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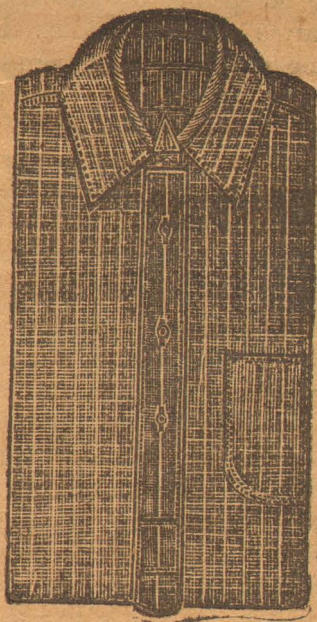
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IN THE DISTRICT COURT OF JAFFNA.

ORDER NISI.

Testamentary }
Jurisdiction } No. 1453

In the Matter of the Estate of the late Ponnampalam Kithiravelu of Chankanai Deceased.
Annappillai widow of Kathiravelu of Chankanai Petitioner

Vs

1. Nannittampi Kanagasabai of Chankanai
2. Illecchumi wife of Ponnaiyah of do
3. Ponnachchi daughter of Nannittampi of do
4. Chinnachchi widow of Muttukkumaru of do
5. Chinnattampi Annamalai of do
6. Chinnattampi Rajah of do
7. Chinnattampi Suntarampillai of do
8. Kanagasabai Muttukkumaru of do and
9. Kanagasabai Tillaiyampalam of do

Respondents

This matter of the Petition of Annappillai widow of Kathiravelu of Chankanai praying for Letters of Administration to the estate of the abovenamed deceased Ponnampalam Kathiravelu coming on for disposal before W. R. B. Sanders Esquire District Judge, on the 15th day of January 1904 in the presence of Messrs. Casippillai & Cathiravelu Proctors on the part of the Petitioner and the affidavit of the Petitioner dated the 15th day of January 1904 having been read, it is declared that the Petitioner is the lawful widow of the said intestate and is entitled to have Letters of Administration to the estate of the said Intestate issued to her unless the Respondents or any other person shall on or, before the 19th day of February 1904 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 15th day of January 1904.

Sgd. W. R. B. SANDERS,
District Judge

IN THE DISTRICT COURT OF JAFFNA.

ORDER NISI.

Testamentary }
Jurisdiction } No. 1459

In the matter of the estate of the late Teyvanaippillai wife of Tampaiya of Vidattalpalai Deceased.

Manikkar Tampaiya of Vidattalpalai Petitioner

Vs

Vinasittampi Arunasalam of Vidattalpalai Respondent
This matter of the Petition of Manikkar Tampaiya of Vidattalpalai praying for letters of Administration to the estate of the abovenamed deceased Teyvanaippillai wife of Tampaiya coming on for disposal before W. R. B. Sanders Esq District Judge, on the 26th day of January 1904, in the presence of Messrs. Casippillai & Cathiravelu Proctors on the part of the Petitioner and the affidavit of the Petitioner dated the 26th day of January 1904 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 Respondent or any other person shall on or, before the 29th day of February 1904 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 26th day of January 1904

Signed. W. R. B. SANDERS
District Judge.

NOTICE.

SALE OF PEARL OYSTER SHELLS.

The Pearl Oyster shells now lying at Marichchukaddy will be sold by auction at the sale bungalow at Marichchukaddy on Tuesday March 1st at 3. p. m., by the Assistant Government Agent, Mannar. For any further information required, application should be made to the Assistant Government Agent Mannar.

W. C. Weeracoon
for Government Agent
N. P.

The Kachcheri
Jaffna, 2nd February 1904.

ACKNOWLEDGMENT OF SUBSCRIPTIONS TO THE HINDU ORGAN.

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THE HINDU ORGAN.

JAFFNA, WEDNESDAY, FEBRUARY 10, 1904.

THE RUSSO-JAPANESE EMBROGLIO.

The extension of the boundaries of Russia southwards and eastwards has been steadily going on for several years past. She has absorbed Turkestan and parts of Persia and Mongolia. Her ambition could have been effectually checked by only one European Power—Great Britain. But Great Britain having to look after so many interests and so many Colonies and Dependencies in different parts of the globe, had, so far, contented herself only with protests on paper. The conquest of China by Russia will, not only be a great loss to Asia, as thereby the whole of the continent of Asia will be practically brought under the control or sway of Europe, but also the trade of the British, Americans, Italians, and others with the East will be seriously handicapped. It is therefore to the interest of the whole of the civilized world, not excluding France and Germany which seem to be fraternizing with Russia, to maintain the integrity of, at least, so much of the Chinese Empire as has not been already absorbed by Russia. Concerted action on the part of the nations interested in the China trade and the commerce of the world would have long ago effectually put an end to the encroachments of Russia, but mutual jealousies existing among them have proved an insuperable barrier to any united action, and Russia has been having her own way.

Japan, the only Eastern nation which has followed modern Western models, has, during the last quarter of a century or so, risen to prominence as a great Power—a Power to be reckoned with by Western nations. While other Eastern nations were basking in the sunshine of their ancient civilization, spiritualism, and philosophy, Japan has imitated the materialistic West, developed her material resources, and been engaged in a growing trade with the rest of the world. As an enterprising and commercing people, the Japanese entered Korea and acquired permanent interests in that country, not governmental, but trading, industrial, engineering, &c.. China having been the suzerain power over Korea, disputes arose between China and Japan in 1895 as to the rights of Japan to acquire any commercial or other rights in Korea. In the war which ensued between the two countries, China underwent an utter defeat, and entered into a treaty whereby she ceded to Japan the Island of Formosa and that part of Manchuria known as the Liaotung Peninsula where Port Arthur is situated. But Russia, Germany, and France intervened saying that the cession of the Liaotung Peninsula to Japan involved a disturbance of the "balance of power" in the East, and prevented her from enjoying the full fruits of her victory. In lieu of the territory agreed to be ceded on the main land, a money compensation was arranged to be paid by China. In this war

Japan obtained a declaration from China that Korea was independent of her, and the Korean king was created an emperor. The existence of Korea as a separate nation is entirely due to Japan, and the interests of Japan in Korea, which are certainly not territory-acquiring, are paramount.

In 1898, owing to what is known as the Boxer rising in China, England, France, Germany, the United States, Russia, and Japan took concerted action and suppressed the rebellion. In the conduct of this campaign the valour of the Japanese troops attracted the attention of every Western general and commandant. Not only the behaviour of the Japanese troops was most excellent, but their discipline was of a very high order. By the admission of Japan into the concert of nations which suppressed the Boxer movement, Japan has been acknowledged a power having at least as much interest in China as any of them. England, America, Japan, and France withdrew soon after the suppression of the Boxer revolt, and Germany followed sometime after, but Russia has hitherto remained in Manchuria in spite of repeated promises by her to quit Chinese territory excepting the ports and forts acquired by her by way of lease or otherwise. But so far from keeping to her promise to withdraw from Manchuria, Russia has been strengthening her hold of that country every year, and this too after preventing Japan from keeping the Liaotung Peninsula (a part of Manchuria) which China herself agreed to cede to Japan to meet the war indemnity payable by China. Russia has broken faith with every nation interested in China, but it is England, Japan, and the United States that have been pressing her to keep her promises, and Japan, as the nation most injured by Russia, has been most assiduously trying to keep her out of China. The action of Russia in Manchuria reminds one of the wolf and lamb story. Japan cannot keep as the fruits of her victory a part of Manchuria willingly ceded by China, but Russia can for no reason take the whole of Manchuria against the wishes of China.

In Korean ground also there are disputes between Russia and Japan, but there Russia is willing to accede to most of the Japanese demands. The chief point of difference between the two powers is that Japan wants that Russia should acknowledge Chinese sovereignty over Manchuria subject of course to Russia's treaty rights, but Russia says that she will not withdraw from Manchuria and she also refuses to respect the integrity of China. The sympathies of England and America are with Japan not only because Japan is in the right, but because Russia has been hoodwinking them also. And England is also bound by treaty to side Japan in the prosecution of the war, which has already broken out, if another power joins Russia against Japan. Though France and Germany have been hoodwinked by Russia equally with the other nations, they seem to be favouring Russia. And it is no wonder, in view of the atrocities committed on the Chinese including innocent women and children, in 1898, by the German, French, and Russian troops with the connivance or concurrence of their Governments, that these three powers are pursuing an unjust and iniquitous policy in China. However that may be, it is a matter for congratulation that Japan is making gigantic efforts to drive Russia from territories where she has no right to remain.

As far as the reports of the war telegraphed to Jaffna up to date go, the Japanese have destroyed three battleships of the Russians and captured four merchantmen. The initial victory is with Japan, and we hope that the ultimate victory also will be with her. Hers is a cause which is eminent-

ly just and right, and those Western nations who are generally on the side of right and justice are in sympathy with her. Not only because Japan is an Asiatic power, but because our rulers are in alliance with her, we wish her success, and hope that Divine Providence will guide her aright on the prosecution of her cause.

TRIGONOMETRY ANCIENT AND MODERN

By
A JAFFNA ASTROLOGER.

Trigonometry (the Hindu *Trigona mithi*) is that branch of mathematics which treats of the relation of the sides and angles of triangles, with the method of deducing from certain parts given other parts required, and of the general relations which exist between the trigonometrical functions of arcs and angles. It is primarily a science which is concerned with the measurement of plane and spherical triangles, in other words, with the determination of three parts of such triangles when the numerical values of the other three parts are given. It may be divided into three portions, viz:— *Plane Trigonometry* which treats of the methods of computing plane angles and triangles, *Spherical Trigonometry* which treats of the methods of computing the unknown from the known parts of a spherical triangle, and *Analytical Trigonometry* which treats of the relations and properties of the trigonometrical functions. It also embraces *Goniometry*, the art of measuring solid angles, which being a new branch of the science is from analogy frequently called *Spheroidal Trigonometry*.

A brief history of the science of Trigonometry from its early stages will not be uninteresting to many of our readers. The only three ancient nations who appear to have made any considerable progress in this branch of Mathematics were the Hindus, the Greeks and the Arabians and perhaps the Chaldeans. The ancient Hindus are admitted to have been the earliest eastern nation to make a study of this science, just as much as the Greeks were the earliest among the western nations. Both seem to have cultivated it simultaneously and independently of each other, though at a later period Varaha Mihira a Hindu astronomer who flourished between the years 505 and 587 A. D., adopted the Grecian method in his *Pancha siddhanta*. However, the Hindus were the first to introduce the half chord or *Sine* instead of the chords of the Greeks. They, like the Greeks, divided the circumference of a circle into 360 degrees or 21,600 minutes and were the first to find the length in minutes of the arc which can be straightened out into the radius to be 3438, which is equivalent in value to the modern *Radian*. Their trigonometric tables give the value of the several arcs at intervals of 3 degrees and 45 minutes up to 90 degrees, thus the total number of divisions of arcs in a quadrant being 24. They found this division sufficiently correct for all practical purposes and values of all other intermediate arcs were found by simple proportion. The reason why they divided a quadrant into 24 parts was the arc 3 degrees and 45 minutes contains 225 minutes which is also its sine in minutes. Thus the arc and its sine being equal, they attached special importance to this arc calling it the right sine, and commenced with it the series of their several trigonometric tables. Moreover, the value of the ratio of the circumference, of a circle to the diameter, in other words, the value of the modern *Theta* was determined to be 62832: 20000 by Aryabhattiya, another Hindu astronomer who lived between the years 476—550 A. D. The relation between the sine (*Maha Jya*) and cosine (*Koti Jya*) of the same and complementary arcs was also known to the ancient Hindus, although at that time cosine was not reckoned by them as a particularly special function. In cases where cosine had to be applied, versed sine (*Utkrama Jya*) or Radius minus cosine was generally employed. "The formula The sine of half an angle is equal to the square root of half the Radius multiplied by the difference between the Radius and cosine of that angle" was also employed by Aryabhata to determine the sine of half an arc when the sine and the cosine of the whole arc were known. The ancient Hindus appear to have understood the use of tangents (*Chaparisa Jya*) also, though they had no regular table of tangents. Whenever tangents had to be applied to any function, they followed the more cumbersome method of multiplying the function by the sine of the arc and dividing the product by its cosine. No further progress seems to have been made during the next six centuries in the study of Trigonometry. Great improvements

were however made in the middle part of the 12th century. Bhaskara Charya, who flourished about the year 1150. A. D. was the first to express sine and cosine as fractions of the radius as is now done by modern Europeans. He obtained more correct values of $\sin 3$ degrees 45 minutes = 100 divided by 1529, $\cos 3$ degrees 45 minutes = 466 divided by 467, and explained how to construct a table of sines and cosines for every degree of the quadrant from the values of $\sin 1$ degree = 10 divided by 573 and $\cos 1$ degree = 6568 divided by 6569. These values will be found to be much more correct than those of Ptolemy. Though the ancient Hindus were tolerably far advanced in the study of Trigonometry, they did not make use of it for solution of triangles, but confined it solely to the preparation of trigonometric tables which form the basis of their astronomical calculations. In their advanced astronomical problems, they solved right-angled plane and spherical triangles by Geometry (*Kshetra Ganita*) which modern Europeans say the Hindus borrowed from the ancient Greeks.

Among the western nations Hipparchus was the first to create this new branch of Mathematics, and he may be said to be the "father" of this science. His works were collected and edited by Ptolemy, his pupil who himself was a mathematician and astronomer of no mean order. Ptolemy has shown how to form a table of chords in the ninth chapter of the first book of his *Almagest*. He divided the circumference of a circle into 360 parts and then bisected each of these parts. Further, he divided the diameter into 120 equal parts, in other words, the radius into 60 equal parts and subdivided each of these into another 60 parts. In the Latin translation the first division came to be known as "partes minutae primae," and the second as "partes minutae secundae" whence the modern "minutes" and "seconds" have arisen. These sexagesimal divisions are said to have been copied by him from the Chaldeans. He first determined the chord of 60 degrees which is equal to the radius, to contain 60 parts by inscribing a regular hexagon in a circle. By inscribing a regular decagon he determined the value of chord 36 degrees. He then found the value of chord 72 degrees by proving the square on the side of a regular pentagon to be equal to the sum of the squares on the sides of a regular Hexagon, and of a regular decagon, all being inscribed in the same circle, and then the value of chord 90 by proving the square on the diagonal of an inscribed square to be equal to twice the square on the radius. From the values of these chords he calculated the chords of the arcs which are their supplements. By employing the theorem that the rectangle under the diagonal is equal to the sum of the rectangles under the opposite sides, he determined also the chords of the sum or of the difference of two arcs, which in modern Trigonometry are represented by the following two formulae:—

$$\sin (x \text{ plus } y) = \sin x \cos y \text{ plus } \cos x \sin y.$$

$$\sin (x \text{ minus } y) = \sin x \cos y \text{ minus } \cos x \sin y.$$

With the help of the above theorems Ptolemy constructed a table of chords which being doubled were divisible by 2 and which commenced with one and a half degrees. He also found by applying the following lemma:—If two unequal chords be inscribed in a circle, the greater will be to the less in a less ratio than the arc described on the greater will be to the arc described on the less, that chord 1 degree was less than 1 part 2 minutes 50 seconds 40 T and greater than 1 p. 2 m. 50 s and thus assigned 1 p. 2 m. 50 s. as an approximate value to chord 1. The chord of 1 degree being known, the chord of half a degree was readily ascertained, and a table of chords of arcs increasing by half a degree was easily calculated by him. Unlike the ancient Hindus, the Greeks applied their knowledge of Trigonometry to the solution of triangles, and they were moreover far ahead of the Indians in their knowledge of Spherical Trigonometry, which on account of its constant application to problems in Astronomy was cultivated by the Greeks long before Plane Trigonometry came into use.

The Arabs derived their knowledge of Trigonometry partly from the Greeks and partly from the Hindus. They were acquainted with Ptolemy's *Almagest* and they copied from the Hindus the use of half chords or sines. However, they were the first to invent the tangent and the secant. It was Abu'l-wafa of Bagdad, born in the year 940. A. D., who first introduced the tangent as an independent function. His "umbra" is the half of the tangent of the double arc and his secant is defined as the "diameter umbrae." This invention was, however, soon forgotten until it was re-invented in the 15th century. Abu Mohamed Jabir in the 11th

century composed a book on Astronomy in nine volumes, the first of which contains a treatise on Trigonometry, which is a considerable improvement on that given in the *Almagest* of Ptolemy. Arrachel, a Spanish Arab who lived in the 12th century, wrote a work on Trigonometry in which he, like the Hindus, made the sine and the arc of 3.45 coincide. Somehow or other, this science ceased to make any further progress among the Arabs, and after a time, its study like that of other sciences was altogether given up by the Arabs.

The first complete European treatise on Trigonometry is the important work "*De triangulis planis et sphericis cum tabulis sinuum*" compiled by Johannes Muller who is also known as Regiomontanus. Johannes Muller was a pupil of Purbach, professor of mathematics at Vienna between the years 1423 and 1461. A. D. and was himself later on a professor of Astronomy at Padua. It was he who reinvented the tangent and constructed a table of tangents for each degree of the quadrant, though he did not make any practical use of his table. The first complete European table of natural sines, cosines, tangents and secants was prepared by George Joachim. (1514—1576 A. D.) who is also known as Rheticus. This table gives the several Trigonometrical values of arcs from 0 to 90 degrees at an interval of 10 seconds. The invention of logarithm by Napier in 1614 gave a new impetus to the study and development of the science of Trigonometry. Edmund Gunter (1581—1626. A. D.) professor of Astronomy, Gresham College, London, was the first to prepare a table of logarithmic sines and cosines. He was also the first European to employ the expression cosine, cotangent and cosecant for the sine, tangent and secant of the complement of an arc. In the latter part of the 17th century, Wallis, Gregory, Mercator and afterwards Newton and Leibnitz developed the theory of infinite series, by which many important problems in Trigonometry hitherto unworkable to any degree of perfection were solved with the greatest precision and nicety. In the 18th century the science began to take a more analytical form as is seen from the works of Kress and Mayer. Oppel's *Analysis Triangulorum* published in 1746 was the first complete work on Analytical Trigonometry. This science was, however, vastly improved by Euler who was also the first to employ the present notation, \sin , \cos , \tan , etc instead of the previous cumbersome method of denoting them by certain lengths of the radius and certain other symbols and expressions. He regarded the sine, cosine and other trigonometric values as functions of the angle only, thus giving to equations connecting these functions a purely analytical interpretation instead of a geometrical one as heretofore. The *Exponential Formulae*, *De Moivre's Theorem* and many other valuable theorems on Analytical Trigonometry are due to Euler, whose writings are to be found in the memoirs of the St. Petersburg academy. Such is the history of the science of Trigonometry ancient and modern.

It may not be generally known to the Hindu public that they have a complete system of Trigonometry of their own. We take this opportunity to inform them that such is the case, which is much to their credit. Their Trigonometry is so complicated, mathematically and otherwise, that it is hardly possible to reduce it to the shape of a newspaper article to be printed in Jaffna, where arrangements for the suitable printing of articles on Mathematics are far from being satisfactory.

LOCAL & GENERAL

Weather—The sky is again overcast and some small showers of rain fell this morning. If it rains more it will damage the harvest and interfere with the harvesting operations.

The Jaffna Kachcheri—Mr John Scott appointed as Office Assistant, Jaffna Kachcheri, came here and assumed duties on the 5th inst.

An Accidental Death—A young man living at the village of Kockuvil who was ploughing his garden in the early morning of the 5th Inst. finding that the bulls would not go, went and climbed up a tamarind tree to provide himself with a better stick wherewith to drive the bulls. But while severing the stick from the main branch of the tree he accidentally fell and died instantaneously. Some of the vital organs must have been injured.

Mr. T. M. Tampoo—Mr. T. M. Tampoo, the retired Police Magistrate of Jaffna, is now in his estate at Pt. Pedro where he has gone for a change and rest.

The Retirement of Dr. Pararasasinghe—Dr. Pararasasinghe Mudaliyar the Port Medical Officer of Kankasanturai retired this month after a long and faithful service of 32 years spent in various parts of the island.

The Registrar of Births and Deaths, Jaffna—The Provincial Registrar has appointed Dr. Chellappah to act as Registrar of Births and Deaths, Jaffna, in the place of Dr. Candiah who has obtained one month's leave.

Dog Registration Ordinance—The town of Pt. Pedro has been brought under the operation of this ordinance.

The Post Office Defalcation case—This case which was remitted by the Appellate Court for further hearing was heard to-day before the District Court and judgment deferred till tomorrow.

Mr M. Selvadurai, Licensed Surveyor and Diploma holder of the Ceylon Technical College, and cousin of our Karai M.S. is now on a flying visit to his native place Nallur, from Singapore where he is employed as a Surveyor in the Singapore Municipality. He is an old boy of the Jaffna Hindu College—Cor.

SUPREME COURT.

The first Criminal Sessions of the Supreme Court will begin here on the 18th instant. There are eleven cases to be tried. We give below a list of them.

No.	Court.	Accused.	Charge.
1	Kay's	Neelapillai Santapillai	Abduction
2	Chavakachcheri	Vally Kanthan	Rape
3	Pt. Pedro	Marian Madatin	Murder
4	Chavakachcheri	Pandery Kulalaiyan	Outrage Homicide not amounting to Murder
5	Do	Kanier Iramanar	Robbery
6	Jaffna	Sepathy Tambimuttu	Murder
7	Malagan	Chinnakudiyar of Visuvar	Robbery
8	Chavakachcheri	Pandary sinakudiy	Murder
9	Pt. Pedro	Ponnampalam Tampapillai	Rape
10	"	1. Kasien Vyrantutan 2. Kathiry Moctan 3. Kasier Vallipuram	Abduction
11	Chavakachcheri	1. Vayavan Kaddyan 2. Kulnayan Sadaian 3. Katan Sinnaddy	Using a forged currency 10 Rs. Note.

11 SESSIONS 1904 TO BE HELD ON 18TH FEBRUARY 1904.

NOTES FROM SELANGOR

St. John's Institution Kuala Lumpur—This is a new school started by the Roman Catholic Mission and opened on 17th January 1904. A great want has been supplied by this institution. Hitherto there was only one recognised English school viz Victoria Institution established in 1893 in commemoration of the Diamond Jubilee of the late Queen Victoria. The new school has every prospect of imparting sound education combined with good discipline. I wish all prosperity for the new enterprise.

Dr. Gnoh Lean Tuck, M.A., of the Institute for Medical Research delivered the presidential address of the "Chinese Literary and Debating Society" on the 16th January 1904, the subject being "My Impressions of English University Life". The Meeting was held at the Recreation Club and several leading Chinese gentlemen and others were present. His lecture was full of information and interest especially to an Eastern mind.

The mail train from Kuala Lumpur to Penang did not run through on 15th Inst. owing to a land slip and flood between Rasa and Kuala Kubu Stations. The Klang river began to swell to its brim and threatened another flood. Special watchers were kept at all bridges to remove obstacles coming against the bridges lest the town of Kuala Lumpur be flooded like last year.

Thaipongal—Tais festival was well observed by the Hindus, and Government gave a day for all their Hindu clerks. It is a pleasing sign to find an ancient customs founded on good principles is adhered to in the orthodox manner.

The subjects of the last two weeks' Religious Meetings were "Renunciation" and "Bhakti." After the reading of essays in Tamil, Pandit Saravana-Muttupillai as usual delivered a lecture in lucid

Tamil pointing out the uncertainty of man's life and shewing the way one should pursue for the liberation of his soul from the effects of Karma. Concentration of the mind being an essential condition for the Spiritual growth, the Yoga system—by the practical control of the five senses—was adverted to. It is among the Hindus that Yogis do appear from time to time to enlighten man in the knowledge of God. Thus, for the solution of any difficult problem in life, one is required to cultivate his mental faculties in consonance with Hindu Shastras. Mr. Ampalavanapillai is also enlivening the Religious Meetings both as a Pandit and Violinist. Both the occasions were graced by the presence of Hindu Devotees.

A movement is now on foot to establish a Hindu Library after the model of VIVEKANANDA SOCIETY at Colombo tentatively. It is out of place here to mention the necessity that the Jaffna Tamils are under to do something in a tangible way either as patriots or religionists to raise themselves as a nation. It is started on a small scale with union as its watch word. There are some among us who are members of the Recreation Club—a club for the Asiatics, but I do not see any reason why the Jaffna Tamils in Kuala Lumpur who form the largest number in the whole of the Federated Malaya States cannot try to organise a society for themselves to preserve the national honour due to an ancestral race—Clubs and societies among less civilised communities are many here but we as a race stand at the lowest rung of the ladder in this respect.

Through the grace of God we may see a Hindu Library established in Kuala Lumpur soon and all patriotic gentlemen interested in the new move are kindly requested to render all help which lies in their power and thereby earn a name for themselves and to the country they represent in this foreign land.

It is not quite charitable for certain gentleman to try to minimise the humble efforts taken towards promoting mental and spiritual training without the least expectation of any remuneration, it is however hoped that they would view things in their proper light and consider this undertaking as an object of which every true Hindu should be proud—Cor. (To be continued)

Kuala Lumpur, 21st January 1904.

CORRESPONDENCE.

"SAIVISM AND SALVATION"

To The Editor "The Hindu Organ".

Sir, I have been greatly amused at perusing an article on the above subject appearing in the Ceylon Standard of the 23rd ultimo written, as it purports to be, by "A Christian" of no name. My Christian friend would have stood more stately in the eyes of the public if he had the moral courage to attach his name to the article, and bravely defy the learned Thillainatha Navalar. I am afraid the learned Navalar will now find it very difficult to challenge in person this impersonal Christian.

The Christian while challenging the Navalar to prove his statement regarding Sivism, would have done well, had he, to correctly establish his accusation, quoted the very words of the Navalar and showed to your numerous readers that the Navalar actually committed the fallacies of *Cross Division*, *Petitio Principii*, &c. as stated therein.

Should he have found it a Herculean task to correctly understand and render into English the words of the lecturer, the Christian would have done well to quote the very words of the lecturer, and give a wide publicity thereto in any one of the Tamil newspapers, whereby he would have afforded a fair field of challenge to the learned lecturer to establish his statements. I am sure none of your readers will find fault with me for making such a request, for I am sanguine that my Christian friend, in as much as he understood, as he professes, the lecture in the language in what it was delivered, should have known sufficient Tamil to fight out the Navalar effectively. Simply prattling that the lecturer fell a victim to such and such a logical fallacy, and his definition of such and such a term was wrong, is the province, I consider, not of a learned and wise man, but of a child of yesterday.

No really learned man, whatever may be his faith, will be driven by the Christian to believe in the face of his non-established verbal statements that the lecturer was really wrong.

It is sickening to hear and very hazardous on the part of the Christian to have landed at the ill-natured conclusion of pronouncing so unhesitatingly that all those Hindus who attended to hear the learned Navalar were an "uneducated mass" simply because they applauded the lecturer. The Christian can as well blame all logicians for not arriving at conclusions as sound and genuine as his on such slender premises.

Had he been really possessed of real Christian feeling instead of the passion with which he was clouded when writing out his article, he would

have been more considerate and cautious. No religious man who fights for the cause of his religion and for firmly establishing his creed will be afraid to come out in his own self in similar instances.

If the lecturer had really meant that all Christian workers are labouring for their bread and bread alone (perhaps an object true in the case of some) I should certainly ask him kindly to withdraw the words.

On the other hand I should ask the Christian to clearly understand my standpoint that I am not sure that the Navalar is above committing logical fallacies—a fact one meets with in many lecturers, and assuming that he has done so he does not fall in any way, below the standard of ordinary Christian pastors, who, with valid arguments of the kind I give below, attempt at converting the illiterate mob to the Christian faith. The argument is this, that a certain Christian pastor (whose name I refrain from mentioning) stated forcibly that as such a learned and profound man as Sir Isaac Newton believed in Jesus Christ, with how much more readiness should we, who are not even a hundredth part as learned as he, adopt his faith—Christianity. This is one of the many arguments of the kind generally brought forward by some Christian pastors in attempting to spread their faith.

In conclusion, I shall be glad should my Christian friend be good enough to extend his field of criticism and give good advice to those Christian pastors who almost invariably fall a prey to logical fallacies.

Yours truly
M. Namasivayam.

THE TINNEVELLY CONVERSION CASE AND THE MISSIONARY ATTITUDE.

No Hindu who has learnt to appreciate the good work that Christian Missionaries are doing in India could ever read without a sense of surprise and pain the letter appearing in the Thursday's issue of the *Mail* over the signature of the Rev. F. W. Kellett on the notorious Tinnevely conversion case. For a moment it is hard to believe that the author of the letter, which is replete with sly insinuations and sophistic reasonings, could be the identical Christian teacher of the famous Missionary College in the Southern Presidency. But there is no mistaking the name, whatever be one's regard for that gentleman as a teacher in the College. On the pretext of contradicting anonymous statements about the existence of alarm among the Christian Missionaries in India in consequence of the High Court decision, and of assuring his brother missionaries that there is no need for any such alarm, Mr. Kellett has attempted to hold up the "two Brahmin Judges" to opprobrium. What is the effect produced on the minds of the people of this country by writings of this description, and from a European in the position of Mr. Kellett, it is for the responsible rulers of this country to determine. In the mean-while it seems desirable to consider in a dispassionate spirit the specious arguments employed by Mr. Kellett to show to the world that the case in which the missionaries were so much interested was badly managed by the prosecution, "though over-confidence" in "the Brahmin Judges,"—a term which has been repeated by the writer for the sake of effect no fewer than half a dozen times! Nothing is easier than to retort to this insinuation of Mr. Kellett by referring him to the manner in which the Christian officials had conspired to ruin for life three innocent shepherds by sentencing them to rigorous imprisonment for various terms. But such low tactics are neither desirable nor necessary for us Hindus, however much the disappointed Christian missionaries may find it profitable to resort to them.

Mr. Kellett has at the very outset astonished us by his Christian dictum—"that Brahmin Judges should set aside the evidence of Missionaries could scarcely be accepted without demur by Christians." But no where in his letter is to be found so much as a reference to the relevancy of this statement to the case, unless Mr. Kellett wants to be understood that no one who is not a Christian has a right to set aside the evidence of Missionaries, however opposed to reason and to the probabilities of the case. In fact, Mr. Kellett is surprised that a case against Christian missionaries should at all be judged by the same standards of law and procedure as are applied to cases of lesser mortals, the non-Christians. In explaining his point Mr. Kellett initiates us into the sublime methods of casuistry, and refers us to the fact that Christians are not unfamiliar with the conflict between "reason" and "their testimony." In his zeal to strengthen the case for the Tinnevely Zenana Mission he forgets himself for a moment and elevates, to the position of Saul, the Apostle, the poor shepherd girl now living happily with her caste husband, forgetting she was ever abducted by the Zenana Mission ladies, and thereby giving the lie to the averment of Mr. Kellett, at all events in the case under notice, that the so-called "spiritual and inward facts to which Christian Missionaries have borne witness" can be relied on as trustworthy evidence in law. The fact of the shepherd girl living peacefully with her own people is further evidence of the incredibility of "the story of the

missionaries", which, Mr. Kellett says, was both "natural" and "intelligible."

The Christian charity of Mr. Kellett has induced him to look for some extenuating circumstances wherewith to modify the offence of the "two Brahmin Judges"; for he seems extremely anxious that they, "the Brahmin Judges," should bear in mind his dicta "as affecting future legal cases connected with the change of religion." The extenuating circumstance he has been able to find is that no evidence was placed before the Judges in the particular case to prove (i) that the girl had in earlier years been under some kind of Christian instruction, (ii) that she knew the missionaries, and (iii) that two of her friends had become Christians. But supposing that evidence bearing on the foregoing points had been placed before the Judges, whether it was of sufficient strength to warrant the conviction of three innocent shepherds Mr. Kellett seems to have no desire to explain. If the girl's faith in Christianity was really considered to be strong, where was the necessity for the Zenana Mission ladies keeping her under restraint in Dayastalam and even preventing her, when in the court compound, from looking at the face of her parents? Why did they not send her to her parents to confess to them openly her conviction and thereby demonstrate to the world those "spiritual and inward facts to which Christians have borne testimony?" What is more relevant to the case is whether there was independent and trustworthy evidence on the strength of which it is possible to convict the accused of the offence of giving false evidence with intent to harm the missionaries. Mr. Kellett is probably of the opinion that it is not to his purpose to adhere to an examination of the legal aspect of the case. The Officiating Chief Justice said in his judgment that there was undoubtedly some colour of truth about the complaint preferred by the shepherd and that on that ground he held "that the appellant did not prefer a false complaint, knowing it to be false and with intent to injury." It passes one's comprehension how Mr. Kellett was able to arrive at the startling conclusion that the accused in a criminal case of this nature should be marched off to jail without stopping to consider their intention. What Mr. Kellett might say if justice were dispensed in this manner when the missionaries happen to be the accused, there is no need to consider. But it should be pointed out in this connection that this conduct of the Christian missionaries is fraught with serious danger to the peace of the country. These people not only decoy our boys and girls having no conception of religion, but are vindictive to a degree, and seem to think that every one protesting against their method should be awarded rigorous imprisonment for twelve months. It will be intolerable to the people of this country, if missionaries, besides claiming the right to stealthily take away their children from parental custody and protection, would also make it criminal to complain against their wanton violation of parental rights and domestic happiness. Christian missionaries have not been commissioned from heaven to take away the minor children of Hindus and to convert them to their religion. They are as much governed by law as any other subjects of the King; and if they would not respect the rights of their neighbours, they should be dealt with according to the law. In the present case they escaped the penalty which was their due, and tried to persecute the poor shepherds. They have been rightly discomfited, to the credit of British justice; and it is a great relief to the millions of Hindus in this country that justice is not administered in our High Courts on missionary principles. —The Hindu.

IN THE DISTRICT COURT OF JAFFNA.

ORDER Nisi

Testamentary

No. 1462

Jurisdiction

In the Matter of the Estate of the late Veluppillai Muttiah of Karadievoe East

Deceased

Veluppillai Chelliah of Karadievoe East

Petitioner

Vs

Teywanaipillai widow of Veluppillai Muttiah of Karadievoe West

Respondent

This matter of the Petition of Veluppillai Chelliah of Karadievoe East praying for Letters of Administration to the estate of the abovenamed deceased Veluppillai Muttiah of Karadievoe East coming on for disposal before W. R. B. Sanders Esquire District Judge, on the 28th day of January 1904 in the presence of Mr. T. C. Changarapillai, Proctor on the part of the Petitioner, and the affidavit of the Petitioner dated the 28th day of January 1904 having been read, it is declared that the Petitioner as an heir of the said intestate and as such 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 7th day of March 1904 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 28th day of January 1904

Sgd. W. R. B. SANDERS.

District Judge.

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