

The Hindu Organ

(THE CHEAPEST WEEKLY IN CEYLON)

PUBLISHED EVERY WEDNESDAY.

VOL XV.

JAFFNA: WEDNESDAY APRIL 6TH 1904

NO. 39

TILES! TILES!! TILES!!!

GENUINE MANGALORE ROOFING TILES
OF ALL DISCRIPTIONS.

Flat tiles, Ridges, Floorings, halves, Ventilators,
Ornamental Ridges of various patterns, Terminals,
Ridges sky lights, etc etc etc.

FIRST CLASS QUALITY ONLY.

From various manufacturers to suit every customer.
Prices very moderate. Orders executed expeditiously
and with special care. Large stock on hand. These
tiles are the cheapest and the best ever manufactured,
saves labour, wood, and ensures safety and neatness.
Nothing like this for protection from rain, worms, reptiles
mice etc.

Apply to
JOSEPH & CO.
2nd x Street Pettah.
JAFFNA.

CEYLON TECHNICAL COLLEGE, COLOMBO.

Department of Surveying and Levelling.
Department of Telegraphy.

Entrance examinations for admission of
Candidates to the above two departments
of the College will be held on April 25th
and succeeding days. Forms of application
can be obtained from the Superintendent of the College which give full information
as to the subjects of the examinations and the conditions of admission and
award of Scholarships.

Students of the Department of Surveying
and Levelling who serve the full course
and pass the final examination are exempt
from further examination for the Surveyor
General's License and are granted the Diploma
of the College in Surveying and Levelling.

Students of the Department of Telegraphy
who serve the full course and pass the
final examination are eligible for selection
for appointments to vacancies in the
Ceylon Government Railways and in the
Telegraph Department of the Postmaster
General.

A Scholarship in each of these Departments
of the College will be offered for
competition at the same time. A scholarship
carries with it a maintenance allowance
of Rs. 20 per mensem besides free instruction
for the course. Candidates for a scholarship
in either of these Departments must present
the certificates of one of the following
examining bodies showing they have passed
in English and Mathematics.

Cambridge Local Examination (Senior
or Junior Certificate).

London Matriculation Examination of
the London University.

The Entrance Examination of an Indian
University, or of examinations of similar
standing which may be approved by His
Excellency the Governor from time to time.

And they must pass a competitive examination
at the College in the following subjects,
according to the syllabus of the Cambridge
Local Examination Board:—

Freehand and Model Drawing and Practical
Geometry.

E. HUMAN.
Superintendent.

Colombo, 29th March 1904.

THE CHRISTIAN REVIEW.

A READABLE RELIGIOUS QUARTERLY.

Rs. 3. a year.

Rs. 8. a year.

EDITED BY

Isaac Tambyah, Advocate, Jaffna.

ASSOCIATE EDITORS:

Revs. E. M. Weaver; T. Thompson, M. A.,
T. Bicknell, B. D.

(See *Hindu Organ* of March. 23. 1904)

"It affords interesting and instructive reading both
to the Christian and the Hindu. To the Hindu it is
useful in more than one sense".

Hindus of Ceylon, India and Straits
ought to take this Review.

MANAGER'S ADDRESS:

Burleigh House, Jaffna, Ceylon.

TAMIL CHEMISTRY.

By T. P. Masilamany Pillai with an
introduction from Rev. Dr. G. U. Pope

Price Cts. 75. Postage extra.

Apply to T. P. Masilamany Pillai
Jaffna.

NOTICE.

IN THE DISTRICT COURT OF JAFFNA.

ORDER NISI.

Testamentary

No. 1488

Jurisdiction

Class II.

In the Matter of the Estate of the late
Vairavanathar Iranganathar of Uduvil

Deceased

Sinnattampi Arunasalam of Uduvil

Petitioner

Vs

1. Sithamparanathar Suppiramaniar of
Tavala Iyattala
2. Suppiramaniar Swaminathar of Uduvil
3. Murugappan Arumugam of do
4. Vannittamby Velupillai of Thellipalai West
5. Visuvaranathar Vaitilingam of Madduvil North and
wife
6. Valliammai of do
7. Velayuthar Sinnattamby of Kaithady and wife
8. Sinnattankam of do
9. Kartigesar Kanthar of do
10. Sinnachchi daughter of Mailer of do
11. Paramanathar Iramanathar of Kokkuvil West
12. Kanthar Namasivayam No. 42 old moor street,
Colombo

Respondents

This matter of the Petition of Sinnattamby Arunasalam of Uduvil praying for Letters of Administration to the estate of the abovenamed deceased Vairavanathar Iranganathar coming on for disposal before T. B. Russell Esquire District Judge, on the 16th day of March 1904 in the presence of Messrs. Casipillai & Cathiravelu Proctors on the part of the Petitioner and the affidavit of the Petitioner dated the 15th day of March 1904 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 Respondents or any other person shall on or, before the 14th day of April 1904 show sufficient cause to the satisfaction of this Court to the contrary.

fore the 14th day of April 1904 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 16th day of March 1904.

Sigd. T. B. RUSSELL
District Judge

IN THE DISTRICT COURT OF JAFFNA.

ORDER NISI

Testamentary

No. 1484

Jurisdiction

In the Matter of the Estate of the late
Ramalinkam Mailvaganam of Mallakam

Deceased.

Mailvaganam Changarappillai of Colombo

Petitioner

Vs.

Thangappillai widow of Ramalinkam Mailvaganam of
Mallakam

Respondent

This matter of the Petition of Mailvaganam Changarappillai of Colombo praying for Letters of Administration to the estate of the abovenamed deceased Ramalinkam Mailvaganam of Mallakam coming on for disposal before T. B. Russell Esquire District Judge, on the 10th day of March 1904 in the presence of Mr. V. S. Ponnampalam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 1st day of March 1904 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 14th day of April 1904 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 10th day of March 1904

Sigd. T. B. RUSSELL
District Judge

IN THE DISTRICT COURT OF JAFFNA.

ORDER NISI

Testamentary

No. 1491

Jurisdiction

Class II

In the Matter of the Estate of the late
Ponnu wife of Sapapathy of Vannarponnai East

Deceased

Ramu Velupillai of Vannarponnai West

Petitioner

Vs

Venasittamby Sapapathy of Vannarponnai East

Respondent

This matter of the Petition of Ramu Velupillai of Vannarponnai West praying for Letters of Administration to the estate of the abovenamed deceased Ponnu wife of Sapapathy of Vannarponnai coming on for disposal before T. B. Russell Esquire District Judge, on the 23rd day of March 1904 in the presence of Messrs. Casipillai & Cathiravelu Proctors on the part of the Petitioner, and the affidavit of the Petitioner dated the 23rd day of March 1904 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 25th day of April 1904 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 23rd day of March 1904

Sigd. T. B. RUSSELL
District Judge.



THE HINDU ORGAN.

JAFFNA, WEDNESDAY, APRIL 6, 1904.

THE SOLICITOR-GENERAL.

We read in the *Times*, a few weeks ago,
a paragraph to the effect that the Solicitor-
General was endeavouring to secure a

seat on the bench of the Supreme Court. We cannot, from this distance, say whether there was any truth in the statement published in the *Times* or whether it contained the whole truth. But the endeavour, if any, made by the Solicitor-General to secure a seat on the Supreme Court Bench struck the *Times* as "curious". The "curiosity" was excited by the gratuitous assumption that such endeavour was made after the "departure" of Sir West Ridgeway. Evidently, the memory of the *Times* did not serve it right. Two and a half years ago, while Sir West Ridgeway was still in the Island, when Mr. Ramanathan took leave to proceed to England, the *Times* wrote that the object of the Solicitor-General was to press his claims for a seat on the Bench before the Secretary of State. Whether the object of the visit was what was stated by the *Times* we did not, and do not, know, but its past utterance gives the lie to the feelings of "curiosity" at present excited. The *Times* has never had any good word to say of Mr. Ramanathan, and, under circumstances different to those which exist at present, we would fain refrain from referring to the attitude of a paper which never paid any, the slightest, tribute to the worth of a gentleman, Tamil though he may be, who has rendered to his Sovereign and the country the greatest services of all Ceylonese living.

If the policy of one Governor is to be continued by another, the reason for the change of Governors every five or six years ceases to be of any weight, in fact, has no legs to stand upon. Though the representatives of the British Crown in Ceylon have been generally free from prejudices and predilections, instances are not wanting to show that the action of some of them in some matters were incompatible with fairness. Sir West Ridgeway was a great Governor, but he had his likes and dislikes. A most notable instance of his prejudice was to be found in the treatment accorded to the Solicitor-General. If he had not been instrumental in getting the Northern Railway sanctioned, his treatment of the Tamil Solicitor-General would have called forth strong expressions of opinion from the Tamils, at least from the majority of them, on the eve of his departure. Even as it was, a damper was thrown on the movement set on foot in the North to erect a memorial in his honour.

Mr. Ramanathan's public career commenced in 1879 when he was appointed Tamil member of the Legislative Council in succession to his uncle, the late Sir Muttu Coomaraswamy. It is admitted on all hands, and the records of the Legislative Council bear witness to the fact, that no member of the Legislative Council either before or after him has brought to bear on its work such ability, intelligence, and information as did Mr. Ramanathan, though he was the youngest member ever appointed to it. Thirteen years' distinguished work in Council and in Committee, on Government Commissions and in public bodies and institutions, combined with his intimate knowledge of the law and the services he rendered to the Bar and the Bench by unearthing and publishing in the shape of "Reports" the judgments ranging over a period of nearly forty years which lay buried in the old records of the Supreme Court, won for him the Solicitor-Generalship. He has thrice acted as Attorney-General with the greatest acceptance, once for about a year during Sir Arthur Havelock's Governorship. It was said that His Excellency Sir Arthur Havelock formed and expressed a very high opinion of Mr. Ramanathan's work as Attorney-General and that it was his experience of Mr. Ramanathan that induced him to appoint another distinguished Asiatic, Sir V.

Bashyam Iyengar, as acting Advocate-General of Madras. In point of seniority in the Legal Department, Mr. Ramanathan comes only after Sir Charles P. Layard, whom he succeeded as Solicitor-General. No man in Ceylon, either among Europeans or Ceylonese, can boast of such a distinguished record of services as Mr. Ramanathan, and no man is possessed of such versatile talents or such an intimate knowledge of public affairs as Mr. Ramanathan. First as an unofficial member of the Legislative Council and afterwards as a Law Officer of the Crown, he has taken part in the passing of almost all the important ordinances placed on the statute-book of Ceylon. He has been a lawyer, a law-reporter, a law-lecturer, and a law-maker, besides serving as a Commissioner of the Loan Board, a member of the Central Irrigation Board, a Representative of Ceylon at the Diamond Jubilee, &c.. The only Asiatic ever called to the English Bar without being obliged to keep a single term or eat a single dinner was Mr. Ramanathan. Who is that lawyer in Ceylon who finds himself as much at home in law, as in politics, religion, science, philosophy, &c., as Mr. Ramanathan? Yet this is the man whose claims to promotion Sir West Ridgeway's Government overlooked more than once.

We do not for a moment believe that in not giving promotion to Mr. Ramanathan Sir West Ridgeway was influenced by the false calumnies uttered against him in certain quarters. For, we know that Sir Noel Walker, Justice Lawrie and others against whom greater calumnies were uttered, did not in any way lose the favour of His Excellency. The former not only acted as Governor, but when he retired on pension a special notification was published in the Government Gazette eulogising his services. Mr. Justice Lawrie was not only made acting Chief Justice, but was knighted on his retirement. The withholding of promotion to Mr. Ramanathan was perhaps due to the opposition of an unreasoning section of the European community whose favour Sir West Ridgeway always courted. In the Solicitor-General's tabulation of the judicial statistics of Ceylon furnished by Police Magistrates, District Judges, and Heads of Departments, the Europeans appeared to be the most "criminal", for one or two years, in the column dealing with the ratio of each race to 100,000 of its population. The correctness of this conclusion was beyond question, but it was objected to it on the ground that the European criminals were entirely made up of non-residents and that the resident European population did not contribute any share to the volume of crime. This no doubt was true. But whether residents or non-residents criminals were criminals, and Mr. Ramanathan resorted to the classification most innocently. Among the Tamils and Moors also residents were grouped with the non-residents. As the statistics of crime did not draw any distinction between residents and non-residents as regards the native races, no distinction could have been drawn between residents and non-residents among Europeans, if uniformity was to be preserved in tabulating and reporting on them. But if the European critics wanted the distinction to be observed in their case, they could have, without resorting to violent language, expressed their wishes, and the Solicitor-General would have rectified the "error", as they called it, as he has since done. But they let loose on Mr. Ramanathan such passion and fury that an unofficial member of the Legislative Council took this causeless "cause" and quailed the Government on it, with the result that Sir West Ridgeway's Government ever afterwards withheld promotion to Mr. Ramanathan. The

fair-minded section of the European community, however, never had any fault to find with him, and in their eyes and in those of the native communities great injustice appeared to have been done to Mr. Ramanathan.

If any proof is required to show that Sir West Ridgeway's treatment of Mr. Ramanathan was unjustifiable in the extreme, his Excellency's own action and words furnish it. On the first occasion when Mr. Wendt was appointed acting Attorney-General, Mr. Ramanathan was on leave, and no question arose as to his supersession, but when the Attorney Generalship was filled up a second time by Mr. Wendt, it was also after the false calumnies referred to above were given publicity to, His Excellency caused a communique to be issued to the press through the Colonial Secretary stating that the Solicitor General was entitled to officiate as Attorney-General, but that as Mr. Wendt had drafted certain bills then awaiting passage through the Legislative Council, the acting appointment was given to him. His Excellency was in no way bound to disclose to the public the reasons which induced him to appoint Mr. Wendt. The publication of the reasons was, therefore thought to mean (and no other meaning was possible) that Mr. Ramanathan stood as high in His Excellency's estimation as ever, and if not for the accident of Mr. Wendt having drafted some ordinances, Mr. Ramanathan would have been Attorney-General. The communique was also construed as having been intended to conserve Mr. Ramanathan's claims to promotion thereafter. But what was the surprise of the public when Mr. J. H. Templer, a gentleman occupying a position subordinate to the Solicitor-General, was appointed acting Attorney-General when Sir Charles Layard vacated the Attorney-Generalship on being raised to the Chief Justiceship! Sir West Ridgeway was on the horns of a dilemma. Either the gubernatorial explanation contained in this famous communique was untrue, or that Mr. Ramanathan was sacrificed at the altar of expediency to suit the whim and caprice of some designing individual or individuals. It is the policy of this Governor, who stands condemned by his own words and action, the *Times* wants His Excellency Sir Henry Blake to follow. If Sir West Ridgeway had not been the King's representative, no words would have been too strong to express one's sense of his inconsistency.

The Colombo papers are sectional organs and seek to promote the interests of one community at the expense of another. The rise of Tamils is regarded with jealousy in Colombo where all the papers are in the hands of non-Tamils. His Excellency Sir Henry Blake, it is hoped, will not be misled by suggestive or insinuating paragraphs in the Colombo papers, but will weigh with his wonted fairness the claims of Mr. Ramanathan to a seat on the Supreme Court Bench when a suitable opportunity occurs.

Mr. Ramanathan was created a C. M. G., at the instance of Sir Arthur Gordon for his distinguished services as a member of the Legislative Council and as a public man, and he was made a King's Counsel about a year and a half ago in recognition of his eminent position at the Ceylon Bar. The latter honour coming, as it did, after Sir West Ridgeway overlooked his claims to promotion, must lead to an independent consideration of his merits and services by His Excellency the present Governor. If there was anything which disentitled Mr. Ramanathan to promotion to a higher office, the same ought to have operated to disentitle him to the coveted honour of a K. C. also. The action of His Majesty's advisers at home, we take it, indicates the line to be followed by his representatives in the Colo-

ny. For, the home Government was in no way bound to make a K. C. of an unworthy Solicitor General.

In India at least one Indian Judge is appointed to each of the High Courts, which answer to the Supreme Court of Ceylon. In Bombay and Calcutta there are more than one. During a century of British rule, only one native judge has been appointed to the Ceylon Supreme Court—the late Sir Henry Dias—as against scores in India. For this reason also, we hope that Mr. Ramanathan, the most eminent and experienced native lawyer now living, will be soon provided with a seat on the Bench.

THE FEVER EPIDEMIC IN JAFFNA.

We invite the special attention of our readers and of the Government to the letter, published in another column, of Mr. T. Ponnambalam Pillai on the above subject. We need hardly say that Mr. Ponnambalam Pillai's words, coming as they do from a gentleman of varied official experience in the important native State of Travancore, are entitled to very great weight. The feeling of other Jaffnese who occupy high official position outside their native country, but who hope one day to return to Jaffna and spend the evening of their days among their "kith and kin", cannot be different from the fears expressed and alarm shown by the distinguished Jaffnese who is holding a high and responsible office in Travancore. It behoves all men of light and leading in Jaffna to move the Government to institute an inquiry into the cause or causes of the periodical outbreaks of epidemic fever, which has been, for some years past, devastating the Peninsula of Jaffna, with the view to adopt measures to prevent its recurrence. We earnestly hope that the Hon'ble Dr. Rockwood would bring to the notice of Government the serious state of affairs in Jaffna consequent on this fever epidemic, and earn the thanks of his constituents.

The thanks of the people of Jaffna are due to our contemporary of the *Times of Ceylon* for quoting in his paper our leader of the 16th Instant on this subject thus giving greater publicity and importance to it.

THE TINNEVELLY CASE.

We are not inclined to tire our readers by advertising to the subject of this case once more. The *Morning Star* has pleased itself by having the matter in issue, but the latest pronouncement of the *Star* introduces a new phase of the question. Having already disposed of the Indian judges of the High Court, it characterizes the decision of the four European judges in the *Contempt* proceedings as "marked by an utter lack of judicial fairness and vacillating weakness that is pitiable." An utter lack of judicial fairness on the part of Sir James Davies and his three brethren! The *Star* is not correctly informed when it states that the "Indian Progress" is the organ of the Hindu Association of Madras. The Association was started only in January last whereas the *Indian Progress* is more than a year old. The *Indian Progress* to which exception was taken could not have been certainly the paper published by Messrs. G. A. Natesan & Co.. Mr. Natesan's paper, of which we are regular readers, did not contain any vilifying article, and it is not possible that a gentleman of Mr. Natesan's position in Madras would have written or published anything calculated to vilify Missionaries. The matter will end here.

BRAHMA KARYA.

Brahma Karya (Brahma charya) is the title of a book edited and issued by Babu Romesh Chandra Chakravarty of Calcutta, a well-known writer. We are indebted to the author for a copy of it. It describes the life which a Brahmachari ought to live. The scriptures of the Hindus expound the rules of conduct appropriate to a Brahmachari (student) much more elaborately than those of any other nation past or present. Indeed the four *Asramas* into which the life of a man is divided are

peculiar to the Hindus. The book before us contains the pith of the rules laid down by learned *Rishis* of the past for the promotion of the physical, intellectual, and spiritual culture of students. The changes which the altered conditions of present-day life require are carefully noted, so that the book contains an admirable selection of rules suited to the modern Hindu student. The book is in its structure Hindu, but the rules given in it are such as appeal to the common experience of all mankind. It cannot certainly be otherwise in view of the fact that the *Maharishis* (great sages) who gave the rules, the laws as they were regarded in ancient times, were possessed of great wisdom and mature experience and had the capacity of foreseeing things.

Mr. Chakravarty has done a great service to his country by collecting and publishing in a handy volume the golden rules of conduct prescribed to young learners by the ancient sages of India whose learning has called forth the admiration of even the greatest among Western savants. The book is well printed and neatly bound. The City Book Society, 64 College Street, Calcutta, are the publishers. It is priced very low, cloth, rupee one, paper, annas twelve.

PRACTICAL MEDICINE.

We are in receipt of No 2 of Vol II of *Practical Medicine*, a medical journal for the busy practitioner published at Delhi. It contains original articles by well-known medical men in India learned in Western as well as in Eastern medical science and practice, which gives a special value to it. The contents are varied, interesting, and practical, besides being written in a style easily understood by laymen. The journal is a valuable contribution to the medical literature of the day, and we recommend to medical men and others who have a taste for medical knowledge the desirability of buying and reading it. Our thanks are due to the Editors for the number sent to us.

LOCAL & GENERAL

The Registrar of Lands, Jaffna—Mr M. Karalasingham, the Registrar of Lands, Jaffna, has left for Colombo on two weeks' leave, and Mr. Proctor Sivaprakasam acts for him. Mr. Sivaprakasam has acted as Registrar of Lands, Jaffna, more than once, with great acceptance.

Obituary—We regret to chronicle the death of Dr. Candiah, the Registrar of Births and Deaths, Jaffna, which took place at his residence at Nallore on the 31st ultimo. Dr. Candiah was a Licentiate of the Ceylon Medical College and was for a long time employed in the planting districts as a medical officer. After he retired from Government service he settled down in Jaffna, his native place, and was engaged in private practice. When the new Registration Ordinance was brought into operation, he was appointed Registrar of Births and Deaths for the Town of Jaffna. He belonged to a leading and respectable family.

The Jaffna Trading Company—The annual meeting of the share holders of this company was held on the 31st ultimo.

The Jaffna Agricultural Company—In an interview which Mr. W. Mather had with the Assistant Government Agent with regard to the land to be purchased by this Company, he was told to wait till a final reply was received from the Colonial Secretary.

—Mr. George Prins has been appointed to act as additional District Judge, Jaffna, from April 6th to 9th, and Mr. Advocate Armstrong Talaivasingham has been appointed to act as Police Magistrate and Commissioner of Requests of Point Pedro and Chavakachehi during that period. We congratulate Mr. Thaliavasingham on his preferment.

New Advocates—Among those who have come out successful in the last Advocates' Final Examination we find the following gentlemen, viz, Messrs Abdulcader, W. D. Niles, and Culanthaivelu, all from Jaffna. Mr. Abdulcader is the first Moorish gentleman in Ceylon who has passed as an advocate, and we hope greater honours lie before him. The Muhammadan seat in the Legislative Council will not be too much for young Mr. Abdulcader to aspire to in view of the paucity of educated and competent Moorish gentlemen in Colombo, particularly in view of the fact that Colombo will be placed within easy reach of Jaffna ere long by the Northern Railway. Mr. W. D. Niles is the son of the Rev D. P. Niles a well-known Wesleyan Minister. Mr. Culanthaivelu, we believe, hails from Valluvadditurai, and is a gentleman of high connection there. We wish each of these gentlemen success in the honourable profession which they have taken up.

The Late Mrs Muttukumarasamy—It is with the deepest regret we have to record the death of this young lady, wife of Mr. Muttukumarasamy, and daughter-in-law of Rai Bahadur C. Murugasampillai, retired Deputy Collector, Tanjore, which occurred at Chandirupay, in the residence of her father-in-law. What makes the grief more poignant was the absence of the husband in Madras, at the time of her death, where he is a student at the Medical College. He returned to Jaffna on the 3rd Instant, via Colombo

by the "Lady Gordon". We offer our heartfelt condolence to the bereaved husband and other relations who bemoan her loss.

Mr. R. W. Allegrocoon—We congratulate this gentleman on his appointment to act for two weeks as Assistant Government Agent of Chillaw in addition to his own duties as Police Magistrate. This appointment, which is seldom given to Ceylonese, though a temporary one, shows how high he stands in the estimation of the Government.

Ourselves—The next issue of this paper will be on the 20th Instant. We give our establishment a holiday for the Hindu New Year falling on the 13th Instant.

THE STATE OF PUBLIC HEALTH OF JAFFNA.

The account which I have received through the last four issues of your paper and other sources is indeed alarming. I have not much time before me to retire from the service of this State, and after the ordeal through which those near and dear to me have passed recently, I am seriously thinking whether I should settle myself down at Jaffna, where I was born and brought up, and where I own property. As has been pointed out by you and your correspondents the real source of danger is the want of a system of drainage. Though the native rulers were not adepts in the science of sanitation, they knew that rain water should not be allowed to stagnate all over the place, percolate into wells, and render unwholesome all drinking water. With that object they provided reservoirs to receive all filthy water, though they were not possessed of the requisite engineering skill to conduct it into the sea. But the benign British Government, notwithstanding all the improved Western methods of sanitation, thought fit to fill up the reservoirs above referred to and sell them for a paltry profit without providing an outlet for the surplus rain water. The late Mr. Dyke knew the state of matters and did not meddle with them. But his immediate successor brought about the present disasters for the paltry gain which the sale proceeds of the tanks brought to Government. I wish you to agitate the matter constitutionally, and see that something is done to improve the sanitary condition of Jaffna. In case you don't succeed, you should fix upon a healthy spot for us to migrate.

2. On reading through some of the Administration reports of the Northern Province, I find that the present periodical outbreak of fever is attributed to the rotten palmirah leaves with which hedges are fenced, and many other innocent things. The inhabitants of the Northern Province have been using palmirah leaves for centuries together, and I do not think that they suffered from this kind of epidemic year after year. This was particularly not the case in Jaffna. Thirty years ago, it was one of the healthiest spots in the whole Island, and I remember European residents of other parts of the Colony frequenting the place as a health resort.

3. From personal experience of Municipal matters for the last ten years I am in a position to speak upon sanitation. The prime causes of the existing evils in Jaffna are (1) the non-removal of the night-soil (2) the pools of filthy water found all over the place (3) and the bad drinking water. It cannot be denied that the population has increased during the last thirty years enormously and most of the uninhabited places have been occupied. But the night-soil continues to be deposited either in deep pits which communicate with the springs of the surrounding wells and contaminate their water, or in temporary excavations close to the surface of the ground. In the latter case, during certain seasons of the year when they are closed up often, the night-soil becomes decomposed and does no harm. But, during the wet weather, it is diluted in rain water and is either carried down into the bowels of the earth to contaminate the waters in the wells or flows over the surface to mix up with the waters in the cess-pools that are found everywhere. The water in this state not only vitiates the atmosphere, but also gradually enters into the wells close by. The water in the wells were not bad thirty years ago.

(4) It will be seen from the above that before anything else is done, the drainage system should be improved and when that is done, a part of the evil will be removed. There is no doubt that the Railway works have added to the existing evils. Places which were healthy once have become unhealthy since their construction. For it will be seen water stagnates all over the line. When drainage is provided schemes should be adopted to remove the night-soil. When these conditions are complied with, the water in the wells will improve itself, but if it can be supplied till that time it would of course be a great blessing to the people.

5. To attain these ends the Government will have to spend a large sum of money which they can find only by fresh taxation. When we calculate the sacrifice of precious lives we offer, and the doctor's fees we pay, I think it will be cheaper in the long run to pay the new taxes. To grudge to pay them will be suicidal to our interests.

T. Ponnambalam Pilly.

MR V. P. MADHAVA RAO ON CHRISTIANITY AND HINDUISM.

(FROM A CORRESPONDENT.)

I do not think Mr. Madhava Rao can call me a "young man," as I am now 50, and he is only 4 years my senior, as I gather from the biography you have published of him. Still I think, like the "young men" whom he is denouncing, that "everything that Christianity may bring to us is to be found more or less in our own religious books." I go further, and hold—and here no great man as Dr. Miller, a Christian of Christians supports me—that India alone teaches the great doctrines of "the solidarity of man and the omnipenetrativeness of God." So we, Hindus, can boast of having taught to the world something more than Christianity, and that, according to one who is here as a champion of that religion, it is easy to prove—and it has been shown not by "young men" in India but by European writers also—that India has taught many more truths of religion than these aforesaid important truths, but it is not necessary for my present purpose to enter on a statement of them.

Secondly, Mr. Madhava Rao says that "our religion had lost much of its vitality and had failed to influence conduct either personally, socially, or politically." I can easily quote Englishmen themselves who have held a different opinion, and Englishmen, too, who have had an intimate knowledge of our people. Sir Thomas Munro wrote once of our people as follows:—"In the theory and practice of good government they may be deficient; but if a good system of agriculture—if unrivalled manufactures—if a capacity to produce what convenience or luxury demand—if the establishment of schools for reading and writing—if the general practice of kindness or hospitality—and, above all, a scrupulous respect and delicacy towards the female sex, are among the points that denote a civilized people, then the Hindus are not inferior to the nations of Europe, and if civilisation is to become an article of trade between the two countries, I am convinced that this country (i.e. England) will gain by the import cargo." I will ask Mr. V. P. Madhava Rao and the Missionaries who were admiring each other at Bangalore to ponder over these words, and explain what Sir Thomas Munro really meant by them. The truth is that it is during the last century or so that we have been declining in every way. To what else can it be due but to the "impact of a fresh civilisation", which Mr. V. P. Madhava Rao so much admires and extols? The great Mahratta race was about to achieve great things when its career was arrested by an "impact of a fresh civilisation." Mr. V. P. Madhava Rao was perhaps for the moment forgetting the past history of the race to which he, I suppose, still claims to belong. But I may refer him to the terms in which the late Mr. Justice Ranade speaks of the Mahratta power—"the power of the Mahratta confederacy which for one hundred years at least occupied the foremost place among the native rulers of the country and whose orders were obeyed at one and the same time far off in the West at Dwarka, in the East at Jagannath, at Hardwar in the North, and Rameshwar in the South of the Indian continent." Readers of Mr. Romesh Dutt's Economic History of India and observers of present economic conditions in India ought to know how much "the impact of a fresh civilisation" has done for the "revival" of economic prosperity in India. I do not deny that there has been a great degradation "personally, socially, and politically." But the degradation is due to the "impact of a fresh civilisation"; and it increases every day, as almost every observer of Indian life ought to know. There has really been more estrangement between man and man in India within the last 30 years than at any time previously. One has only to remember what motives are known to underlie the agitation for "Mysore for Mysoreans" once so prominent and even now very much alive. The caste hatreds now supreme in the Madras Presidency, the crying to the higher authorities in order to avoid officially the contempt which those who draw high salaries show for those who are less fortunate or more independent than themselves, the spirit of imperiousness and exclusiveness now abroad, all these obtrusive features of modern Indian life, are due to obvious causes. No doubt there are Congresses and Conferences in abundance, but they are more or less like

shows and wonders of the hour, and there is no real love of man or man acting as the motive force behind these external phenomena, ephemeral as they are in aim and expression. When Mr. V. P. Madhava Rao goes to Travancore he will see more of class exclusiveness and race hatred than he has seen in Mysore or in this Presidency. We must thank him for this fine phrase, *the impact of a fresh civilisation*,—and nothing is better calculated to make reflecting men wiser or sadder than the far reaching consequences on men and society in India of this strange and marvellous phenomenon of our modern history.

Then, Mr. Madhava Rao says that the "revivals" in India—what he calls "the re-awakening that is to be found from one end of India to another"—is due to "Christian influence." The Theosophical Society claims the credit of this revival too. Then there are men who say that it is all due to the new system of education which is purely secular and scientific. If as Mr. Madhava Rao says that it is due to "Christian influence", how is it that a great Christian preacher like the late Hugh Price Hughes declares that "the manhood of Europe has been alienated from the Christian religion"? Professor Flint, a Christian ecclesiastic and theologian, says of Christianity that "it is a far more urgent problem at present how to keep the leaders of thought in Germany, France, and Britain Christians than how to make those of Turkey, India, and China Christians, for we are certainly much more rapidly losing the former than gaining the latter." Sir Leslie Stephen, the great philosopher, has declared of Christianity as follows:—"It has decayed as knowledge has advanced, and a vast majority of the race has got on very well without it." When the influence of Christianity in modern Europe is doubted or denied in such quarters, we cannot but feel surprise that Mr. Madhava Rao should extol its "influence" in India, where it has so many rivals like those already mentioned.

Lastly, we wish to point out that he is mistaken in holding that "English civilisation" and "Christian civilisation" mean the same thing. This is what Missionaries say. But let us listen to what scholars say regarding English or European civilisation. Sir Frederic Pollock says:—"Greece is to us the mother of almost everything that makes life worthy to be lived." The late eminent French historian and scholar, V. Renan, says:—"Our science, our arts, our literature, philosophy, our moral code, our political code, our strategy, our diplomacy, our maritime and international law are of Greek origin." A civilisation is a complex product and it is not right to confound and identify it with a particular religion.

—The Hindu.

Celibacy vs. MATRIMONY.

In the course of the debate on the above subject, at the last anniversary meeting of the Chaitanya Library, held in the Town Hall, Calcutta, Mr. N. N. Ghose said:—

Hon'ble Sir, Ladies and Gentlemen,—If this subject of celibacy vs. Matrimony were to be discussed philosophically, or in any way seriously, it would demand a much longer treatment than what is possible to give it here, or what the audience would be disposed to tolerate in any speaker. When I was asked to take a part in the debate I thought the best thing I could do in a meeting such as this was to say a few words about what little I know concerning the Hindu ideas of marriage. The last two speakers have made some reference to the subject, but I shall endeavour to present it in a more popular way, more easily intelligible to those unaccustomed to Hindu notions. It must be admitted that there is a great deal in ancient Hindu ideas, which would strike foreigners as, to say the least, very peculiar. A European gentleman, who had spent many years in this country and grown grey in the legal profession, and who was also a good Hindu lawyer, observed in the course of a conversation that he never could understand how the Hindus had come to conceive their principle of the law of inheritance. That a man or woman could inherit only if qualified to offer *Pindas* or oblations to the manes of the ancestor appeared to him a most extraordinary principle, something very peculiar. And so it is. The fact is Hindu institutions are ordinarily not to be understood except through some religious principle. Sir Henry Maine has observed in his *Ancient Law* that the Romans regulated their lives altogether by religion, that before commencing any important business or setting out on a journey they performed some religious ceremony. If the learned gentleman had known something of the life of the Hindus amongst whom he lived for about five years, he would have learnt that the Hindus were in this sense more religious than even the Romans. The Hindu institution of marriage, like the Hindu Law of Inheritance, is based upon some peculiar ideas. Marriage is no mere legal agreement, but a *Samskara* or Sacrament. The union of a parti-

cular man and a particular woman by marriage is looked upon as a thing predestined. It is pre-determined not by any arbitrary Fate but by the *Karma* of the persons concerned, that is, their actions in a previous life. Those of you that have heard of astrology may know that there are persons who profess to be able to say what sort of a consort a person would have, that is, who is predestined to be his or her consort. Marriage is the union of souls. A man by himself or a woman by herself would be imperfect. The union of their souls by marriage completes the human being. They are one and inseparable. The purpose of the union is not the happiness of either, or both, or of society through them, but the joint performance of religious duties. One of the synonyms of the word "wife" in our language is *sahadsarmini*, which means one associated in the performance of religious functions. In the actual life of today we do not see, at any rate in Bengal, much of the joint performance of religious duties. But even now up-country people may be seen in Gya performing their *radhas* jointly, husband and wife sitting together with their clothes tied to each other by a knot. Some rather remarkable results followed from this conception of marriage. If a woman before her marriage desired that some particular person should be her husband, and cherished him in the mind as a husband, she would, if she was strictly religious, refuse to be married, to any one else, for she was mentally married already. Similar would be the case if a man cherished in his mind some particular woman as his wife before he was formally married to any one. The refusal in either case would not proceed from disappointed love. It was only a consequence of the principle that marriage was essentially an affair of the soul, and of the principle that a person could be married only once. Death does not dissolve a marriage. The widow owes allegiance to her husband and has to do spiritual duties to his soul. Husband and wife are united while living. Dead, they are not separated. I am not here to defend any notions or to attack them, I seek only to state and interpret some of what I consider to be the old Hindu ideas of marriage. Naturally there could be no divorce in a society governed by these ideas. It was desirable, however, for every man to have at least one male child for his own ultimate spiritual benefit. If, therefore, his wife failed to bear him a child, or was unfit to be associated with him in the performance of religious functions, he was held entitled to take another wife. Thus polygamy arose. It might be said that whatever the merits of such a system from a spiritual point of view, it tended to bring about the economic evil of overpopulation by making marriage compulsory for all. It must be remembered, however, that though marriage was practically compulsory for all householders not subject to particular infirmities, there were several rules as to the conduct of life, which, to use the language of Malthus and Mill, would operate as prudential restraints on overpopulation, though they were suggested by spiritual and not by economic considerations. For instance a man was expected on his completing the age of fifty to renounce the world and devote himself to contemplation and live the life of an ascetic. Then the rule as to the celibacy of widows would have the same restraining effect. In the Hindu scheme husband and wife have their relations and duties fixed. They know each other's rightful claims. Where life is lived in accordance with this knowledge, no unhappiness arises. In ancient literature we do not observe that any such question was raised as, Is marriage a failure? Or, How to be happy though married? Marriage did not arise from love; but love must arise from marriage. Just as a person had no right to complain of his father or mother, brother or sister, so he had no right to complain of his wife. He must love them all in consequence of the relation. They were all given by Providence. These are some of the old ideas; some must appear very peculiar to a modern. But with all their faults they formed a harmonious system. Mischief arises when the harmony is broken, and when life is governed by an incongruous mixture of old ideas and new. The ancient systems either in the East or the West could not be absurd, for they answered admirably for a long period, and if disorder has arisen later, it will probably be found that the reason lies in the breaking up of the old system, and the endeavouring to piece in with its remnants some new uncongenial elements, the offspring of modern ideas of taste and convenience, of personal right and dignity.

—The Hindu.

ACKNOWLEDGMENT OF SUBSCRIPTIONS TO THE HINDU ORGAN.

Messrs.		Rs. C.
A. Chellappa	Colombo	2-00
V. Candiah	Watawella	5-00
M. Arunasalam	K. Lumpur	6-25
N. Malavarayer	Nedunkeny	3-00
N. Supiramaniam	Lunugala	7-00
V. M. Canagaretanam	Port Swettenham	5-00

PRINTED AND PUBLISHED BY S. KANDIAN
PILLAI FOR THE PROPRIETORS AT THE SAVITRA
KASA PRESS, JAFFNA.