger of the modern world. But this view merely pre-supposes faith in the doctrine 'whatever is, is good,' and does not present the high ideal we find in the Gita—of pleasure and pain, of earthly ties and horrors being a mere illusion which the soul is not subject; for Bishop Welldon notes much time and attention to emphasize his faith in the 'moral qualities of manhood' as understood by patriots. Canon Morley's admiration of an individual subordinating his interests to those of his community, of his country 'in the great emergency of war,'—of the nation being allowed to rise when 'the individual sinks into the abyss,' is what appeals strongly to the sense and to the religion of Bishop Welldon, which unfortunately has no place in the heart of the rationalist of the present day. Here the position taken up by the learned Bishop is singularly inconsistent in that he admires the very 'persons' whom Christianity is paid to condemn, and without saying in so many words that the 'passions' are intimately connected with aspirations, suggests enough to infer that war is an essential requisite for the maintenance of the dignity and honour of the individual, the nation, the country, the Empire,—a view which must stagger the peace-workers on the continent. Is peace, then, incompatible with the maintenance of the dignity of the Empire which even to the most recklessly active of the Romans appeared less ennobling in being made to rest on baser animal passion than on rational considerations. Give up the passion to enlarge ceaselessly the limits of the empire and endeavour to convince the neighbours, not by word of mouth, but by visible deeds, that you really mean what you say. In an age when nations are endeavouring to be more like men than they were in ages past, it is indeed surprising to find a Christian divine speak of the necessity of warfare.

Greeks and the Romans and appeals to the memory of the heroes that fell on famous fields like Marathon, Tours, and Plassey, and if this means that he has as much regard as the laymen to the building of the empire, he may be supposed to value what Gibbon says of the principles that enabled Hadrian and the two Antonines to keep up the glory of the empire without a drop of bloodshed. "By every honourable expedient," says he, "they invited the friendship of the barbarians; and endeavoured to convince mankind that the Roman Power, raised above the temptation of conquest, was actuated only by the love of order and justice. During a long period of forty-three years, their virtuous labours were crowned with success; and if we except a few slight hostilities that served to exercise the legions of the frontier the reigns of Hadrian and Antonius Pius offer the fair prospect of universal peace. The Roman name was revered among the most remote nations of the earth. The fiercest barbarians frequently submitted their differences to the arbitration of the emperor, and we are informed by a contemporary historian that he had ambassadors who were refused the honor, which they came to solicit, of being admitted into the rank of subjects. But evidently the Metropolitan is as profound an imperialist as any that the conservative Cabinet of the day has in Great Britain and thinks that the world can "afford to dispense with the moral qualities of manhood" as seen on the field of battle. But cannot moral qualities be cultivated outside the battle field and are the men on the battle-field generally such as are capable of valuing any of these abstract moral qualities even as the Metropolitan tells us? A little inquiry will show that the transition to the state of war from the delicate position which armed peace assigns to nations is not of any consequence to men who are kept in a state of continuous excitement over the event, in expectation of which they are being taught for years the bloody art of killing. With such men the art of killing and of being killed does not and cannot very much differ from that of the Thugs who to satisfy their goddess Bhavani, formed families into gangs and got out boldly and resolutely in groups on their murderous errand, each under a recognized leader. If it is admitted as we think it ought to be, that the vast majority of the common soldiers,—we do not speak of officers or even of men who may form exceptions,—are and have been recruited in all countries and at all times from the lowest classes of society—"from the most profligate of mankind," as Gibbon would say, having had absolutely no education worth naming, it follows that such people are incapable of the absolute virtues with which the learned Bishop endeavours to credit them. The only way in which the remarks of the learned Bishop may be justified is that they were intended primarily for the soldiers themselves whose enthusiasm it is part of the Metropolitan's duty, to sustain by quotations from scripture

BISHOP WELLDON ON WAR.

We have, as representing the Loyal Hindu subjects of our gracious Sovereign, given our support to the war, and we should be the first to rejoice if our countrymen were allowed to fight against the Boers and even to share in the expenses of the expedition. If we share in the privilege of defending the Empire, we can learn to claim greater rights of self-government and none can deny that the advance of our rights should go hand in hand with the augmentation of our obligations and burdens. But our rulers have in their wisdom so far chosen not to employ the Native Indian army against these white enemies of the British Empire, and we are told that racial considerations have weighed with our rulers in arriving at this determination. We must bow to this decision, but at the same time we very much regret it, for nothing, we hold, can add more to the feeling of solidarity which ought to exist in all parts of the British Empire than the knowledge that a danger to one part is a danger to the rest of it and that all races of all colours among the Queen's subjects must feel the existence of a common danger and fight to avert it. Before this war commenced, we expressed a hope that India would be called upon to share in the glory and expense of conducting it to a successful issue, and we still are of the same opinion.

Having expressed these views in the clearest and most emphatic manner, we trust we shall be permitted to say as clearly and emphatically how much we disagree with the views expounded by Bishop Welldon in his sermon to the Calcutta Volunteers. He holds that "the ideal that the Church had always held before men's eyes was a society in which there should be no more warfare, but peace." Every one knows that it will never be realised but in a Paradise inhabited by a very interesting class of men, if we are always to indulge the lust of power and dominion and riches. These Christians claim to possess all sorts of virtues, but each Christian nation wants to have a monopoly of all the wealth, power, and dominion in the world. If at least they avoided rivalry in these respects that would be to their credit, or to the credit of the teacher whom they profess to follow. "See how these Christians love one another," by cutting each other's throats and shooting each other down. Is this the

way to establish peace? A hundred years ago, two branches of the Anglo-Saxon race were engaged in the bloody work of war, and it is just thirty years since two sub-divisions of the American branch of that race shed each other's blood. Wars between Christian communities have taken place frequently within the last half-a-century, and the Peace Conference held this year proved a dismal and shameful failure, as the world knows. Still, these apostles of the Christian Church are never tired of preaching in favour of the ideal of peace and good-will among men. The insincerity and cant in which these men indulge is most sickening. Where have they practised any self-restraint over their passions and prejudices of race and nation? Let there be no further talk about this ideal of peace and good-will, in which Christians, so-called, have not the least faith. The Vedantic Doctrine of the "solidarity of man" must be realised by men, if war is to cease and peace prevail. Dr. Miller, the best of our Christian Missionaries, candidly admitted that it is a characteristic doctrine of Hinduism, and of Hinduism alone. Let Christians sit reverently at the feet of the Indian sages, and learn this great lesson. Then only will they be able to realise the so-called Christian ideal of peace and "no more warfare." We have had enough of Christian cant about the ideal of peace. An ounce of practice is worth a good deal more than a ton of high-sounding, insincere, and frivolous verbiage about the so-called Christian love and ideal of peace in some remote future of some absurd planet to be called earth in some non-existent universe of things.

Bishop WELLDON said:—"If it was necessary to choose the cause of honour, virtue, religion, one's country, or one's God, may even at the cost of death itself, the Christian mind would not hesitate in its choice;" and in the next sentences, this great Bishop who is a veritable prophet come to India with a heavensent Mission at a great cost to the revenues of the land proceeded to say:—"It was a remarkable fact that the great decisive, paramount events of history had been often or generally consummated by the sword. And, indeed, so far as we could see, no other way would seem to have been possible. Look at the famous battles of history, Marathon, Tours, &c." These sentences contain a direct suggestion and instigation to Christians to the "Christian mind," as the Bishop calls it, to resort as often as possible to the arbitrament of war. How would the Bishop like it if the Indian Christians, and they now form some millions, resolved to act upon the suggestion to go to war for "one's country," for after all their country is not the same as the Bishop's? We think this is an extremely foolish and indiscreet speech. Every Briton and every Indian, too, in these days should proclaim the strength and greatness, not of one's own country, but of the British Empire. It is for the maintenance of the Empire, not of their own country, that the Australian and Canadian people have sent their available forces and money against the Boer enemies of Great Britain and the Empire. It is for maintaining and defending the interests of the Empire that the Indian people are anxious that the Native Indian army should be sent against these enemies of Great Britain and British India. The people of India are subscribing to the Transvaal War fund, because these soldiers who are stricken down in the Transvaal War are dying and suffering for the Empire, and not for their own country. When Bishop WELLDON says that "in war the individual sank into the abyss that the nation might rise" he is evidently thinking only of the English nation, and not of the various races and communities of the British Empire as a whole. This is the spirit which promotes strife and disunion. If we cannot work for the "solidarity of man" of the human race as a whole, may we not be permitted to seek at least the solidarity of the British Empire? The Idea of a "British nation," apart from the Empire, must die, if the future of that Empire is to be as great as in the past, and if lasting harmony and strength is to be achieved.

We do not see why the Bishop declares that "the war which our country was now waging was not inspiring, but it was just." If it is a just war, it ought to be inspiring. Whenever war is resorted to, all we care for and ought to care for is that it ought to be just. Every just war is a necessary war and must be inspiring, because it is just and necessary. We fear that the Bishop has somewhere in the impenetrable recesses of his heart some vague undefined feeling of disapproval of the policy which has led to the war. If so, we should like Bishop WELLDON to search his heart better and discover the latent emotion in order to kill it, because he has already ordered the offering up of prayers for success against the Boers in the churches in his charge, and he assures us of his belief that "the great decisive, paramount events in history have been often, or generally, consummated by the sword," even though the teaching of history is altogether against the Christian Gospel's dream or cant about "a society in which there be no more warfare, but peace." When the lion and the lamb drink at the same fountain, it will be time enough for Bishop WELLDON to pray for eternal peace in human society. Now, he must, with us, even though we are heathens, pray for the success of the British arms in the Transvaal War and in every future war undertaken in the defence and for the prosperity of the British Empire.