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(THE CHEAPEST WEEKLY IN CEYLON)

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We would therefore request our subscribers who are in arrears to remit to us punctually before the 15th September 1903, the subscription in full due for Vol. XIV, and the arrears, if any, due for previous Volumes, before the 30th October, 1903.

We would also request our subscribers who are *not* in arrears, to be so good as to favour us with their subscriptions for the current volume *in advance* before the *last* mentioned date.

The Manager

15-7-03.

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THE HINDU ORGAN.

JAFFNA, WEDNESDAY, SEPTEMBER 16, 1903

THE HINDU ZODIAC  
BY  
A JAFFNA ASTROLOGER.

(continued from page 42)

A fifth division of the Zodiacal signs was into quadruped, biped, centiped and aquatic classes according to the shape of the animals representing them. The quadruped signs known as *Chatushpada Basis* (four legged signs) are Aries, Taurus, Leo, the second half of Sagittarius (the horse part) and the first half of Capricornus (the deer or goat part)—all these being quadruped in shape. The biped signs known as *Nara Basis* (human signs) are Gemini, Virgo, Libra, the first half of Sagittarius (the human part of the centaur) and Aquarius—all these being human in shape. The aquatic signs known as *Jala Basis* (watery signs) are Cancer, Pisces and the second half of Capricornus (the crocodile part)—all these being aquatic animals in shape. The centiped sign known as *Kita Basis* (reptile sign) is Scorpio, this resembling in shape a scorpion with many feet. In their astrological science, the Hindus teach that the biped or human signs are strong in *Lagna* or the Ascendant as this house represents the *Atma* or Soul in man. The aquatic signs are strong in the fourth house which is the Nadir or *Patala* of the heavens and where the watery regions are supposed to exist. The centiped sign is said to be strong in the seventh house, the occident or the setting house, as it is only at sunset venomous reptiles generally venture out to enjoy the cool air. The quadruped signs are strong in the tenth house—*Karmasthana* or house of labour—as the quadrupeds are mainly useful for labour under man. Further, they explain that biped signs are powerful during the day which is pre-eminently the working time for men, that quadruped signs are powerful during the night which is the time when quadruped animals wander about in search of prey and that aquatic and centiped signs are powerful during the twilight which is the time when these animals go out in search of food or when they are at their gambols.

Having thus divided the signs of the Zodiac into several groups, the Hindus distributed them among the seven planets known to them in the following manner. The royal Leo (Simha), the king of beasts, was assigned to Sun, the king of planets. Among the ancient Lion as the symbol of fire represented the culmination of the solar heat and consequently Sun, the giver of light and heat, became the lord of the sign Leo. As Sun is the king of the day the Moon

is the sovereign of the night and derives her light wholly from sun and so she was made the lord of Cancer (Kataka) the next sign to Leo. Besides, Cancer represents the heart of *Kalopurusha* and the heart—the seat of circulation of blood—was given to the watery moon who is said to have control over the blood of men. The two signs, Leo and Cancer, having been thus assigned to the two sovereigns of the heavens, one sign on each side of these two was assigned to Mercury, the nearest planet to sun in the solar system, who thus got Gemini (Mithuna) and Virgo (Kanya) for his own houses. Venus being next in order was assigned Taurus (Vrishaba) and Libra (Thula), the next two signs beyond those owned by Mercury. Mars, the next planet beyond Venus, was given Aries (Mesha) and Scorpio (Vrishika), the next two signs beyond those of Venus. Jupiter coming next was made the owner of the two signs Pisces (Meena) and Sagittarius (Dhanus) adjacent to the two signs owned by Mars. And Saturn being the last in order was assigned the two remaining signs Aquarius (Kumbha) and Capricornus (Makara), these two signs being the furthest removed from Leo and Cancer owned respectively by the sun and the moon.

It is still more interesting to investigate the method by which the Hindus allotted exaltation signs to the planets known to them. The following are the exaltation signs of the different planets and the greatest exaltation degrees.

1. Sun	Aries	10th degree
2. Moon	Taurus	3rd "
3. Mars	Capricornus	28th "
4. Mercury	Virgo	15th "
5. Jupiter	Cancer	5th "
6. Venus	Pisces	27th "
7. Saturn	Libra	20th "
8. Rahu	Gemini	20th "
9. Kethu	Sagittarius	20th "

Note:—(a) Rahu is the ascending node of the moon's orbit i. e., the point where the moon's orbit cuts the ecliptic when the moon passes to the North and Kethu is the opposite point or the descending node. These being mere nodes of the moon's orbit and not real planets are called by the Hindus *Chayagrahas* or shadowy planets. Strictly speaking, they have no exaltation signs, but as they have also been taken into account by later day astrologers they are included in the above list. According to some astrologers the exaltation sign of Rahu is Taurus and that of Ketu is Scorpio, while there are others who hold that Rahu is exalted in Scorpio and Kethu in Taurus.

(b) These signs and exaltation degrees are according to some Hindu astronomers the axes of the orbits of the several planets at the time of evolution of the present universe and as the Hindu Zodiac is a fixed one, these axes are also considered to be fixed though they have a motion of their own.

The Hindus explain the above allotment by several interesting facts. They say that the four cardinal or *Chara* signs of the Zodiac are the exaltations of the Sun and the three superior planets, Jupiter, Saturn and Mars. Aries, the first of the cardinal signs, was assigned to the biggest luminary the sun, Cancer, the second of the cardinal signs to Jupiter the next biggest, Libra the third of the cardinal signs to Saturn the next in size and Capricornus the

last of the four cardinal signs to Mars the least of the superior planets in point of size. The four intermediate or *Ubhaya* signs are the exaltation signs of the two inferior planets, Mercury and Venus and of the two nodes, Rahu and Kethu. Since night follows day, Moon the lord of the night, has her exaltation in Taurus which is adjacent to Aries, the exaltation sign of Sun who is the lord of the day.

Sun and Saturn are the remotest planets from each other and represent energies antagonistic to each other. Sun is the embodiment of light and heat, while Saturn implies darkness and cold. Sun is most powerful in Aries when spring commences and is least so in Libra when winter commences. Saturn is most powerful in Libra when winter begins and is least so in Aries when summer begins. Hence Sun has his *Uchcha* (exaltation) in Aries and his *Nicha* (debilitation) in Libra, while Saturn has his *Uchcha* in Libra and his *Nicha* in Aries, these two signs being opposition houses and 180 degrees apart.

Venus and Mercury are two inferior planets possessing qualities opposed to each other. Venus represents sexual love and material pleasures, while Mercury represents wisdom and intellectual pleasures; hence these planets have their exaltations in opposite signs, Venus in Pisces and Mercury in Virgo. Venus, the lord of love, has his debilitation in the exaltation of Mercury and Mercury, the lord of intellect has his debilitation in the exaltation of Venus; for, sensual passions cease to exert any influence where intellectual pleasures predominate and where intellectual love ends, sexual love begins.

Mars and Jupiter are two superior planets; they also represent antagonistic principles. Mars represents physical strength while Jupiter represents spiritual wisdom. Mars has therefore his *Uchcha* in Capricornus, the ferocious crocodile and Jupiter has his in Cancer, the innocent crab. Mars as the representative of physical strength is exalted in the debilitation of Jupiter, while Jupiter is exalted in the debilitation of Mars, because spiritual wisdom begins when physical strength ceases to exert any influence and *vice versa*.

IMPORTANT NOTICE.

Subscribers are kindly requested to take note that the services of our Travelling Agent Mr. S. S. Vytilingam have been discontinued.

All remittances should in future be made direct to the Manager Hindu Organ. No Bills or Receipts signed by him from and after this date will be accepted.

The Manager.

18-8-03

LOCAL & GENERAL

The Jaffna Steam Navigation Co. Ltd.—The Directors of this Company met on the 31st ultimo and appointed agents at different ports for the Steamer, "Jaffna."

Teachers' Certificate Examination—The English Teachers' Certificate Examination commenced on Monday and is still going on. It is presided over by Mr. Tampapillai Sub-Inspector of Schools.

Murder—A man of Anaicodai was, the other day, stabbed to death by another man of that

place with whom he had an altercation about some palmira fruits.

**Suicide**—A dhoby woman of Chiviateru committed suicide by hanging herself on the 11th Instant. An inquest was held and a verdict of suicide was returned.

**Fined for using a Government Cart**—Mr. S. Kartigasu, Overseer P. W. D. prosecuted two men of Chunnagam for using a Government cart on a Sunday for their own private work. The Police Magistrate investigated the matter and fined them Rs. 2-50 each.

**Cocoanuts for India**—The ss "Lady Havlock" took to Paumbau last week a consignment of seed cocoanuts for South India. They were shipped by Mr. J. J. Patterson of Palai.

**The Mullaitivu Beacon**—The beacon to be newly put up at Mullaitivu will, it is said, be visible at a distance of about 15 miles in the sea.

**The New Bacteriologist**—Dr. Aldo Castellani has been appointed Professor of Pathology and Bacteriology in Ceylon. He is an Italian and is only 28 years of age. He was one of the medical officers selected to study the pathology of sleeping sickness in Uganda and he isolated a bacillus which is supposed to be the cause of sleeping sickness.

**Important Gubernatorial Appointments**—Major M. Nathan, Governor of the Gold Coast, is appointed as Governor of Hong-kong in the place of Sir Henry Blake appointed as Governor of Ceylon. Mr. John P. Rodger, British Resident of Perak, succeeds Sir M. Nathan.

—Mr. Edward G. Casie Chetty has been appointed as Village President, Trincomalee, in the place of Mr. V. Canagasabai promoted as Chief Mudaliyar of the Batticaloa Kachcheri. He is the eldest son of late Mr. J. J. Casie Chetty well known in Jaffna as the Police Magistrate of Point Pedro and Chavakachcheri.

**Obituary**—We regret to chronicle the death of Mrs. Allagakoon the widow of the late Mr. Advocate S. Allagakoon, which took place last week. She leaves behind an only daughter to bemoan her loss.

**Earthquake in Rangoon**—A sharp shock of earthquake occurred at Rangoon on the 8th Instant at 6. a. m. Several of the tallest buildings were severely shaken.

**Charge of Hypnotism and Abduction**—In a case before the Calcutta Police Magistrate a European named Morgan was charged with hypnotising and abducting a European girl aged 22. The girl's mother prosecuted. The girl denied that there was any hypnotism and said that she was a free agent and went with Morgan of her own free will and was resolved to marry him.

## ASIATIC RULE: ENGLISH AND RUSSIAN.

### METHODS COMPARED.

LONDON, July 10.—Under the presidency of Lieutenant General F. H. Tyrrell, late of the Madras Infantry, Mr. Francis H. Skrine read a paper before a large gathering of members of the Anglo-Russian Literary Society at the Imperial Institute on Tuesday afternoon, on "The Government of Asiatics by England and Russia." Mr. Skrine is not the man to shirk saying what he thinks, merely because it may be unpleasant reading for the British optimist, and his, frank vigorously expressed opinions call for attentive consideration such as they would not receive if they gained no further publicity than the "Journal" of the Society affords. It is on this ground that I send you the only full summary of his remarks and of the subsequent discussion that will be received in India by the present mail. At the outset, Mr. Skrine justly observed that students of history could not fail to draw a parallel between the growth of British and Russian rule in Asia. Both Powers were forced by the stern logic of events to conquer and annex; both encountered the fierce blast of fanaticism, and each had striven to extend and cement a distant Empire by calling all the forces of material civilization to its aid. The consciousness of similar difficulties to overcome and the presence of common foes should breed mutual respect and sympathy between the citizens of the two greatest Asiatic Powers. While the Tsar had several millions of Buddhist and Pagan subjects, over 200 millions of Hindus acknowledged the sway of King Edward, but Islam alone presented identical problems to their servants in the East, and therefore he would confine himself to tracing

the influence of the respective rules upon the Mohamedan populations concerned, some 54 millions in the case of India and probably 18 millions in that of Russian Central Asia. Recalling some of the main features of the history of the conflict between Christian and Moslem, Mr. Skrine averred that that conflict had rendered us a little unjust towards the rival creed. Its tenets were not incompatible with intellectual progress and it had many features which should compel our respect. Its ideals were a powerful antidote to the soul-debasing materialism the reckless pursuit of wealth which threatened to destroy the form of civilization known in Western Europe and America. Mohamedans had vices, as well as virtues of their own. Fanaticism the bane of all highly militant religions slowly sapped the Empire established by the statecraft of Akbar in India. His descendant Aurangzeb was a bigot born in the purple; and his long reign was a period of disintegration. Mogul rule was ultimately replaced by that of the East India Company. The imposing edifice of which rested however, on insecure foundations. The cataclysm of the Mutiny was required for firm foundations of Empire to be laid. In the old Company days India was a close preserve for the friends and relatives of the magnates of Leadenhall Street, where as now natives had secured a fair share of official loaves and fishes, and had been entrusted with large powers of self-government. Feudatory princes no longer felt that their dynasties were at the mercy of a foreigner's caprice and the sense of security had bound their interests to those of the Paramount Power. Every crisis of national danger brought with it a chorus of sympathy and offers of support.

### THE OTHER SIDE OF THE SHIELD.

But candour compelled him to paint in the shades which lessened the glamour of that marvellous growth—the British Empire in the East. Our rule, taken as a whole was perhaps the best and most honest in the world; but it was cold and colourless and still reeked of the counting-house. It appealed to the instinct of admiration, which was the saving clause of the Indian's character, but it did not touch his heart. The fault lay partly with ourselves: we were, as a race, deficient in imaginations, and were therefore unable to put ourselves in other people's places. If Englishmen had had a larger share of the Divine gift of sympathy, there would have been no South African war to cripple our resources and distract attention from more important concerns: we should be far better friends with the Russians and Indians would be happier and more contented. While Britons retained the virtues and defects of an Insular and Imperial race, and while Orientals were severed from the pleasures of special intercourse by caste prejudices and the seclusion of their women folk, there must always be a gulf between conquerors and conquered. But unhappily there was reason to believe that this gulf was extending. The ease and speed of communication with Home induced Anglo-Indians to regard the country which their best years were spent as a mere camping ground. Their eyes were turned to the festivities of the hill-stations, and their dream was to shake Indian dust from their feet with all possible despatch. Nor was the economic condition of India free from the gravest dangers. The famines it had recently experienced were but symptoms of unsound social conditions; many of the most fertile tracts were over-peopled, while the intense conservatism of the agriculturalists rendered him averse to colonizing the huge areas on all sides which cried aloud for the plough. But the battle in India with Nature's blind forces was not yet lost. The spread of railways and road-traffic would tend to equalize food prices and facilitate migration, while the encouragement given to metallurgical and textile industries would also relieve the pressure on the soil. Proceeding to deal with the condition of

### THE INDIAN MOHAMEDANS.

Mr. Skrine said that their attitude might be summed up by the word "aloofness." Exceptions there were, but their paucity only served to prove a too evident rule. Indian Mussalmans were, as a body, averse to our system of education, and were, rather illogically, implied to be jealous of the monopoly of office secured by the more subtle and supple Hindus. Those who inhabited Upper India and the Madras Presidency had by no means forgotten the glories of their vanished empire. In Bengal Proper later discontent was increased by keen religious prejudice. Wahabi-ism was spread in years long past along the Gangetic Delta by wandering missionaries. Missionary propaganda of this kind still went on, and the bulk of

Bangali Mussalmans were now affiliated to Wahabi-ism, forming a vast secret society with its peculiar, religious and social codes and a system of voluntary taxation which filled the treasury of the wandering Maulanas and Maulvis who lived on the fat of the land and received unbounded veneration everywhere. Wahabis resembled our Plymouth Brethren in regarding the whole organization of society beyond their pale as an unclean thing. Indeed, the more straight laced among their teachers held that India under the infidel's heel, was Darsul Harb—"A Gate of War" that neither obedience nor loyalty were due to the Emperor or his officers. Sixty years ago, the propagation of these subversive doctrines provoked a rising among the Peasantry which was not quelled without bloodshed. 1872, again, was memorable for a series of State trials of Wahabi leaders at Patna which was then the local centre of the cult. More would be heard of the Wahabis in the revolt of Ialam which would assuredly shake the Eastern world. It was impossible to avoid the conclusion that our Government would be compelled to relax its iron-bound system of "laissez faire" with regard to the aberrations of Indian creeds; the instinct of self-preservation must sooner or later prompt us to watch and thwart the intrigues of the vast horde of religious mendicants who were the bitter foes of foreign rule.

### RUSSIAN RULE.

Having traced the historical sequence of the Russian advance in Central Asia whereby the confines of Asiatic Russia have been brought into touch with the sphere of British Indian influence, Mr. Skrine pointed out that the new territories of Russia had been consolidated by the trans-Caspian Railway. This trunk line owed its origin to strategical considerations, but it had worked a revolution in the course of Asiatic commerce. The Russian textile industry was no longer dependent on American cotton; the teas of India and Ceylon were brought by steamers to Batoum and thence by rail to the heart of the continent. A flood of wealth had been poured into these once isolated regions, and Turkoman freebooters might be seen working at the cotton press. Russian administration was largely based upon that of British India, but many of the errors due to our early gropings in the dark had been avoided, and indigenous institutions had on the whole been respected. In fashioning their administrative machine the Tsar's officers discriminated between races which had attained a certain degree of civilization under settled governments and nomad tribes whose growth was stereotyped centuries ago. In Turkestan proper embracing territories formerly governed by the Khans scrupulous regard was paid to the principle of "laissez faire." The unit was the district under a Chief who was always a military officer, and was responsible for revenue and police work. The districts were split up into sub-divisions termed *Pristas* and the later into groups of 20 to 25 villages each village being under a mayor called "starshina." In the dispensation of justice a rigid separation was maintained between the judicial and the executive power. The administration of justice was hampered by long delays and an excessive license of appeal. Irrigation—a matter of vital importance in those dry and thirsty lands—was left under native control. Education was in the hands of the priesthood, its pivots being the sumptuous universities founded by Timur and his successors. Year after year they turned out thousands of bigots, puffed up by spiritual pride and dreaming of restoring the theocracy under the immutable laws of Mohamed. Such men were necessarily irreconcilable foes to infidel rule. A rising which took place in Ferghana in April 1898, was admittedly due to the machinations of the priesthood. In the government of nomad tribes the Russians had adopted a more patriarchal "regime," and care had been taken not to trample upon the ancient village government, which corresponded to the Indian "punchayet." It was as difficult as it was invidious to compare the British and Russian methods of governing Orientals. The Tsar's officers had to contend with vast distances and an unhealthy climate, for irrigation without sub-soil drainage drought, malaria in its train. They were not confronted with the administrator's greatest difficulty—a dense population and the consequent acuteness of the struggle for life. Famine was unknown, and the isolation of these territories almost guarded them against cholera and plague. Speaking as an Indian official who had studied Russian methods on the spot, he believed that each Power sincerely desired to raise its Eastern subjects to a higher social and political level. But viewing the

condition of Russian Mahomedans as a whole, it was impossible to avoid the conviction that they were depressed, sullen and discontented. The fault was partly their own; for with very few exceptions, they had made no effort to adopt themselves to the new order of things. They stood jealously on ancient ways, dreamed of regaining independence, and took revenge for their degradation by misleading the foreign judges and executive officers. But Russians and Britons were alike to blame in failing to appreciate and utilize the many noble qualities of their Moslem fellow-subjects. The time had come for a more sympathetic attitude in both Empires towards Islam and its adherents—for a sustained effort to understand their aspirations and to gratify the craving for power which existed in every human heart.

#### THE DISCUSSION.

Lieutenant-General Tyrrel, the Chairman, pointed out that in Central Asia the idea prevailed that Russia was a much more ancient Power than Great Britain, which was looked upon as a thing of yesterday. One reason for this was that a noted Mohamedan writer of the 12th century had said a great deal about the great Slave confederacy. The Central Asians had a great idea, not only of the antiquity, but also of the strength and power of Russia. He mentioned that, under the heel of the conqueror, the Tartars had lost their warlike characteristics and compulsory service in the Russian Army was very distasteful to them. In consequence they were emigrating in large numbers, and the St. Petersburg Government had in contemplation the forcible restriction of this outward movement. He concluded by moving a vote of thanks to Mr. Skrine for his admirable lecture.

#### DR. POLLEN.

Dr. John Pollen, C. I. E., remarked that the great rapidity with which Mr. Skrine had shot from one point to another reminded him of motorcar rides. The general effect of the scenery was lovely, but before they had time to admire one charming bit of landscape they were rushing through another. (Laughter.) He felt that the proper way to approach the question of Russia's dealings with her Asiatic peoples was to approach it from the Indian side. He endorsed the remarks of the Chairman respecting the ideas entertained by Orientals as to the relative length of Russian and English standing. When he travelled in Russia he found that the people were oblivious of the fact that England had taken any part in the Crimean war—they thought it was a war with the French, the Sardinians and the Turks only. He thought that Mr. Skrine had rather understated the extent to which the "panchayat" system was utilized by the Indian Official. In his young Civilian days he himself took great pleasure and pride in exercising his official functions as far as possible through the people including the settlement of revenue cases in which the interest of the peasantry were involved. Again, in cases where husbands complained that their wives had left them and gone back to their parents, he was often able with the assistance of the "panchayat" to secure an amicable settlement the wife being ordered to return to her husband when the local village fathers were convinced that he had been treating her well. The difficulty of getting into social touch with Hindu families referred to by Mr. Skrine did not exist to an insurmountable extent in the Bombay Presidency and he had found Brahmin ladies as accessible when he called on their husbands as any English lady might be.

#### KNOWLEDGE AND SYMPATHY.

Major Medley said that Indian administrators too often lacked the knowledge of Oriental people which was requisite to promote sympathy between rulers and the ruled. The mastery of the vernaculars was as little encouraged in India as ever it was. A gentleman who had taken high honours in Arabic and Persian told him, when he asked what benefit this had been to him in his official career, that Government sent him for twenty years to a Hindu State where not a word of either language was known. That was a wrong principle to go upon. Knowledge of the people and of their languages should be encouraged for knowledge produced sympathy and sympathy extended knowledge. He was bound to say that the Civilian had very little time to acquire such knowledge. Not long since a native magistrate went to him to arrange for his son to enter his (the speaker's) regiment. "But do you not know that there is much less scope for the ambitions of a promising young man in the Army than there would be in Civilian service?" The old gentleman replied. "Yes,

Sahab; but Civilians are in these days so overwhelmed with returns and reports that they have no time to cultivate sympathy with the natives. We find officers of the Army much more in sympathy and touch with us." He believed that this was the general position. As regards the Russian methods of treating Asiatics, he remembered being struck by the fact that the Tootai in Kashgar was accustomed to call on Mr. Macartney, the British Consul, but could not be induced to call on the Russian Consul on any account. When he enquired the reason for this he was told that on one occasion when some question was under discussion between the Tootai and the Russian official the latter sent his carriage for the former and treated him with every mark of respect until he had entered the reception room. The Tsar's representative then locked the door and applied not merely moral but physical pressure, whereupon the Tootai yielded on every point that had been in dispute. He was then bowed out of the room and to the carriage in the most affable manner. (Laughter.) He (Major Medley) thought that if we, in India, more generally adopted the policy of "suaviter in modo fortiter in re" it would help us in our task. (Hear, hear.)

#### PROFESSOR ROSS.

Professor Dennyson Ross, of Calcutta, said there were in Bengal huge religious communities whose leaders exerted far greater influence than any one else in that part of the world. But when he had asked English officials, from Lieutenant-Governors downwards, whether they knew these most influential men they were obliged to confess that they did not. The Government should make more effort to keep itself informed as to the nature of these movements than had hitherto been attempted. The observer could not fail to be struck with the mixing up of religions, especially during the Mohurram a purely Shiaah festivity, but one which gathered together vast crowds of Sunnis and of Mohamedans and which was ignored by the more respectable Shiabs. He, for one, considered that the Mohurram, in its more blatant and noisy form, should be put an end to. It was no use, in these matters resting content with the traditions of a hundred years ago. Mohamedanism was just as much a living power as Christianity, and there were many of its adherents anxious for reform. It was by gaining full acquaintance with the current of their thoughts that the European official could help Mohamedans along the path to progress and reform, and it was most important not to continue to neglect the indications of the changes he had indicated.

#### ARMY RANK FOR INDIANS.

Mr. Mc. Minn, formerly of the Central Provinces Service, said that he fully agreed with Major Medley whose remarks might be summed up in the old saying that "can is the same as ken"—in other words, we can do every thing if we know. Undoubtedly, sympathy must be founded upon knowledge. He would like to fill up as gap in Mr. Skrine's admirable lecture by speaking of our neglect to utilize Natives as the Russians did, in the commissioned ranks of the Army. He had discussed the question with the highest authorities both here and in India and had again and again been assured that although successive Governor-Generals had desired expansion of the opportunities for Indian service in military rank, they had been unable to overcome the difficulties in the way. The result was that we frustrated and checked the honourable ambition of some of the very best men among the 800 millions of India. He did not think that such a system could not long be maintained. We could not go on giving the Natives of India opportunities for service in civil employment in capacities where their salaries might rise to Rs. 3,000 per month and over, while those who, often from high patriotic motives, entered the Army were limited to Rs. 300, and must remain subject to the youngest British officers of the regiment. The Indian would never be satisfied until this system, opposed alike to the laws of nature and of God, was modified.

#### MR. SKRINE'S REPLY.

In the course of his reply, Mr. Skrine said that if he had rushed through his theme the fault was, not with him, but with the vastness of the area to be covered in a strictly limited time. He must say that Dr. Pollen had been more fortunate in regard to his acquaintance with Indian ladies than himself (Laughter.) In Bengal he only once came face to face with a native lady of high rank. She was a charming lady of 16, possessed of large properties of which he had official supervision during her minority. He went to call upon her to dissuade her from entering into a matrimonial alliance for which she was anxious, but which would have been injudicious. He expected to talk to her with a purdah intervening, but instead of that, on opening the door, she rushed into his arms, and he found the position embarrassing (Laughter.) Exceptional value attached to the views of Major Medley, as he had travelled more in Central Asia than most of them. The gross ignorance of native religious movements on the part of many English officials, to which Professor Ross had alluded, constituted a very grave state of things. Very

few people seemed to know that there was an enormous revolutionary movement in progress at the present time, having its headquarters in Tripoli, and concentrating, so to speak, the forces of Moslem fanaticism. The movement was based on the belief that in the present century Islam might make the rapid progress and achieve the extraordinary conquests which were hers a thousand years ago. He was of opinion that if the Government of India would place Professor Ross on special duty to keep them informed as to current religious movements they would learn a great deal that would startle them. He heartily agreed with the last speaker as to the need for opening higher grades of the Army service to Indians. A personal friend of his own descended from the Nawab Nizam of Bengal broke his heart over the absence of any career calculated to satisfy his military ambitions. It was the dream of his life to get a commission in an English cavalry regiment and he was backed up by the Government of India, but the wretched India office at Home (Laughter) blocked the way. Another thorough good sportsman, who would be just the man for a cavalry regiment was the Maharaja of Kuch Behar, and he would be delighted to receive a commission. It was true he was an honorary Major, but that was not worth much. He had been told of another Chief who denied a like outlet for his loyal military ambition, had gone to the bad altogether, as he himself prophesied when he received news of his rejection.

The vote of thanks was heartily accorded, and the proceedings closed. —The Englishman.

## NOTICE

### IN THE DISTRICT COURT OF JAFFNA.

#### ORDER NISI.

Testamentary }  
Jurisdiction } No. 1395  
Class II.

In the matter of the estate of the late  
Chinny widow of Murugan Karanavay South  
Deceased.  
Murugan Chinnappillai of Karanavay South  
Petitioner

Vs

Murugan Chaidayan of Karanavay South  
Respondent.

This matter of the Petition of Murugan Chinnappillai of Karanavay South praying for Letters of Administration to the estate of the abovenamed deceased Chinny widow of Murugan of Karanavay South coming on for disposal before W. R. B. Sanders Esq. District Judge, on the 26th day of August 1903, in the presence of Mr. S. Subramaniam, Proctor on the part of the Petitioner and the affidavit of the Petitioner having been read, it is declared that the Petitioner is one of the heirs of the said intestate and is entitled to have Letters of Administration to the estate of the said Intestate issued to him unless the Respondent or any other person shall on or before the 6th day of October 1903 show sufficient cause to the satisfaction of this Court to the contrary.

The 26th day of August 1903  
Signed, W. R. B. SANDERS  
District Judge.

### IN THE DISTRICT COURT OF JAFFNA.

#### ORDER NISI.

Testamentary }  
Jurisdiction } No. 1401

In the Matter of the Estate of the late  
Manikkam wife of Vaittilinkam of Kockuvil  
Deceased.  
Appakkuddy Vaittilinkam of Kockuvil  
Petitioner.

Vs

1. Suppar Arumkam and wife  
2. Theivanai of Kockuvil West  
Respondents

This matter of the Petition of Appakkuddy Vaittilinkam of Kockuvil praying for Letters of Administration to the estate of the abovenamed deceased Manikkam wife of Vaittilinkam coming on for disposal before W. R. B. Sanders Esquire, District Judge, on the 28th day of August 1903 in the presence of Messrs Casappillai & Cathiravelu Proctors on the part of the Petitioner and the affidavit of the Petitioner dated the 27th day of August 1903 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 30th day of September 1903 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 28th day of August 1903.  
Sgd. W. R. B. SANDERS  
District Judge